

# EURO-ASIAN JEWISH CONGRESS



## ANTISEMITISM IN FSU – 2014

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Issue #12

KYIV – JERUSALEM

2015

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## Azerbaijan

On August 27, the plate with information at the Jewish cemetery in Shemach was vandalized. The object of vandalism was the Magen David on the plate.

On top of that, according to one of the leaders of the Jewish community, Semyon Ikhiyilov, household conflicts were registered between neighbors with antisemitic expressions against the Jewish residents.

## Belarus

In 2014, three cases of antisemitic vandalism were registered in Belarus.

On August 27, the monument to Holocaust victims was vandalized in Orsha.

In fall and winter, neo-Nazis desecrated the synagogue in Gomel.

In the morning of October 31, the gates and the yard of the building were found sporting swastika, the word "holocaust" in Belarusian and figures 14/88 (the neo-Nazi code that means a brief slogan of racists and follows the numerical order of the Latin letters in "Heil Hitler"). The community turned to the police but no measures have been taken.

On December 28, the wall of the building and the same gates were again sporting swastika and SS signs; the next day, December 29, a note saying "Death to the Jews" was found there as well.

In 2015, Belarus President Alexander Lukashenko spoke to the National Assembly of his country and criticized head of the *tut.by* online portal, Semyon Zisser for his materials on idleness, using some expressions that can be interpreted as antisemitic.

## Kyrgyzstan

Several cases of antisemitism were registered in Kyrgyzstan in 2014. They happened during Israel's anti-terrorist Operation Strong Cliff that caused a wave of Muslim solidarity all over the world, often very antisemitic.

On August 4, mp of the Kyrgyz parliament (Zhororku Kenesh), Tursunbai Bakir uluu, member of the *Ar-Namys* faction, tore a flag of Israel at the press conference devoted to the Middle East and said the pieces of this Jewish state's symbol could be used in the toilet. "You all know what is going on in Palestine – it is genocide when women and children die. I am sorry to see no embassy of Israel in Kyrgyzstan. Then we could have picketed it. For instance, we have already had a flashmob against genocide in Palestine", he said. The Kadyr Malikov, representative of the Committee for Support to the Palestinian People, said, "We do not mind Judaism as religion; we do not mind Jews as a nation; but we stand against nationalism, fascist Zionism that is positioned in some countries to divide them and introduce a new direction".

In response to the protests, Tursunbai Bakir uluu said that the Israeli army acts in Gaza like the Nazi wehrmacht. He also insisted he is prepared to file a lawsuit "against the local Zionist cells and their accomplices in the persons of other nationalities" because their actions are allegedly "aimed at igniting religious and ethnic animosity, justification of Zionism and genocide". In the course of his further polemic, he sent photos of children killed in the course of the Operation Strong Cliff to journalist Y. Kopytin's Twitter, with a note saying, "In order to wake up your own conscience and the conscience of those like you, I will send you the photos of victims of your genocide".

In the early hours of August 12, unknown persons painted a swastika at the door of the *Menorah* Jewish Culture Society located at the Assembly of the Nations of Kyrgyzstan building.

On August 19, in his dialogue with an internet user, mp Tursunbai Bakir uluu deplored that Hitler "was hindered from implementing his plan of destruction of Zionists".

From time to time, we hear ideas of the 2010 revolution that was accompanied with accusations of the previous powers of their corruption and at the same time – of their ethnic origin.

At the end of January 2014, Kyrgyz politician Dastan Sarygulov told the local portal, "The second president thief Bakiyev with his brothers, Jewish wife, Jewish children and Jewish friends stole 7–9 billion dollars".

## Moldova

On February 6, a young man was sentenced in Chisinau for organizing a blasphemous antisemitic photo session at the old Jewish cemetery in the historical sector of Buyukany back in 2013.

On July 7, 2013, shocking photographs were posted on social network VKontakte showing a young man stepping on matzevahs (tombstones), raising his right hand in Nazi salutation and showing obscene gestures against the background of graves and Jewish religious symbols. The photos also showed his girlfriend demonstrating Nazi salutation but not near the graves.

The Jewish community of Moldova expressed indignation with these antisemitic actions and turned to the prosecutor's office. The law-enforcement bodies qualified the actions of the young man according to Article 288 of the Criminal Code of Moldova ("vandalism").

The court sentenced the antisemite to four years of imprisonment (probation). His girlfriend repented of her actions and was justified.

In summer 2014, a scandal broke out in Moldova around the nomination of historian and philosopher Paul Goma for the National Prize of the Republic of Moldova. Goma lives in France but a few years earlier he obtained the citizenship of Moldova. Goma is known for his anti-Communist views and activities, as well as for his accusations of the Jews of supporting the Soviet occupation. In essence, he justifies the policy of genocide by the Romanian occupational powers during the Second World War. He develops these ideas, in particular, in his essay *Săptămîna roşie* that was published in Russian (*The Red Week of June 28 – July 3, 1940, or Bessarabia and the Jews*). In this work, Goma states, in particular, that the Jews "attacked the retreating Romanian troops" in 1940, while the Holocaust, in his opinion, was only a "revenge of Romanians to the Jews" to pay "eye for eye".

After Goma was nominated for the National Prize of Moldova, Moldovan publicist Emilian Galaiku-Peun, who had also been nominated for the prize, posted on his Facebook wall: "To lose to Paul Goma is an unexpected honor; to win the National Prize over Paul Goma is a great shame. Would the Culture Ministry that nominated me (without my agreement to it!!!) for the National Prize please take my name out of the list of nominees in favor of Paul Goma".

The nomination of Goma for the National Prize provoked harsh public reaction. On August 11, the online magazine *platforma* posted Petru Negure's analytical article in Moldovan headlined *National Prize VS. Paul Goma*. It said, in particular, "In Germany, the denial of the Holocaust is punishable by law, but in Moldova it can be encouraged with the awarding of the highest prize".

Meanwhile, the Academy of Sciences expressed support for the creation of the *Paul Goma Center of Totalitarianism Studies* and insisted that its staff sacrificed their work day salaries for its construction.

Paul Goma did not receive the National Prize.

# Russia<sup>1</sup>

## Antisemitism-Related Crimes

According to the *Sova* Information and Analytical Center that monitored antisemitism for the Russian Jewish Congress, one case of violence in connection with antisemitism was registered in Russia in 2014. In the early hours of December 2, Shlomo (Fedor) Romanovsky, a student of the *Torat Chaim* yeshiva, was seriously beaten up in the Ramensky district of the Moscow region as he was returning to school from Moscow.<sup>2</sup> Their colleagues from the Antisemitism-Related Problems Expert Group of the Jewish community of Russia argue that this incident should not be considered antisemitic as it was clearly related to robbery. Thus, in their opinion, no acts of violence were registered in 2014 in Russia in relation to antisemitism.

The number of antisemitism-related acts of vandalism was also on decline: ten (or 12 if one counts two cases in Crimea which is de-facto under the Russian control after it was occupied in the early hours of February 27; for more details of the Crimean incidents see our special chapter), which is half as many as the year before, in 2013.

On February 4, hand-written antisemitic leaflets were found in a Moscow underground train.<sup>3</sup>

On March 3, an antisemitic inscription was found on the Lenin monument in Murmansk.<sup>4</sup>

On April 9, antisemitic graffiti were founded on the wall of the Kaliningrad Regional Music Theater.<sup>5</sup>

In the early hours of April 21, two rooms were set on fire at the Kalininsky Prosecutor's Office. An image of swastika and inscriptions praising Adolf Hitler were found on the wall.<sup>6</sup>

On May 5, Holocaust-denying graffiti were found in the area of the Levoberezhnaya station in Moscow.<sup>7</sup>

Around May 9, people in Moscow were receiving leaflets that listed victory over Khazariah (which nationalists called "victory over the Jewish yoke") among the three greatest victories of the Russian army.<sup>8</sup>

On July 5, rabbi Shimon Levin was publicly called a "kike's snout"<sup>9</sup> in Moscow.

On October 13, swastika was found on the Batareinaya hill in Chitah along with inscriptions telling everyone that the hill will be renamed in honor of A. Koptsev who had been sentenced for an antisemitic attack in 2006.<sup>10</sup>

On November 4, two pro-Nazi stickers were found on the synagogue wall in Perm.<sup>11</sup>

On November 24, three antisemitic graffiti were found in Moscow: on the wall of the Lithuanian Kotel in the area of Pokrovka Street ("This is a den of Zionists! Out!") and two more near the Jewish Museum and the Tolerance Center – one on the bus stop next to the Museum ("While a Jewish Museum stands downtown, kikes kill Russians in Ukraine"), the second one – on a garbage can next to the Museum ("This is the place for Jews").<sup>12</sup>

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<sup>1</sup> This review was prepared by Vyacheslav Likhachev on the basis of the report of the Antisemitism-Related Problems Expert Group of the Jewish community of Russia operating under the aegis of the Euro-Asian Jewish Congress.

<sup>2</sup> <http://www.sova-center.ru/racism-xenophobia/publications/2015/03/d31575/>

<sup>3</sup> [https://www.facebook.com/permalink.php?id=100001213002694&story\\_fbid=708546369195790](https://www.facebook.com/permalink.php?id=100001213002694&story_fbid=708546369195790)

<sup>4</sup> <http://www.kp.ru/online/news/1675356/>

<sup>5</sup> <http://www.newkaliningrad.ru/articles/opinion/3528001.html>

<sup>6</sup> <http://znak.com/chel/news/2014-04-21/1021497.html>

<sup>7</sup> <http://mvvc44tv.cmle.ru/?a=note&id=25060>

<sup>8</sup> <https://www.facebook.com/photo.php?fbid=773634282661516&set=a.675584475799831.1073741826.100000448536753>

<sup>9</sup> <https://www.facebook.com/photo.php?fbid=884489681565124&set=a.310234435657321.91225.100000123026706>

<sup>10</sup> <http://chita.rfn.ru/news.html?id=8824161&cid=7>

<sup>11</sup> <http://www.sova-center.ru/religion/news/extremism/vandalism/2014/11/d30615/>

<sup>12</sup> <https://www.facebook.com/aaron.aronovv/posts/788058164565208>

<https://www.facebook.com/photo.php?fbid=543112372490807&set=a.132468496888532.24865.100003761476925>

## Public Propaganda of Antisemitism

After some experts expressed doubts about the genuineness of the so called gifts of the Magi in the Christ the Savior Cathedral in January, mass media published articles linking this opinion to the ethnic belonging of the experts. On January 13, *Komsomolskaya Pravda* published D. Steshin's article *Why Do Magi's Descendants Feel Jarred from Their Gifts?* where he claims that "only owners can criticize their holy places", while the "Oriental" names of the critics "can only cause an antisemitic response, nothing more".<sup>13</sup> The article of nationalist Y. Kholmogorov, published January 15 at the pro-authorities online resource *Vsglyad.ru*, says, "All the 50 years of humanitarian disputes with members of Patriarch councils and theology degree holders have fallen apart... and we find there... some Golbach... even some Miney Izrailevich, I'm afraid, Gubelman".<sup>14</sup> A day early, the *100 Books* website published an *Epistle to Hebrews* where Kholmogorov claimed that while "they could, the Jews tried to destroy the Christians and were the most active persecution instigators", whereas Judaism taught all of its followers to hate Christianity. This hatred, according to Kholmogorov, can be seen in this "evil criticism" by "people of Jewish origin".<sup>15</sup>

On January 28, the *Zavtra* newspaper printed an address to President Putin, Samara regional governor N. Merkushev, Samara mayor D. Zharov, and Samarov and Syzran Metropolitan Sergiy, demanding that a monument to Metropolitan John (Snychev), one of the most well-known antisemites in the 1990's, be erected in Samara. The address was signed by "patriotically" minded figures of culture and politicians (A. Prokhorov and his son A. Fefelov, V. Krupin, K. Dushenov, V. Chikin, O. Platonov, V. Ganichev, N. Doroshenko, S. Kunyayev, V. Bondarenko, Z. Prilepin, V. Rasputin, Y. Polyakov, V. Lichutin, I. Glazunov, S. Baburin, L. Ivashov, Communist Party leader Zyuganov, N. Burlyayev, and T. Doronina). They described the metropolitan's views as "those that stirred the Russophobes and haters of Christ".<sup>16</sup> On October 17, with the support of the authorities, the monument to Metropolitan John and his predecessor, Metropolitan Manuil (Lemeshevsky) was unveiled.<sup>17</sup>

On February 6, discussion ensued of the bill *Of Amendments to Some Legal Acts of Kaliningrad Region on the Status of Kaliningrad Region Deputy*, which prohibits these deputies and their family members from having bank accounts and property abroad. O. Bolychev claimed as part of the discussion, "In the 20<sup>th</sup> century, the Russian state twice faced direct treachery. First, it happened in 1917 when the closest people to the czar betrayed him and the English and German intelligence sent revolutionaries to Russia to do what they have done. The second time it happened in the early 1990's, when foreign intelligence forces penetrated our government to run the processes to ruin our state. Such a good Prokhorov, such good Makhlov and other Jews lodged in opposition! You ruined our country in 1917 and you ruined our state in 1991". Bolychev's words were probably caused by the words of his colleague, *Civil Platform* representative, S. Ginsburg, who called the bill "imitational".<sup>18</sup> Further on, Bolychev tried to wash off the scandal by accusing Ginsburg of distorting his words and "turning my proclamation into a provocation and something that ignites ethnic hostilities and his own PR campaign throughout Russia".<sup>19</sup> We can also note attempts at Bolychev's rehabilitation by his colleagues. Chairman of the Kaliningrad Regional Duma, head of the *One Russia* faction, Marina Orgeyeva, made some formal excuses and noted

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<sup>13</sup> <http://www.kp.ru/daily/26180.7/3069389/>

<sup>14</sup> <http://www.vz.ru/columns/2014/1/15/667934.html>

<sup>15</sup> <http://100knig.com/egor-xolmogorov-poslanie-k-evreyam/>

<sup>16</sup> <http://zavtra.ru/content/view/pamyatniku-vladyike-ioannu-byit/>

<sup>17</sup> <http://www.sedmitza.ru/text/5162216.html>

<sup>18</sup> <http://rugrad.eu/opinion/653889/?ID=653889>, <http://yaostrov.ru/social/item/15780-deputaty-namereny-zapretit-sebe-imet-scheta-v-inostrannykh-bankakh/15780-deputaty-namereny-zapretit-sebe-imet-scheta-v-inostrannykh-bankakh#ixzz2tBPCA2WU>

<sup>19</sup> <http://www.islamnews.ru/news-144306.html>

that Bolychev made his claims “on the basis of emotion”,<sup>20</sup> and that nobody can call him an antisemite because people of different nationalities work at his company.<sup>21</sup>

On February 9, the *Rubezh Severa* website published an article that student Sergey Gordeyev who had shot people at his school, was Jewish and that he went to shoot his schoolmates because Judaism teaches that “goyim must be avoided and despised at the very least but preferably – be destroyed”.<sup>22</sup>

On February 15, Chairman of the Council of the Regional *Union of Descendants of Russian Soldiers who Took Part in Storming Konigsberg* Public Movement called the *Russian Community of Kaliningrad Region*, Maxim Makarov, commented in his blog on the statement of the Russian Jewish Congress regarding Bolychev’s words. He said that the RJC “puffs out its allegedly pinched national dignity in the country that overcame those to blame for the Holocaust” and threatened that if the Russian Jewish Congress does not withdraw “it may provoke the Russians to raise the question of the Russian Holocaust organized by the first Soviet government and demand that the descendants of Jewish revolutionaries pay financial compensations similar to the compensations regularly paid to the Jews by the German people who had long since repented”.<sup>23</sup>

On February 16, Director General of the Russia Today News Agency, Dmitry Kisilev, speaking at Russia-1 TV channel, lashed against poet I. Irteniev and satiric V. Shenderovich, emphasizing their Jewish identity. He decided to “decipher their nom de guerres”: “Poet Irteniev, who is really Igor Moiseyevich Rabinovich, should not praise pre-war life in Germany under Hitler. Jews there were robbed and persecuted, and those who stayed were sent to concentration camps. There would have been neither Shenderovich’s or Irteniev’s texts, nor their very persons”.<sup>24</sup>

On February 24, the *Vecherniya Moskva* newspaper published A. Zernakov’s article *Berkut Crucified* concerning the events in Ukraine. In it, he tells an antisemitic myth of allegedly L. Trotsky’s phrase about “young men in leather coats” who are “wonderful at hating everything Russian”.<sup>25</sup>

On March 19, the Legislature of St. Petersburg decided to call June 14 the “Day of praising holy and righteous John of Kronshtadt” who was member of the Union of the Russian People that belonged to the Black Hundred. In discussing this issue, infamous mp V. Milonov stated about mps of the *Yabloko* party, “Their neo-liberal tradition is two thousand years old since they crucified Christ!” hinting at the antisemitic legend about Jews crucifying Christ.<sup>26</sup>

On April 25, the *Nakanune.ru* website published an article criticizing the Congress of Intellectuals in Kiev sponsored by former YUKOS owner M. Khodorkovsky. The author of the article decided to focus on the ethnic composition of the Russian delegation, describing them as “being ‘Russian’ altogether, affectionately kosher citizens” thus creating an image of “Jewish traitors”.<sup>27</sup> In general, this image was being actively formed in the Russian-language mass media that support the separatists in the east of Ukraine.

In May, a new resource was added to the Russian segment of online resources, the *Fifth Column* ([http://tchaykovsky.ru/blog\\_a/pyataya.htm](http://tchaykovsky.ru/blog_a/pyataya.htm)). This website contains a list of Russian opposition member who are Jewish. It suggests that they are “stripped of the Russian citizenship and be forcedly deported to their ethnic motherland, Israel... The reason is their open hatred to everything Russian”.

On May 17, Islamist G. Jemal published in his blog at the *Echo of Moscow* Radio website an article headlined *Political Resort* where he claims that Stalin had “threw the ingenious peoples from Crimea because he had promised American billionaires to make this peninsula a Jewish autonomy”.<sup>28</sup>

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<sup>20</sup> <http://www.bfm.ru/news/247064?doctype=article>

<sup>21</sup> <http://klops.ru/interview/intervyu/86334-v-obldume-chasto-byvaet-cto-vopros-ne-obsuzhdaetsya-no-nachinaetsya-perepalka>

<sup>22</sup> <http://rubsev.ru/2014/02/radikalnyj-iudejskij-boevik-sergej-gordeev/>

<sup>23</sup> [http://ruwest.ru/blog/?page=post&blog=Kenigsberg-Kaliningrad-soldiers&post\\_id=312](http://ruwest.ru/blog/?page=post&blog=Kenigsberg-Kaliningrad-soldiers&post_id=312)

<sup>24</sup> <http://newsru.co.il/world/17feb2014/kiselev487.html>

<sup>25</sup> <http://vm.ru/news/2014/02/24/raspyatij-berkut-236892.html>

<sup>26</sup> <https://www.facebook.com/visboris/posts/591310830947099>

<sup>27</sup> <http://www.nakanune.ru/news/2014/04/25/22350487>

<sup>28</sup> <http://echo.msk.ru/blog/dzhemal/1322056-echo/>



After a sharp response from RJC President, Y. Kanner, Jemal published another article on May 20. In it, he states that “Michoels was instructed by Stalin to deceive them”. “At some point, proves were demanded. So Crimea was cleansed of its ingenious peoples to demonstrate the seriousness of Stalin’s intensions. Again, this does not mean these intentions had really been serious”, says Jemal. At the same time, he explained Stalin’s antisemitism of the 1940’s by the fact that the Jews were “on the opposing side”.<sup>29</sup>

On June 2, the *Echo of Moscow* radio station hosted a discussion between antisemitic writer A. Prokhanov and pseudo-Cabbalist M. Laitman. Prokhanov mentioned attacks on Russia “under Jewish flags” with the purpose of “destroying the world’s conscience” which is practically repeating the antisemitic thesis of the “Jewish occupation of Russia”. He also claimed that today’s “globalism has been constructed by the Jewish mind in many respects”.<sup>30</sup>

On June 3, professor of the Military Academy of the Russian Joint Staff, Viktor Vakhrushev, in illustrating his statement of the ancient nature of terrorism as a global threat, compared the “ten plagues of Egypt” that God sent to pharos’s subjects for his refusal to let the enslaved sons of Israel go free, to the actions of terrorists against civilians.<sup>31</sup>

On June 24, the *Izvestia* newspaper printed A. Eskin’s article where he insists that Kolomoisky’s actions provoke “fierce annoyance and disappointment” with the Russians because “nobody expected Jews to support Nazism in Ukraine”. He called the Jewish organizations of Russia to stand against Kolomoisky’s activities and threatened that otherwise the question of the real reason for their existence will arise.<sup>32</sup>

On July 3, popular website change.org placed a petition demanding that “July 3 be named the Memorial Day in honor of the victory of the Russian army over Khazaria”. The document stated that the “Jewish Khazaria” “used double standards and subtle powers by controlling trade flows and loans to governments and like a parasitical system began to influence the policy-making of many countries in Europe and Asia, including Byzantium, Caliphate, and Rus.”<sup>33</sup>

In his interview to the *Komsomolskaya Pravda* newspaper (published July 28), publicist Gennady Kudiy stated that the main authors of the First World War were “financial oligarchs of the Anglo-Saxon background with Jewish roots”. He then assured his readers that the same powers are currently pushing the world towards the war.<sup>34</sup>

On August 6, at the Civil Forum which was part of the Russian youth seminar at Lake Seliger, MGIMO lecturer Olga Chetverikova delivered a series of lectures in the spirit of the “best Soviet Zionological tradition”. She described Zionism as a “movement for the establishment of worldwide rule of Jewish bankers. They finance the gentiles in order to decay the Orthodox Church, while the Catholic Church has already lost all of its Christian elements and has become almost totally Jewish”.<sup>35</sup> Another MGIMO professor, V. Katasonov, insisted that the foundations of capitalism “come from the Old Testament and Talmudic Judaism”.<sup>36</sup>

On October 8, the Cossacks marched in Sergiev Pasad in a crusade against corruption, during which they threw their arms forward in Nazi salutation. The Cossack ataman, P. Turukhin, said, “Brothers and sisters, 25 years ago we raised the banner against Jewish Bolshevik yoke of corruption! But nothing has changed! The crusade that started against the Russian nation in 1917, continues!”. “Jewish corruption” was also the topic of another orator at the rally. The resolution was adopted by raising hands

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<sup>29</sup> [www.echo.msk.ru/blog/dzhemal/1323922-echo/1](http://www.echo.msk.ru/blog/dzhemal/1323922-echo/1), [http://echo.msk.ru/blog/y\\_kanner/1322636-echo/](http://echo.msk.ru/blog/y_kanner/1322636-echo/)

<sup>30</sup> <http://echo.msk.ru/blog/echomsk/780919-echo/>

<sup>31</sup> <http://www.interfax-religion.ru/?act=news&div=55512>

<sup>32</sup> <http://izvestia.ru/news/572903#ixzz35ai8YYf8>

<sup>33</sup> <http://www.ridus.ru/news/163186>

<sup>34</sup> <http://www.kp.ru/daily/26261.5/3139721>

<sup>35</sup> [http://news.eizvestia.com/news\\_politics/full/4380716](http://news.eizvestia.com/news_politics/full/4380716)

<sup>36</sup> [http://communitarian.ru/novosti/npsr/razrushena\\_monopoliya\\_surkova\\_zombirovavshego\\_molodezh\\_na\\_seligere\\_10082014/](http://communitarian.ru/novosti/npsr/razrushena_monopoliya_surkova_zombirovavshego_molodezh_na_seligere_10082014/)

in Nazi salutation.<sup>37</sup>

On October 27, the Lenta.ru portal published the article *Who Has Good Life in Russia*, devoted to the ethnic composition of Russian billionaires. The authors of the article, M. Shibusov and M. Pak, used quite a random selection of names to claim that one quarter of Russia's super-rich people are Jewish. The article demagogically states that there is an "essential difference between the ethnical structure of the Russian Federation and the national structure of the list of the rich".<sup>38</sup>

On November 7, Russian Duma deputies and members of the Communist party V. Rashkin and S. Obukhov turned to the Jewish organizations of Russia with the demand to condemn the activities of Ukrainian oligarch I. Kolomoisky and to "call the Jews of the world to actively oppose those who encourage the revival of Nazism".<sup>39</sup> This way they resurrected the old myth of the collective responsibility of the Jews for the actions of one of them.

On December 17, oppositionist A. Navalny made an antisemitic "joke". He published a photo of Putin's meeting with the leaders of the Federation of Jewish Communities of Russia and commented on it, "Today, discussions of financial policy are chaired by Putin rather than Medvedev", thus replaying the old antisemitic myth of the allegedly great Jewish influence on the financial sector.<sup>40</sup>

Journalist M. Shevchenko published an interview to the *IslamNews* portal on December 19 where he claims that campaigns against wearing hijabs were started by the Israelis whose "aim is to make the huge Islamic world face away from the Russian Federation, to make the life of the Russian Muslims very poor and filled with shame if they are here. Therefore, those Islamic countries that are happy to invest into Great Britain and the USA will never invest into Russia, but Israel and other countries would send their second-rate products here".<sup>41</sup>

### **Response of Law Enforcement Bodies to Antisemitic Manifestations**

In 2014, antisemitism-related crimes brought 24 people to the courts (4.7% of the total number of those convicted for xenophobia-related crimes). In 2013, the same crimes brought 35 people to courts.

Here are some most notable cases. On January 14, a resident of Petrozavodsk was sentenced to a fine of 15,000 rubles for writing on the wall of his VKontakte social network "Beat the Jews and we'll be rid of skibbies".<sup>42</sup>

On January 23, the court of the Zheleznodorozhny district of Samara condemned 26-year-old Fedor Malyshev for threatening to kill for antisemitic reasons. He was sentenced to probation.<sup>43</sup>

On March 11, a man in Kurgan was sentenced to a fine of 200,000 rubles for publishing antisemitic literature online.<sup>44</sup>

On July 29, the Timiryazevsky district court of Moscow condemned editor-in-chief of the *Vityaz* publishing house involved in printing antisemitic and anti-Christian literature, Viktor Korchagin, for the printing of the book "Generals of Jewish Mafia", which had been recognized as extremist in 2011 by the Zayeltsovo court of Novosibirsk. The court took the age (73) and the handicap of Korchagin into consideration and sentenced him to two years of probation.<sup>45</sup>

On August 8, the Kurgan city court condemned the 29-year-old administrator of an open group of a social network, Sergey Kuznetsov, of public calls to extremist actions against people, including against

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<sup>37</sup> <http://rusplt.ru/society/ognem-i-mechom-13453.html>

<sup>38</sup> <http://m.lenta.ru/articles/2014/10/27/reachethnic>

<sup>39</sup> <http://izvestia.ru/news/578960#ixzz3INfOW YUW>

<sup>40</sup> <http://mobile.twitter.com/navalny/status/545214666474291200/photos>

<sup>41</sup> <http://www.islamnews.ru/news-444248.html>

<sup>42</sup> <http://gubdaily.ru/blog/news/petrozavodchanina-oshtrafovali-na-15-tysyach-rublej-za-zapis-vkontakte/>

<sup>43</sup> <http://vninform.ru/286580/article/sud-vynes-prigovor-samarcu-za-ugrozy-po-nacionalnomu-priznaku-evreyu.html>

<sup>44</sup> <http://www.kasparov.ru/material.php?id=532184D4E1886>

<sup>45</sup> [http://aen.ru/?page=brief&article\\_id=71244](http://aen.ru/?page=brief&article_id=71244)

the Jews. The court sentenced Kuznetsov to 180 hours of mandatory work with a fine of 30,000 rubles.<sup>46</sup>

On September 11, the Novourengoy city court condemned Arif Mambetov for using his *Vkontakte* wall to share videos and texts enticing animosity and hatred towards the Christians and the Jews, as well as other citizens that do not profess Islam. His sentence was 280 hours of mandatory work.<sup>47</sup>

On October 9, the Tolyatti court sentenced a 36-year-old local resident to a fine of 2,000 rubles for sharing T. Muzurayev's song *Jerusalem*.<sup>48</sup>

On November 6, the Zelenchugsky district court fined a local resident for spreading the songs of Islamist bard singer Muzurayev *Jerusalem* and *Shakhids* online.<sup>49</sup>

On November 13, the Zavolzhsky district court of Ulyanovsk sentenced 29-year-old Chernykh to probation for placing antisemitic, islamophobic and cacaasianphobic materials online.<sup>50</sup>

On November 14, the Buisky district court sentenced a local resident to a fine of 1,000 rubles for placing an audio file called "Kolovrat Heroes of ROA" online.<sup>51</sup>

On December 16, warnings were issued to two residents of Tula for placing online the songs of the *Kolovrat* band – Honor and Blood, Pump Iron which have been included into the Federal list of extremist materials.<sup>52</sup>

On December 23, the Birobidzhan district court sentenced a 19-year-old local resident to 2 years and 2 months of imprisonment in a colony settlement for placing xenophobic and antisemitic materials online.<sup>53</sup>

On December 25, two residents of Chelyabinsk were sentenced to 3.5 years and 1 year and 8 months behind the bars for setting two rooms on fire at the Kalininsky Prosecutor's Office.<sup>54</sup>

The federal list of extremist materials for 2014 grew by 369 items and reached 2,558 items. Out of these 369 items, 33 were openly antisemitic, another 26 were openly praising the Nazi regime, and nine belonged to radical neo-pagans. Among the "novelties" were poems by antisemitic bard A. Kharchikov, an antisemitic children's book by Ernst Khimer, *Poganka*, the book by antisemite V. Istarkhov *What is the Dead Water Concept?*, the *Russia with a Knife in Her Back-2* film, and Gebbels' book *Michael*.

### **Antisemitism in the Ideology of pro-Russian separatism**

Antisemitic mythology was actively used by the pro-Russian separatists in Crimea and in the south east of Ukraine, as well as by their supporters in the Russian-language media. This is not surprising as the core of the "ideological" separatists was made up by the Russian nationalists and the "near-Orthodox" activists for whom antisemitism is one of the integral parts of their ideology.

The combination of these two lines has reanimated the term "Jewish Bandera" (it first emerged in the mid-2000's as a joking description of the Jews who supported the first Maidan in 2004). It was now used in social networks to describe representatives of the Jewish community of Ukraine who supported the new regime.<sup>55</sup> The epitome of such duality became an interview of the then DNR vice premier, former head of the Pridnestrovye MGB, V. Antufeyev to the *New Gazette* published August 15, where he

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<sup>46</sup> [www.regnum.ru/news/accidents/1834220.html](http://www.regnum.ru/news/accidents/1834220.html)

<sup>47</sup> <http://www.prokynao.ru/page/news/item/news-1899647461/>

<sup>48</sup> [http://sgpress.ru/Sluzhba\\_informatsii/Za-razmeschenie-pesni-v-sotsseti-zhitel-Tolyatti-oshtrafovan58274.html](http://sgpress.ru/Sluzhba_informatsii/Za-razmeschenie-pesni-v-sotsseti-zhitel-Tolyatti-oshtrafovan58274.html)

<sup>49</sup> <http://prokkchr.ru/news/prokuraturoi-zelenchukskogo-raiona-provela-monitoring-informatsii-v-globalnoi-telekommunikatsionnoi-seti-internet>

<sup>50</sup> <http://www.ulproc.ru/node/28105>

<sup>51</sup> <http://www.kosoblproc.ru/default.php?page=news&id=15056>

<sup>52</sup> <http://www.prokuror-tula.ru/news/tula/14235>

<sup>53</sup> <http://eaomedia.ru/news/birobidjan/23.12.2014/410719/osuzhdennomu-ranee-za-podzhog-bomzha-birobidzhantsu-uvlichen-srok-lisheniya-svobodiza.html>

<sup>54</sup> <http://chel.sledcom.ru/news/detail.php?news=15658>

<sup>55</sup> See, for example: <http://sm.rusidea.org/?a=50093>

accused “the fascists of Ukraine and the masons of Europe and the USA” of the situation in Donbas.<sup>56</sup>

Russian mass media (including online sources) published a number of materials that actively formed an image of “Jewish enemies” in the minds of their readers / viewers. On February 10 and 27, the *Nakanune.ru* portal published articles hinting on the Jewish origin of most of the Kiev Maidan leaders.<sup>57</sup>

In March 2014, the NTV TV channel showed a series of films on Maidan leaders where their Jewish origin was always mentioned.<sup>58</sup> Later, the Russian mass media had a series of publications about Petro Poroshenko who won the presidential elections in Ukraine on May 26. They insisted his real last name was Valtsman (by the way, *Nakanune.ru* continues to call the president of Ukraine “Valtsman” up to this day<sup>59</sup>).

In his article published March 18 in the *Zavtra* newspaper, self-hating Jewish author Shamir claimed that the events of Ukraine were conducted by the Jews who came from Ukraine and from abroad (including the Israelis who allegedly strove to push *Gasprom* out of the European gas market). He wrote demagogically that “many Jews are not afraid of antisemitism and are quite tolerant of the Nazis if the later do not hinder their Jewish business”.<sup>60</sup>

On March 19, in his talk with the Russian nationalist Yelena Mazur, the infamous Ukrainian antisemite E. Khodos stated that Maidan events were organized by the Chabbad rabbis (whom he calls the “radical Jewish fascists sect”) and by Jewish politicians who are going to build a “new Khazaria” and return more than 10 thousand objects that used to belong to the Jews back into their ownership.<sup>61</sup>

In March, the website of one of the Unions of the Writers of Russia published K. Myamlin’s article *Jewish Oligarchs as Hidden Engines behind the “Ukrainian Rebellion”*, where he said that the Maidan events were inspired “mostly by the Jewish oligarchs” who allegedly “decided to make a raid on the remains of the national riches of Ukraine”. He also claimed that Maidan leaders were of Jewish origin and that Jews in general played a decisive role in the change of power.<sup>62</sup>

On May 20, the *Svoyimi Imenami* newspaper published an article by Y. Lisovsky, A. Samarina, Y. Semyonova and L. Fionova *Anti-Maidan – the Russian Spring*, which was filled with antisemitic hints. Thus, for example, they claimed that the main events of Maidan, as well as the anti-terrorist operation of the Ukrainian authorities in the eastern regions of the country, were all timed to the Jewish festivals.<sup>63</sup>

On May 21, the website of the nationalist RONS organization published I. Kopylov’s article *Israeli Track in Odessa Murder* insisting that it was the Israelis who set up the fire in the Trade Union House in Odessa where most of the victims died. He does not explain however their alleged reasons for doing so. But he also claimed that the “punitive battalions” Dnieper and Azov had been created with the “money of the Jewish community of Dnepropetrovsk”.<sup>64</sup>

On June 10, the *kramola.info* website showed a video interview with a V. Matveyev called *The Face and Masks of Zionism* stating that the purpose of overthrowing Yanukovich was the restitution of property that Jewish capitalists had lost in the 20<sup>th</sup> century. The interview also repeated the thesis that Maidan was led exclusively by the Jews who are now the leaders of the new regime.<sup>65</sup>

In March 2014, the Russian mass media started a large-scale campaign to demonize Ukrainian oligarch Igor Kolomoisky. He was portrayed as the protagonist of the events in Ukraine. Kolomoisky was chosen to this role in many respects because of his personal stance and his personal accusations of Russian President Vladimir Putin. The campaign not only widely used Kolomoisky’s nickname “Benya”

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<sup>56</sup> <http://www.novayagazeta.ru/politics/64849.html>

<sup>57</sup> <http://www.nakanune.ru/news/2014/02/27/22342662>, <http://www.nakanune.ru/comments/news/2340662>

<sup>58</sup> <http://www.mk.ru/social/tv-week/article/2014/04/24/1019929-evreyskiy-dedushka.html>,

<http://www.jewish.ru/news/cis/2014/03/news994323827.php>

<sup>59</sup> <http://www.nakanune.ru/articles/110034/>

<sup>60</sup> <http://zavtra.ru/content/view/pyataya-kolonna-2/>

<sup>61</sup> <http://za.zubr.in.ua/2014/03/20/25072/>

<sup>62</sup> <http://www.rospisatel.ru/nov234.htm>

<sup>63</sup> [http://svoim.info/201421/?21\\_4\\_1](http://svoim.info/201421/?21_4_1)

<sup>64</sup> <http://ronsslav.com/igor-kopylov-izrailskiy-sled-v-odesskom-ubiystve>

<sup>65</sup> <http://www.kramola.info/video/metody-genocida/lico-i-maski-sionizma>

that he had acquired (or that was given to him) in honor of Babel's Benya Krik, but it continually listed all the Jewish regalia of Kolomoisky even when it had nothing to do with events in Ukraine.<sup>66</sup>

For instance, on April 14, the website of the Strategic Culture Fund published D. Minin's article *Zionists and Antisemites in Ukraine: a Strange Union* where, apart from accusations of Kolomoisky, the thesis was repeated of the "Jewish roots" of most of the new leaders of the Ukrainian power. It also insisted that there is an "antisemitic-Zionist political alliance" in Ukraine which is due to fall apart soon.<sup>67</sup>

On May 25, the KM.ru portal published an article accusing Kolomoisky of attempts at creating a "new Khazaria" in Ukraine where Chabad Jews would become the elite and he himself would become the kagan.<sup>68</sup>

On July 9, journalist M. Shevchenko posted in Twitter: "A tragedy is going on in Palestine! Supporters and accomplices of Kolomoisky are killing our brothers Palestinians".<sup>69</sup>

On August 11, the *Izvestia* newspaper printed A. Prokhanov's article comparing Donetsk and the Gaza sector where Israel carried out her Operation Strong Cliff, and accusing Kolomoisky of unjustified cruelty and "possession with monstrous messianism".<sup>70</sup>

On May 5, Rabbi Zinoviy Kogan, Vice President of the Congress of Jewish Religious Communities and Organizations of Russia made a statement on the Odessa tragedy (when 46 people were killed). He said it reminded him of the Holocaust "when during the Second World War Jews and gentiles were thrown into bars and houses to burn alive". "These terrible examples have been taken by the Euromaidan thugs. It is terrible when the Jews, such people as Kolomoisky, encourage them", he said.<sup>71</sup>

The myth of a "Jewish hundred" of Maidan that was born on the opposite side was also used intensely. On May 27, social networks published (and republished many times) a statement that the Jewish hundred were storming Donetsk. "They are extremely blood thirsty – they do not capture anyone but shoot everything that moves. They follow the ritual of eating raw liver of the fighters in order to make their rage burn before the fights", the statement said.<sup>72</sup>

Such statements found response among the general supporters of the Russian Spring who identified the terms "Jews" and "traitors / opposition". In March 2014, when participants in the anti-military demonstration in Moscow were called "kikes", and musician Andrey Makarevich, who took part in the Peace March on March 15, was yelled at that he, "A Jew sold himself out to Bandera!"<sup>73</sup>

On March 29, a rally in support of pro-Russian organizations in Ukraine took place in Voronezh. One of the speakers – nationalist Y. Mazepin – claimed that "Jewish Banderas" had captured the power in Ukraine.<sup>74</sup>

Participants in the rally in support of the self-proclaimed DNR and LNR in Moscow on October 18, said in private conversations that the "fifth column" in Russia consists mostly of the Jews.<sup>75</sup>

A small Russian Rally for Novorossia on November 4 in Moscow read the letter of col. V. Kvachkov about the "Jewish-Bandera" coup in Kiev.<sup>76</sup>

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<sup>66</sup> See, for example: <http://ria.ru/columns/20141107/1032150971.html>

<sup>67</sup> <http://www.fondsk.ru/news/2014/04/14/sionisty-i-antisemity-na-ukraine-strannyj-souz-27003.html>

<sup>68</sup> <http://www.km.ru/world/2014/05/25/protivostoyanie-na-ukraine-2013-14/740809-chudovishchnaya-zhestokost-i-beznakazanno>

<sup>69</sup> <https://twitter.com/Shevchenkomax/status/487289462066794496>

<sup>70</sup> <http://izvestia.ru/news/575072>

<sup>71</sup> <http://www.interfax-religion.ru/?act=news&div=55193>

<sup>72</sup> <https://www.facebook.com/profile.php?id=100002347695129&fref=nf>

<sup>73</sup> [http://echo.msk.ru/blog/a\\_makarevich/1280266-echo/?fb\\_action\\_ids=690256587705175&fb\\_action\\_types=og.recommends,](http://echo.msk.ru/blog/a_makarevich/1280266-echo/?fb_action_ids=690256587705175&fb_action_types=og.recommends)

<https://www.facebook.com/photo.php?fbid=680263058687284&set=a.190631304317131.43237.100001107895696>

<sup>74</sup> <http://bloknot-voronezh.ru/novosti/78678>

<sup>75</sup> <http://rusplt.ru/policy/miting-Novorossiya-13695.html>

<sup>76</sup> <http://www.novayagazeta.ru/news/1688994.html>

## Crimea

In the early hours of February 27, 2014, Russia's military invasion into Ukraine began. Russian aggressors captured administrative buildings in Simferopol and blocked traffic between Crimea and mainland Ukraine at the Perekop strait and the Chongar peninsula.

Despite the illegitimate nature of this annexation (including from the viewpoint of the Russian laws), due to the fact that de facto the situation in Crimea has been controlled by the Russian occupants even since, the incidents in Crimea will be described in our report on Russia and only briefly in our report on Ukraine.

In the early hours of **February 28**, an unidentified antisemite<sup>77</sup> desecrated the façade of the Ner Tamid synagogue that belongs to the Progressive Judaism congregation in Simferopol (the administrative center of the Autonomous Republic of Crimea). The criminal wrote "Death to the Jews" in black paint on the doors of the synagogue, put swastika on the left of the doors and a "Wolfsangel", one of the runic symbols used in the Third Reich and widely spread around the neo-Nazi movement all over the world, on the right of the doors. The plates of the Religious Community of Progressive Judaism and of the Association of Jewish Organizations and Communities of Crimea were crossed out on both sides of the door.

It is noteworthy that the graphic "Wolfsangel" symbol was painted as a mirror to the symbol that is used by Ukrainian national radicals and that is interpreted as a monogram of the overlapped «I» and «N» letters (abbreviation of "Idea of Nation").<sup>78</sup>

On February 25, right-wing radical activities with criminal background, Igor Moseichuk, spoke on behalf of the Right Sector to the 112 TV channel and said that Ukrainian patriots were ready to come to Crimea to oppose the separatist sentiments there. His statement resonated around Crimea and was actively used in the pro-Russian propaganda to instigate fear of Ukrainian "punitive fascists" among the Crimean residents. Moseichuk wore a t-shirt with the "Wolfsangel" when he spoke.<sup>79</sup> We may cautiously assume that it was this TV statement that gave the unknown vandal an idea of using this neo-Nazi symbol. The desecration of the synagogue, in its turn, was actively used in propaganda to discredit Ukrainian nationalists (which was a general term to list all supporters of independence, state sovereignty and territorial integrity of Ukraine) and in intimidating peninsula residents with the "fascists".

Please note that this act of vandalism took place less than a day after Simferopol was taken under control by the Russian troops. As far as we know, no organized Ukrainian national radicals were registered in the Crimean capital at that time.

In light of the context, we may cautiously assume that this act of vandalism was a provocation. The desecration of the synagogue could be initiated in order to be used as a propaganda image.

**On March 15**, pro-Russian fighters (or the Russian occupants) broke a camera phone of the Radio Svoboda correspondent when he attempted to take a photo of these fighters in their unidentified uniforms (assumed Russian military) in Simferopol; he was told to "get lost with his Jews and Tatars".<sup>80</sup>

**On April 22**, the monument to the Holocaust victims in Sevastopol was desecrated. Unknown vandals painted Soviet symbols of the hammer and sickle, a red star and the words of USSR and "AFA" (most likely, meaning the sub-cultural abbreviation of the terms "anti-fascist") and the number "228".<sup>81</sup>

Most likely<sup>82</sup>, they meant Article 228 of the Russian Criminal Code ("illegal purchase, storage, and produce of narcotic substances"). In the marginal Russian youth subculture and in the nationalistic hip-hop culture the number "228" means negative inclination to drugs (in combination with the possible punishment).<sup>83</sup>

<sup>77</sup> A CCTV camera showed that the criminal was alone.

<sup>78</sup> <http://eajc.org/page16/news43581.html>

<sup>79</sup> <http://lenta.ru/news/2014/02/25/crimea/>

<sup>80</sup> <http://www.svoboda.org/content/article/25298090.html>

<sup>81</sup> <http://gazeta.sebastopol.ua/2014/04/22/v-sevastopole-opjat-oskvernili-pamjatnik-zhertvam-holokosta/>

<sup>82</sup> The editorial is grateful to Oleg Vernik for this explanation that looks the only possible version.

<sup>83</sup> See, for example: <http://wikireality.ru/wiki/228>.

Such a strange combination of symbols (members of the informal “AFA” movement are rarely seen using Soviet symbols, the use of the ultra-subculture code of “228” and the very object for such graffiti looking strange) can be explained with the assumption that this act of vandalism was made by nationalist radicals. This version explains both the selection of the object to be desecrated and the strange set of symbols embodying the specifically projected image of the ultra-rightists of their opponents: “anti-fascists” = “supporters of the Soviet Union” = “drug addicts”.<sup>84</sup>

**On May 29**, the most popular newspaper of the annexed peninsula, *Krymskaya Pravda*, published an interview with ideologist of the Russian right-wing radicals, Alexander Dugin, who came to visit the occupied territory. The interview was headlined with Dugin’s quote: “Ukraine in the Hands of Homosexuals and Jewish Oligarchs”.<sup>85</sup> Following this statement, Dugin insisted that “there is no more Ukraine; it’s a freak country now where a Jew rather than a Slav was elected president”.

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<sup>84</sup> According to one of the versions that is assumed likely, in connection with some specific details, these vandals could be fans of the Carpathian soccer club who came to a game with Tavria. Another assumption was voiced that the memorial was desecrated by Tavria fans.

<sup>85</sup> See online: <http://c-pravda.ru/newspapers/2014/05/29/aleksandr-dugin-ukraina-v-rukakh-gomoseksualistov-i-evrejjskikh-oligarkhov>

# Ukraine

## Antisemitic crime statistics

According to my monitoring, the statistics for violent hate crime committed on antisemitic grounds over the period of 2010–2014 are as follows: in 2010 there had been one victim, in 2011 there had been no observed violence on antisemitic grounds, in 2012 – 4 victims in three incidents, in 2013 – 4 victims, and in 2014 – 4 victims (see description of incidents below, in the chronicle of antisemitic violent hate crime).

The statistics for violent hate crime committed on antisemitic grounds over the previous observed periods since the beginning of a systematic monitoring process are as follows:

8 victims in 2004, 13 victims in 2005, 8 victims in 2006, 8 victims in 2007, 5 victims in 2008, 1 victim in 2009.

It can thus be stated that the number of violent antisemitic hate crimes peaked in 2005, and that after 2007 that number declined noticeably. In recent years, the number of similar incidents has remained consistently low. Aside from the quantity of incidents, it can also be noted that the cruelest, life-threatening attacks also took place in 2005-2007.

**Antisemitic vandalism.** I define vandalism to include the physical damage (including breaking windows and arson attempts) done to buildings that are part of the Jewish infrastructure (synagogues and community centers), grave markers at Jewish cemeteries and Holocaust memorials, as well as antisemitic and/or neo-Nazi graffiti painted on such objects, which by their nature demonstrate an ideological motivation for the act.

**23 cases of antisemitic vandalism were recorded in 2014** (including cases in Crimea; **21 cases** without territories occupied by Russia and its accomplices). 9 cases each were recorded in 2013, 2012, and 2011, while 2010 saw 16 cases of antisemitic vandalism. For a description of the incidents, see below, in the chronicle of antisemitic vandalism.

Over the previous period since the beginning of systematic monitoring, the data are as follows: 15 cases in 2004, 13 cases in 2005, 21 cases in 2006, 20 cases in 2007, 13 cases in 2008, 19 cases in 2009.

I believe this can be explained by the following factors. First of all, the situation in the country has undergone a drastic change – particularly, symbolic violence has now been legitimized in Ukrainian society. Moreover, a significant percentage of that society approves of it, for example in cases of Lenin memorials being torn down or acts of hooliganism before the Russian embassy. The psychological barrier between theoretical intolerance and symbolic violence has become quite transparent for persons leaning towards radicalism. One needs to take into account that thousands of young people in Ukraine have experienced making and using incendiary mixtures in the winter struggle, as well as have undergone even more extreme and traumatic experiences that have seriously shifted the boundaries of what is acceptable. Against the backdrop of beatings, torture, murders and military aggression with thousands of victims, acts of xenophobic vandalism, such as graffiti on walls and memorials, broken windows and even arson, are not seen by society at large as a serious problem.

Another factor in the increase of antisemitic incidents is certainly the active support by the Jewish community of the Ukrainian government and participation of Jewish leaders in the defense of Ukrainian independence, state sovereignty and territorial inviolability. Naturally, this provoked antisemitic acts from pro-Russian separatists. Those who hold Russian nationalist views also commonly hold antisemitic views, so objects belonging to the infrastructure of the Jewish community became “natural” outlets for aggression and vandalism from Russian nationalists when the situation in the country escalated.

In my overview of the incidents below, I have also included data on incidents whose antisemitic character was not confirmed during verification, incidents on which there is insufficient data to confirm the motivation of the perpetrators, and incidents on which available information was false or erroneous from the very beginning.



## Antisemitic violence

- An antisemitic attack took place on the evening of **January 11**, right after the end of the Sabbath (that is, after the sun set on Saturday) near the Rozenberg synagogue in Kyiv (the Podil district synagogue located on Shekhovitskaya street). After the Saturday evening prayer, outdoor surveillance cameras caught sight of two pairs of young men who were waiting for something on opposite sides of the synagogue. It was impossible to discern their faces, which were covered by scarves or flu masks, and additionally concealed by lowered hoods. Excluding this peculiarity, nothing in their clothing gave away any ideological predilection or affiliation with any organization. It was just normal clothing popular among youth: half-sports, half casual, suitable for the weather.

Hillel Wertheimer, a 26-year-old Israeli teacher of Hebrew and Jewish Tradition, left the synagogue at approximately 6 PM. The teacher was easily distinguishable as an Orthodox Jew. The youths merged into one group and followed Wertheimer at a distance until his home on Yurkovskaya street. Wertheimer entered the lobby of his apartment building at about 6:10; the youths ran in after him and attacked. A neighbor of the teacher's heard screams and went to check what happened. Her presence scared off the attackers, who broke off and ran. Luckily, they didn't have time to inflict any serious wounds.<sup>86</sup>

The victim then called the police. Criminal proceedings were opened, and preliminary assessment qualified the case according to Article 125, Part 1 of the Ukrainian Criminal Code ("intentional infliction of light bodily injury").

- On Friday, **January 17**, at about 11:15 PM, after the traditional welcoming of the Sabbath (which takes place on Friday night according to Jewish tradition) was long over and most of the worshippers had already left the synagogue, a 33-year-old Yeshiva student from Russia, Dov-Ber Glickman finally decided to leave himself. He turned left from the building and walked down Schekavitskaya street towards Voloshskaya street. But some 50 meters before the crossroads, he saw that three suspicious young men were standing on the street corner. They were wearing combat boots and their faces were concealed by hoods. Naturally, everyone in the community knew about the week-old incident with the teacher and were alert. Dov-Ber Glickman decided to avoid them and tried to escape through a nearby courtyard. He walked onto Voloshskaya street somewhat further than its crossroads with Schekavitskaya street. The criminals saw his attempt to evade and quickly followed him. Upon hearing that his pursuers broke into a run, the student turned onto Vvedenskaya street, but they caught up with him several meters later. One of the pursuers walked out into the traffic area of the Voloshskaya-Vvedenskaya crossroads and watched the situation, and two more silently attacked the victim. They hit him both with their fists and with their legs, and their combat boots seem to have been outfitted with blades that left deep gashes (this sounds very strange, and most media say that the attackers used knives, but this is how the victim himself describes it). The attack took place near an apartment building, and the victim had been able to keep his footing and remain standing. Local residents awoken by the student's screams tumbled out onto their balconies, somebody shouted from their window. Then the attackers broke off, ran towards their accomplice who had been keeping watch, and all three of them got into a car standing at the crossroads with its headlights on.

Dov-Ber Glickman realized that he was wounded and made it back to the synagogue, where he asked the guard to call an ambulance. Ample traces of blood remained in the synagogue mikveh room (a bathing facility used for ritual purification). First aid was given to Glickman by the ambulance medical workers, who had arrived promptly. Glickman had then been taken to a hospital, where the doctors closed three punctured and incised wounds.<sup>87</sup>

It is important to note that neither the Schekavitskaya-Voloshskaya crossroads nor the Voloshskaya-Vvedenskaya crossroads have no outdoor surveillance. The criminals were obviously

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<sup>86</sup> Our informants. See also: <http://eajc.org/page18/news42754.html>

<sup>87</sup> Our informants. See also: <http://eajc.org/page18/news43063.html>

intentionally waiting at a distance from the synagogue with its cameras. It is possible that they had taken into account the mistakes they had made during the first attack.

Criminal proceedings were opened, and preliminary assessment qualified the case according to Article 125, Part 1 of the Ukrainian Criminal Code (“intentional infliction of light bodily injury”).

After the attack at night, the Yeshiva students organized something like a patrol on Saturday. The improvised patrol walked the streets surrounding the synagogue, accompanying worshippers to and from prayer meetings. After the day’s prayer they noticed a suspicious young man who had, according to one of the worshippers, been following him. The young man looked about 19 and, according to the students, looked like a skinhead: he had a short haircut, high combat boots, and a short jacket. The three activists from the improvised patrol detained the young man. He did not resist and, according to the students, was very sure of himself, even impudent. The youth had a notebook in which he had been sketching a detailed plan of the blocks near the synagogues with some kind of arrows. The activists believe the young man to be a “scout” (youth group slang), who had been writing down how the worshippers returned home from the synagogue.

The improvised patrol handed the detained youth over to the police. The young man continued his impudent behavior even with them around. After an identity check, the young man was released from police custody.<sup>88</sup>

The sum of the aforementioned circumstances leads me to the tentative conclusion that in the case of these two antisemitic attacks we are dealing with a professionally-organized provocative act and not with a spontaneous increase in authentic antisemitic aggression.

● An attack on Rabbi Hillel Cohen, chairman of Hatzalah Ukraine was attacked on the evening of **March 13** in Kyiv.

According to Cohen, the attack took place “in a dark alley” near the hospital located at Frunze 103a. He had been visiting a patient, a Jewish tourist from England.

The victim was attacked from behind and knocked to the ground. There were two attackers, they were both dressed in black. One of them was holding something, possibly a stick. They were shouting in Russian, and the rabbi was able to make out “kike.” The victim was able to get to his feet quickly, and the attackers ran for a car that had been waiting for them to flee the scene of the crime. It was dark, and the rabbi was unable to see the antisemites clearly.

The rabbi flagged down a taxi and made his way to the synagogue. There he called the police and filed a complaint. The Podil District Police Department of Kyiv is working on the case. The victim had an incised on his shin, the attack having cut through his pants, as well as a hematoma, possibly from being hit with a stick.<sup>89</sup>

● On **March 14**, a young Hasid couple (citizens of Israel and the USA) were walking to the Podil synagogue when they noticed that a young man sitting next to the driver in a shuttle bus pointed a finger at them. The Hasid spit demonstratively in the direction of the bus. The bus continued on its way past the couple, but then turned, stopped, and several young men with sticks disembarked. The husband and wife, frightened, ran towards the taxi stand and got into the first taxi they found. When the car was turning to leave the taxi stand, the young people from the bus shouted “Stop!” and attempted to block its way. The driver put on speed and made it past the group of aggressors, brushing one of them aside. One of the taxi’s rear view mirrors ended up broken, either from the collision or from a hit with a stick.<sup>90</sup>

As none of the victims of the antisemitic (according to their own opinion) attack were harmed, I did not include it into the general statistics.

According to the statement released by the press relations service of Ukrainian MP, President of the Ukrainian Jewish Committee Alexander Felman, the politician was attacked on **June 17** in Kyiv. “A

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<sup>88</sup> Our informants.

<sup>89</sup> Our informants. See also: <http://eajc.org/page16/news43878.html>

<sup>90</sup> Our informants.

group of armed men” accosted Feldman at approximately 12:00 PM at Institutskaya street, near the Ukrainian Parliament, and “began to shout antisemitic threats at Feldman, attempting to stop him.” The press service adds: “Feldman attempted to get away, but the unidentified men started interfering with the car’s departure and punctured its tires”.<sup>91</sup>

However, a video of the incident appeared on the Internet the next day, from which it can be inferred that the incident was not of a xenophobic character<sup>92</sup>. There had indeed been a verbal confrontation between Alexander Feldman, who had been exiting an antique shop, and the participants of the rally in favor of holding an early election, who had been returning from Independence Square (Maidan Nezalezhnosti). According to an eyewitness statement, the MP pushed one of the citizens out of the way. The activists blocked the car, and Alexander Feldman was forced to walk to the parliament. No antisemitic or xenophobic statements were recorded on camera.

Regardless of who initiated the conflict and whose actions were the reason for it, statements that the incident had antisemitic underpinnings do not correspond to reality.

According to the Israeli religious resource “Kikar Shabbat,”<sup>93</sup> early in the morning of **June 26** in Uman (Cherkasy region) several unidentified persons entered the mikvah (a room with a basin for ceremonial lavations) near the grave of tzaddik rabbi Nachman, the founder of Breslov Hasidism. The grave is currently a pilgrimage site. The young men demanded money from the Orthodox Jew who had been present in the mikvah, and then “beat him half to death.”

But when we checked the information, it turned out that there was only one hooligan that demanded money from the mikvah visitor. After the Jew refused to give him “financial aid,” he broke the basin and ran. It is likely that he was severely drunk or used drugs. According to the information we have on hand, there were no antisemitic statements heard during the incident.<sup>94</sup>

Since no one was harmed in the incident and there is no reason to decide that the act of vandalism towards the basin was out of hate for the Jews, we do not include this incident in our final statistic on hate crime.

- Late on **July 4**,<sup>95</sup> at about 23:45, two yeshiva (Jewish religious school) students (V. and C. – names concealed in the interests of the victims and the investigation) were returning from Rabbi B., who lived close by, to the yeshiva dormitory, which is located next to the Rosenberg synagogue in the Podil district of Kyiv, on Schekavitskaya street. Four young men ran out to the two students. It would appear that these same young men also threw pieces of bricks and empty bottles from the communicating courtyard at the Jewish community building, which is also located next to the synagogue (to the right of the synagogue if one faces it; one window was broken and there were marks on the wall from being hit with hard objects).

C. ran towards the synagogue and was able to avoid the confrontation, but V. was not able to escape one of the attackers. Then the other three joined into the fight, felled the yeshiva student, and began beating him. They did not use any kind of weapons, just their arms and legs. The beating seems to have been silent – one of the reports mentions an antisemitic cry from the attackers, but this information remains unconfirmed. V. called the synagogue security guards, and the attackers ran off. The victim

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<sup>91</sup> [http://www.sq.com.ua/rus/news/obschestvo/17.06.2014/na\\_feldmana\\_soversheno\\_napadenie/](http://www.sq.com.ua/rus/news/obschestvo/17.06.2014/na_feldmana_soversheno_napadenie/)

<sup>92</sup> [http://youtu.be/EIA16\\_ijgF8](http://youtu.be/EIA16_ijgF8)

<sup>93</sup> <http://www.kikarhashabat.co.il>

<sup>94</sup> Our informants.

<sup>95</sup> Notably, there was a surge in racist and xenophobic attacks as well as ideologically-motivated violence during those very days in Kyiv. Representatives of a number of radical right groups were involved in the attacks, including an attack on a casino in the Troeschina district of Kyiv on July 4, an attack on the “Vyesti” newspaper office on July 5 (approximately at midday), a beating of dark-skinned passengers on that very same day soon after the attack on the newspaper, and a confrontation between “volunteers from the Azov battalion’s mobilization base” with Maidan self-defense representatives on the evening of July 6, and attacks on the “Pomada” (“Lipstick”) bar on the evenings of July 5 and 6. According to some eyewitnesses, the fighters who attacked the Maidan came to attack people who explicitly did not look Slavic (see: <http://podrobnosti.ua/podrobnosti/2014/07/07/983792.html>).

received trivial non-threatening injuries, largely bruises and grazes.

The police were called in, and the Podil District Police Department instigated criminal proceedings.<sup>96</sup>

### **Antisemitic vandalism**

● **On January 20**, unknown vandals defiled the “Grieving Mother” memorial in Pushkarevsky park, located in the city of Poltava.

Antisemites painted a Celtic cross, often used in this context as a neo-Nazi symbol, and “Death to Kikes!” on the monument, as well as crossed out the sign “Memory of you is in our hearts.”<sup>97</sup>

Approximately 15 thousand Jews were shot during the occupation in Pushkarevsky park, as well as thousands of other civilians, members of the underground and Soviet prisoners of war

The memorial was erected in 1967.

● On the night of **February 1**, unknown vandals defiled the memorial to Jews who were victims of the Holocaust in the city of Alexandria (Kirovograd region). The vandals used black paint to make a swastika, as well as signs reading “Death to kikes!” and “Zieg heil” (*sic*).<sup>98</sup>

The police determined the actions of the criminals constituted an offence under Article 298, Part 2 of the Criminal Code (“willful illegal extermination, destruction or damage to cultural heritage objects of parts of thereof”).

The culprits have not been found.

The memorial had already been desecrated once in 2007. Then the culprits were students at the local vocational school #17.

● On the evening of **February 24**, unidentified arsonists threw a bottle filled with an incendiary compound at the Zaporizhyya synagogue. The police are investigating the matter.

According to the information provided to the eajc.org website by the Jewish community of Zaporizhyya, four young men whose faces were covered with masks walked up to the synagogue’s fence at 10:27 PM. They took a bottle with an incendiary compound out of a plastic bag, lit the fuse, and threw it at the synagogue’s corner from a distance, over the entire backyard. The bottle broke upon the wall; the incendiary compound spilled and began to burn. The building did not catch fire; its wall suffered trivial damage. Right after the bottle with an incendiary compound, the unknown criminals threw several more bottles containing a sharp, foul odor, then split into pairs and ran different ways.

The bottle neck with some cloth permeated by the incendiary fluid has been taken from the scene of the crime as material evidence. The incident has been recorded in the Unified registry of prejudicial inquiry, and criminal proceedings have been instigated.<sup>99</sup>

● **On March 8**, unknown vandals set fire to a Jewish memorial plaque with the aid of several bottles of highly flammable liquid. The stone was damaged by the fire and the metallic plaque partially melted.<sup>100</sup>

The memorial sign had been erected near a cemetery where graves of *tsaddikim* (Hasidic Jewish religious authorities) had been found earlier.

● **On March 17**, an act of vandalism was discovered against the memorial to Holocaust victims situated on the exit to Novomoskovsk (Dniepropetrovsk region). The granite sign in Ukrainian and

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<sup>96</sup> Our informants.

<sup>97</sup> <http://eajc.org/page16/news42776.html>

<sup>98</sup> <http://www.pravdorub.kr.ua/news/aleksandriya/neizvestnyie-razrisovalisvastikoy-pamyatnik-rasstrelyannyim-evreyam.html>; <http://eajc.org/page16/news43121.html>

<sup>99</sup> <http://eajc.org/page16/news43489.html>

<sup>100</sup> <http://eajc.org/page16/news43743.html>

Hebrew was covered in green paint.

Criminal proceedings were instigated, with preliminary assessment of the crime as falling under Article 296, Part 1 of the Ukrainian Criminal Code.<sup>101</sup>

- Presumably on the night of **March 27**, unknown vandals drew neo-Nazi symbols on a memorial to the victims of the Proskurov pogrom of 1919 that is located in Khmelnytsky: a Wolfsangel on one side, a Celtic cross (used popularly in a neo-Nazi context) on the other side, and between the latter's spokes - the numbers 14 and 88, which are a cyphered neo-Nazi slogan.<sup>102</sup>

- On the night of **April 8**, a number of acts of vandalism were perpetrated towards certain Holocaust memorials in Odessa.

Memorials in Prokhorov Garden and Tolbukhin Square, as well as several graves at the Tairovskoye cemetery were vandalized. The unknown vandals drew a swastika, a Wolfsangel, and wrote "Right Sector" and "Glory to Ukraine."<sup>103</sup>

Criminal proceedings were opened, and preliminary assessment qualified the case according to Article 296 of the Ukrainian Criminal Code ("hooliganism").

Notably, the neo-Nazi Wolfsangel sign is a symbol of the Social-National Assembly and the Patriot of Ukraine Movement, which are indeed part of the nationalistic "Right Sector" union. However, there were mistakes in the Ukrainian writing. Particularly, the name of the "Right Sector" itself was written incorrectly.

The leader of the Odessa "Right Sector" branch Sergei Sternenko denied the involvement of his organization with the acts of vandalism and said that they were "acts of provocation." This is also the opinion of the Odessa Chabad community spokesperson Boleslav Kapulkin.<sup>104</sup>

On **April 10**, the leaders of the Odessa "Right Sector" visited the synagogue and met with the Head Rabbi of Odessa and the Ukrainian South Abraham Wolf and took part in painting over the antisemitic graffiti after the meeting.<sup>105</sup>

- On **April 22**, false information about an act of antisemitic vandalism in Dniepropetrovsk was disseminated through social networks. The infamous pro-Russian spin doctor Avigdor Eskin published information about the grave of the last Lubavitch Rabbi's brother, an important Jewish spiritual authority, being desecrated by swastikas on his Facebook page<sup>106</sup> with a link to an Israel newspaper.

The Head Rabbi of Dniepropetrovsk and Dniepropetrovsk region Shmuel Kaminetsky refuted this information. According to the spokesman of the Dniepropetrovsk Jewish community Oleg Rostovtsev,<sup>107</sup> pilgrims from Israel noticed the faint traces of a swastika that had been painted there and then erased approximately three years ago and spread false information about an act of vandalism through the media.

- On the night of **April 18**, an arson attempt took place at the synagogue located on 15 Karl Liebkecht street in the Central district of Mykolayiv.

At approximately 2 AM, the caretaker heard two thuds as bottles with incendiary mixtures were thrown into the front of the building. One Molotov cocktail hit the entrance door, and the other one broke on the grates of the window closest to the door.

A driver who had been passing by noticed the fire almost immediately. He called the police and the emergency squad, then used the fire extinguisher in his car to douse the flames even before they arrived.

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<sup>101</sup> <http://www.radiosvoboda.org/content/article/25300106.html>

<sup>102</sup> <http://jewish.kiev.ua/news/7537/>

<sup>103</sup> <http://viknaodessa.od.ua/news/?news=91983>

<sup>104</sup> See: [http://www.chabad.odessa.ua/templates/blog/post\\_cdo/aid/1658934/postid/45008](http://www.chabad.odessa.ua/templates/blog/post_cdo/aid/1658934/postid/45008)

<sup>105</sup> <http://korrespondent.net/ukraine/3347271-pravyi-sektor-predlozhyt-pomosch-y-zaschytu-evreiam-odessy>

<sup>106</sup> <https://www.facebook.com/photo.php?fbid=10202793473070220>

<sup>107</sup> E-mail to the author sent on April 23, 2014.

The arson attempt did insignificant damage to the front door and a little more to the plastic window.

The police gathered broken bottle glass, remnants of burned cloth, matches and combustion products.<sup>108</sup>

On **May 5**, it became known that a Holocaust memorial was desecrated at the entrance to Novomoskovsk of Dniepropetrovsk region.

Unknown antisemites drew red stars and insulting slogans on the memorial.<sup>109</sup>

As far as can be inferred from the inscriptions, the antisemites were especially outraged at the activities of the head of the Dniepropetrovsk Region State Administration, the businessman and active Jewish community member Igor Kolomoysky, as some writings are addressed to him personally, e.g.: “Benya! Benya! [common derogatory name for any Jew – transl.] Kallomoysky [sic! – written to sound similar to feces. – transl.] – death to the kike-khokhol.” The vandals also left a threatening promise: “we will win.” Judging by the symbols and the inscriptions, it can be surmised that the antisemites are vexed by Igor Kolomoysky’s activities to preserve the territorial integrity and state sovereignty of Ukraine. The symbols, addressee of the inscriptions, and the way certain terms are used, we can make the assumption that the antisemites who committed the act of vandalism are sympathetic to pro-Russian separatism.<sup>110</sup>

Notably, the desecration of a Holocaust memorial with the use of Soviet symbolism is quite atypical for Ukraine. Such incidents had not been recorded prior to Russian aggression. A similar incident took place in Sevastopol in April, i.e. on the territory of Crimea that had been occupied by Russian troops (see the April edition of our bulletin). However, we believe that it is possible that the vandals in Sevastopol simply consciously imitated pro-Soviet sympathies, while the Novomoskovsk act of vandalism looks rather more genuine.

A desecrated Holocaust memorial was discovered in Mykolaiv on **June 24** (or, possibly, **24**). The Hebrew text on the memorial and the menorah were painted over with green paint.<sup>111</sup>

• On **July 3**, unknown vandals desecrated a Holocaust memorial in Mykolayiv. They used green paint to paint over the Hebrew writing and the menorah depiction.<sup>112</sup>

An act of vandalism at the old Jewish cemetery in Kremenchug (Poltava region) was reported on **July 14**. The perpetrators broke the outer wall of the tomb of rabbi Nachman of Breslov’s daughters (rabbi Nachman is one of the most venerated Jewish tzaddiks, or righteous Jews), and stole the memorial plaque from the wall.<sup>113</sup>

An act of vandalism against a Holocaust memorial was reported on **July 25**. A bottle containing incendiary mixture was thrown at the memorial stone.<sup>114</sup>

On **August 20**, a memorial to Jews who were executed *en masse* by the Nazis during the war was found desecrated. The desecration apparently took place the night before, as community representatives note that the stone had been clean just a day earlier. The unknown antisemite used white paint to draw a

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<sup>108</sup> <http://eajc.org/page16/news44509.html>

<sup>109</sup> <http://eajc.org/page16/news44701.html>

<sup>110</sup> Notably, antisemitic stickers and graffiti were seen in Dniepropetrovsk and other regions that were aimed at Igor Kolomoysky and Privat Bank, which is owned by him.

<sup>111</sup> This was reported by the Chairman of the Mykolaiv Jewish community Mikhail Goldenberg. A photo of the desecrated memorial can be found here: <http://egalite.com.ua/news/4150>

<sup>112</sup> <https://news.pn/ru/incidents/107956>

<sup>113</sup> [http://www.telegraf.in.ua/topnews/2014/07/15/v-kremenchuge-vandaly-snova-razrushili-grobnicu-evreyskih-pravednikov\\_10038477.html](http://www.telegraf.in.ua/topnews/2014/07/15/v-kremenchuge-vandaly-snova-razrushili-grobnicu-evreyskih-pravednikov_10038477.html)

<sup>114</sup> This was reported by the Chairman of the Mykolaiv Jewish community Mikhail Goldenberg

double Sieg – the symbol of the Schutzstaffel – on the front of the stone and a swastika on the back of the stone. Moreover, the Star of David was also covered in paint. The Jewish community reported the incident to the police.<sup>115</sup>

- On **August 21**, a desecration was reported of the grave of Rabbi Shlomo located in Vladymyr-Volynsky (Volynsk Region). Rabbi Shlomo was the founder of the Karlin Hasidic dynasty, which is venerated by Orthodox Jews. The unknown antisemites drew swastikas and wrote insults on the tombstone.<sup>116</sup>

- Unknown vandals desecrated the Menorah memorial to victims of the Holocaust, which is located in the Babi Yar ravine (currently a conservation area) on the night of **September 20**. A large swastika was drawn on the memorial.<sup>117</sup>

- Late on the evening of **September 24**, unknown criminals threw two Molotov cocktails into the courtyard of the Schekavitskaya synagogue (the Podil synagogue). The bottles fell near the garbage bins and did no damage. One did not ignite at all. The guards and students of the synagogue were able to douse the fire quickly.<sup>118</sup>

The leaders of the community believe that this incidence of vandalism may have been an intentional act of provocation.

- On the night of **November 12**, unknown vandals drew antisemitic graffiti on the walls of a Jewish school in Kharkiv. The vandals left the following inscriptions: “Beat the Jews, save Russia!”, “Happy Holocaust”, “Novorossia HNR” (Novorossiya Kharkiv People’s Republic), “Death to the Zionists” and swastikas.<sup>119</sup>

- On **November 17**, two swastikas were drawn in red and black paint on the “Menorah” memorial to victims of the Holocaust, located in the territory of the Babi Yar memorial preserve. “88” had also been written on one of the stones, which meant “Heil Hitler” in neo-Nazi code.<sup>120</sup>

- On the night of **November 29**, a group of young people glued antisemitic flyers to the synagogue fence of the Hust city synagogue (Zakarapattia Region) and poured glue over the fence.<sup>121</sup>

### **Public advocacy of antisemitic views**

On **March 30**, a speaker at a pro-Russian rally in Lugansk, who introduced himself as a “miner from Krasniy Luch” stated: “there has been a nationalistic revolt in our country, but we need to understand of which nationality. Let’s take a close look at who came into power. Tymonshenko-Kapitelman, Tyagnybok-Frontman, Yatsenyuk the Jew. This is a Zionist coup, all must march on Kyiv!” The crows began chanting “Kikes!” in response.<sup>122</sup>

On **April 3**, the Vladimir-Volynsk newspaper “Misto Vechirne” (“Evening City”) published an article by D. Mayevsky titled “It’s OK to Kill Goyim in Early May,” which accused Hasidic Jews of

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<sup>115</sup> <https://www.facebook.com/nmrmg/photos/pb.293839707449465.-2207520000.1427557574./390176681149100/>

<sup>116</sup> <http://newsru.co.il/world/21aug2014/karlin305.html>

<sup>117</sup> <http://jew-observer.com/antisemitizm/vandaly-atakuyut-evreev/>

<sup>118</sup> <https://www.facebook.com/nmrmg/posts/372095019623933>

<sup>119</sup> <http://sinagoga.kiev.ua/node/5763>

<sup>120</sup> <http://www.eajc.org/page16/news48262.html>

<sup>121</sup> <http://karpatskijobjektiv.com/u-xusti-vandali-poznushhalisya-nad-sinagogoyu-foto/>

<sup>122</sup> <http://eajc.org/page16/news44172.html>

ritually killing Jews before Pesach (Jewish Passover). He used “the Beilis affair” and the story of a “ritual murder” of schoolgirls in the Crimea as “historic proof,” and advised parents to “be careful and take care of their children.”<sup>123</sup>

On **April 6**, when pro-Russian militants and Russian national-radicals attacked supporters of Ukraine’s territorial unity in Kharkiv, they shouted, “Go back to Lviv, kike-mason!”<sup>124</sup>

On **April 18**, the separatist group “Slavyansky Schit” (“Slavic Shield”), which had spoken out previously in favor of having Donbass and other left-bank Ukrainian regions join the Russian federation, published antisemitic accusations leveled at Boris Filatov, deputy chairman of the Dniepropetivsk State Regional Administration under governor Igor Kolomoyskiy. The Facebook account of “Slavic Shield” had the following post: “Deputy governor of Dniepropetivsk region, which belongs to Kolomoyskiy, Boris Filatov just gave an official Jewish proposal to the Nazis. Kolomoyskiy is a member of the Trustee board of the Jewish community of Dniepropetivsk, head of the United Jewish Community of Ukraine, head of the European Council of Jewish Communities and President of the European Jewish Union (EJU). He has been a citizen of Israel since 1995, of which he has testified in the London Court of Arbitration in 2007.”<sup>125</sup>

On **May 18**, a pro-Russian activist rally subtitled “Odessa will not surrender!” took place at the Kulikovo Polye square, before the Trade Union House, which burned down tragically on May 2. There had been antisemitic slogans among the posters that people wrote. One of them read: “Accused of crimes against humanity stand: Hitler – kike [sic!]; Turchinov – kike; Yatsenyuk – kike [and so on].”<sup>126</sup>

There have also been reports of antisemitic inscriptions inside the burned-down building: “death to the kikes” (right next to “death to Fascists” and so on).<sup>127</sup>

In **the third decade of May**, just before the presidential elections, separatist flyers were being handed out in Kharkiv that called for a boycott of the “Fascist junta farce,” that is the Ukrainian presidential elections. The flyers stated that in the “elections without choice” the competitors are “Yulia Kapitelman” and “Pete Weissman,” and had stars of David with swastikas inside of them were used in the typography.<sup>128</sup>

According to a report by a local resident in the “Our City” newspaper (city of Kupyansk, located in the southeast of the Kharkiv region), which was published on **July 9**,<sup>129</sup> “Russian World” (Russkiy Mir) and “Orthodox Warning Drum” (Pravoslavniy Nabat) flyers were being distributed at the Orthodox Nikolsky Church.<sup>130</sup> The flyers contained strongly anti-Ukrainian and antisemitic materials.

On **July 5**, armed policemen took an Odessa synagogue under guard. According to their information, a rally and a picket of a certain “Union of Polite People” (an obvious allusion to the famous euphemism of the Russian occupants who participated in the first stage of the Russian Federation’s aggression towards Ukraine in the Crimea) were planned opposite the synagogue that same day. The organizers of the picket were aiming it against the CHABAD community (a religious Hasidic Jewish

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<sup>123</sup> <http://evreiskiy.kiev.ua/na-ukrainskom-sajte-g.vladimir-13001.html>

<sup>124</sup> <http://9tv.co.il/news/2014/04/07/172854.html>

<sup>125</sup> <http://eajc.org/page16/news44502.html>

<sup>126</sup> <http://odessa-life.od.ua/news/19734-goncharenko-trollit-kulikovo-pole-v-otvet-foto>

<sup>127</sup> <http://odessa-life.od.ua/news/19646-prorossiiskie-vandaly-ostavlyayut-skandalnye-poslaniya-v-dome-profsoyuzov-foto>

<sup>128</sup> <https://www.facebook.com/photo.php?fbid=876687492348789&set=a.380706281946915.112070>

<sup>129</sup> “Our City” #28, July 9, 2014. См.: <http://khpg.org/index.php?id=1406064141>

<sup>130</sup> Judging from the contents of the flyers as retold by the “Our City” newspaper, the “Warning Drum” flyer seems to be this one: [http://shtab777.com/images/777/listovka\\_pravoslavnuu\\_nabat.doc](http://shtab777.com/images/777/listovka_pravoslavnuu_nabat.doc) ; the monitoring group has so far been unable to allocate the “Russian World” flyer.



movement), because they accused CHABAD of organizing a civil war against the Slavic population of Ukraine.<sup>131</sup>

The obvious cause for this accusation is Igor Kolomoysky's – governor of Dnipropetrovsk region and President of the United Jewish Community of Ukraine - active position in countering terrorist and subversive activities of the separatists.

The rally and picket did not take place.

On **December 17**, the “Ishod” (“Exodus,” full name “Historical-Social Christian Social Movement”, registered on November 25) wanted to hold a protest rally against oligarchs and raising utility fees.

Approximately 5-7 people gathered for the rally. Since “Exodus” has the reputation of a separatist organization, approximately 30 people with “Right Sector” symbols went out to meet them and take action against the rally.

The court forbade holding the rally, and the participants were taken to a police bus for their safety. On the way to the bus, the “Exodus” chairman of the board Oleg Novikov burst out with an antisemitic speech: “The Khazar Khaganate will not pass in our lands, you gotta understand that, not one kike sitting there in Kyiv won't make it here, I said that clearly to everyone. [...] Kharkiv is and remains Slobozhanshyna [land]. And the Khazars will never be there in our land, this is just so everyone gets it. Kolomoyskiy and all the other poroshenkos from their fucking Khazaria...”<sup>132</sup>

Before the rally, Oleg Novikov said in a video address: “May Jewish friends forgive me, but the kikery that's sitting in Kyiv right now - Kyiv, the cradle of Christianity - is the axis of world evil. An evil that comes from Satan. An evil that we are fighting a holy war with. And all is fair in war. [...] Kaminetskiy<sup>133</sup>, Kolomoyskiy, Poroshenko! There will be no Khazar Khaganate in our lands”.<sup>134</sup>

Oleg Novikov hardly made any speech without antisemitic statements. For example, in a video address published on January 17, 2015, Oleg Novikov stated that Russians and Ukrainians “are being pitted against each other by Khazarians.” “Khazarians, who have beset our lands from times immemorial like a plague of locusts, who captured others' lands and gorged on their very lives.” According to Novikov, the Khazarian Khaganate has, “whichever way you look at it, taken all the highest posts in our state, starting from the triumvirate that is the President-Prime Minister-Chairman of the Parliament, by which I mean Valtzman-Poroshenko, Yatsenyuk, and Groisman, and finishing with the new Knesset - Ukraine's Parliament.” Over 80% of the MPs are Jews.” This statement, however, does not stop him from talking about “the neo-Nazi government of poroshenkos, turchinovs, yatsenyuks, and many others” and their “owners - the American-Israel beau-monde that keeps dreaming about starting a global war against Christianity, that is, aim their arrows at Russia...” not 30 second later.<sup>135</sup>

As Novikov himself stated, his ideology was heavily influenced by Eduard Hodos, who actively spreads antisemitic fakes about “Jewish Fascism,” “the misanthropic Satanic HABAD sect,” and the threat of the “new Khazaria.”<sup>136</sup> In any case, according to his own testimony he and his friend Ilya Pukhnatiy (currently a colonel in Ukraine's security services) had “started a wave of antisemitism against our little Jews [...] somewhere back in grade seven.”<sup>137</sup>

On January 20, 2015, Oleg Novikov was detained due to suspicions of being complicit in subversive separatist activity.<sup>138</sup> The search uncovered anti-Ukrainian literature and symbols of

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<sup>131</sup> <http://polemika.com.ua/news-149331.html>

<sup>132</sup> <http://youtu.be/kVPhJIUCe-w>

<sup>133</sup> Apparently, he means the Head Rabbi of Dnipropetrovsk.

<sup>134</sup> <http://youtu.be/E3UinEUVOPk>

<sup>135</sup> <http://youtu.be/lbxFDSAxvBY>

<sup>136</sup> <http://youtu.be/pl871vbZekM> According to Novikov, Hodos “raised the veil thrown over the true reasons of all that is happening to our country, our faith, our essence.”

<sup>137</sup> <http://youtu.be/pl871vbZekM>

<sup>138</sup> The first to announce this publicly was Ukraine's Minister of Internal Affairs Arsen Avakov on his Facebook page: <https://www.facebook.com/arsen.avakov.1/posts/771181596305282>. See also: [http://vetonet.ru/clubs/85\\_novosti-iz-harkova-](http://vetonet.ru/clubs/85_novosti-iz-harkova-)

“Novorossia” and the “Kharkov People’s Republic.”

It was later made public that Oleg Novikov is being accused of violating Article 110, Part 2 of the Ukrainian Criminal Code (“trespass against territorial integrity and inviolability of Ukraine”).

**In late December**, flyers were spread in the city of Lubny (Poltavskaya region), which printed the photos of Ukraine’s leaders (President Petro Poroshenko, Prime Minister Arseniy Yatsenyuk, Parliament Chairman Volodymyr Groysman) and signed them with the following quatrain: “Foul Jews rule over us/And we are worse than Jews.../We sold the glory of our forefathers and/the Jews have us in a yoke.”<sup>139</sup>

### **Exploitation of antisemitism and “the Jewish question” in propaganda campaigns**

Matters of antisemitism, seemingly so insignificant against the backdrop of such large-scale processes, have strangely enough become quite important in the media during the last half a year, when antisemitism became an important part of propaganda campaigns. During the winter of 2013-2013 (and even earlier), antisemitism was exploited by pro-government media in attempts to discredit the opposition and the protest movement. Somewhat later this topic was picked up by Russian propaganda, which used it on an international scale to legitimate the occupation of Ukrainian territory due to an alleged threat to the Jews from the “Bandera followers.”

In early 2014, antisemitic speculations were actively used by the administration of President Yanukovich. The government formed an advantageous policy of media coverage for its standoff with the opposition during the very first days of the mass protests. The participants were depicted as “Bandera followers,” Fascists, and debauched coup instigators. The government attempted to mobilize sympathizers – not very convincingly, but there was a certain segment of Ukrainian society in which their tactic worked – by appealing to Soviet and post-Soviet symbols connected to the “victory over Fascism.” This is the origin of all the St. George ribbons displayed on the sleeves of helpers to the Berkut riot police, who switched from being half-bandits, half-athletes into “voluntary patrolmen” with truncheons and guns with rubber bullets. And since the enemies are “Fascists and Bandera followers,” which means that, according to stereotypes of Soviet propaganda, they must be antisemites. As an added bonus, if the antisemitism of the opposition can be convincingly shown to the global community, it might not criticize the Ukrainian government too hard for using force against the protesters.<sup>140</sup>

During the Maidan, the government faced a problem in that neither the formal political opposition nor the civil protest movement gave any real cause to accuse them of antisemitism. Quite the contrary: the Maidan stage hosted a praying rabbi, the Chairman of the Association of Jewish Communities and Organizations (VAAD) of Ukraine Josef Zissels giving speeches, and a Klezmer band singing songs in Yiddish. This did not evoke any kind of negative reaction from the audience. On the contrary: the reaction was of supportive and lively interest from everyone, including the nationalists. When not defending the barricades, the protesters enjoyed lectures about Ukraine’s historic and cultural Jewish heritage, and the audience for these lectures was quite large. Finally, there were several rallies in front of the Ukrainian embassy in Tel-Aviv, in which Israelis showed their solidarity with the Ukrainian people, protested against police brutality and mourned those who were killed during the protests. These rallies garnered a wide resonance in Ukraine and were met with nothing but approval from the protesters.

There was only one episode during the entirety of the Maidan (particularly since early 2014) could be seen as relatively antisemitic: the episode with the “kike” in the particular context of a Nativity puppet show that took place on New Year’s night.<sup>141</sup> However, it can only be classified antisemitic with great reserve. And this is over the course of thousands, if not tens of thousands speeches and shows on the

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zaderzhany-lidery-prorosiskoi-organizacii-ishod.html

<sup>139</sup> <http://poltava.to/news/31707/>

<sup>140</sup> Interestingly enough, this is admitted even in the report prepared by the Expert Group on Antisemitism of the Jewish community of Russia, while the report is generally very biased towards Ukraine.

<sup>141</sup> See: <https://youtu.be/Lnekp54NMBw>

Maidan stage that took place over the course of several months. In this context, accusations of antisemitism aimed at the protesters look quite unconvincing.

It was already obvious that the situation was escalating a few days before the confrontations on Hrushevsky street. On January 16, the parliament passed a set of oppressive laws, not even attempting to hide that they were passed solely to make the protests illegal. The legislators advertised their laws as “anti-Fascist,” allegedly created as means to a stricter punishment for crimes motivated by racial and national hatred as well as for neo-Fascism.

However, the fact that January 16 was also the starting date for the next stage of the large-scale media campaign to discredit the protest movement in the West by depicting it as Fascist makes it certain that the goals of the legislators did not lie in the legal sphere but were an element of that propaganda campaign. The first stage of this particular campaign took place in the spring and early summer of 2013. The spearpoint of the campaign was on accusations of antisemitism that were supposed to be communicated to the West.

The first real antisemitic incident took place in Kyiv on the evening of January 11 (see its detailed description in the antisemitic violence chronicle). The second took place in less than a week, on January 17 (details also in the chronicle).

Right after these incidents, Euromaidan offered its official protection to the synagogues. The protesters knew very well who would be blamed for these incidents by the governmental propaganda machine. And, of course, they were correct.

Neo-Nazi gangs that deliberately seek out Jews and engage them with melee weapons are no crazy poetess at the microphone – they are a very real threat to the Jewish community, newsworthy even as street fighting occurs.

Let us again take note of the timeline. The first attack took place before the laws were passed but does not garner the wide resonance that the hypothetical masterminds behind the provocative act might have been counting on, as the community makes the decision to keep quiet about the attack. The allegedly “anti-Fascist” repressive laws are passed on January 16, and the propaganda campaign starts in full. The court decision to forbid all mass civil acts in the center of Kyiv up until March 8 was made somewhat earlier. During those days, the Euromaidan was preparing for a crackdown, and particularly then even the protesting national-radicals had absolutely no time for the Jews. But it is in these very days that one more attack takes place, a far harsher one and covered widely by the media.

Certain circumstantial data allow us to suggest that these cases were provocations organized by the government, starting from a full synchronization of the attacks, the passing of oppressive laws, and the start of a new lap of the political engineering campaign and ending with the fact that there is currently enough evidence for the government having made use of neo-Nazi groups to organize physical attacks on activists of the protest movement.

Almost immediately after the attacks, many media started making completely unfounded and rather stark accusations that the attacks were connected with the civil protests, as if the protesters (Fascists and antisemites all) waited for two months, specifically for these laws to be passed to start attacking the Jews. Of course, all of this took place just as the Maidan was anxiously preparing for an attack. Unfortunately, certain Jewish organizations also joined the chorus - both pre-existing ones and invented by spin doctors particularly for these purposes. Since these panicked cries were quite well-financed, their voice was loud enough to be heard in Israel, the USA and Europe.

Let us examine just one example. Analyzing it will show the mechanism of how the propaganda campaign works and how easily the media can fall for absolutely ridiculous fakes – sometimes due to false yet deeply rooted stereotypes, sometimes due to a lack of critical analysis and double-checking information that has been fed to them within the boundaries of deliberate campaigns of disinformation.<sup>142</sup>

Right after the attacks in Kyiv became widely know, panicked calls to “mobilize” began to be spread through the Internet by a “Jewish Fighting Organization” that came out of nowhere. The texts of the militants read as something quite delusional: “our units must stockpile medicine, food, and other basic

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<sup>142</sup> <http://eajc.org/page16/news42943>

necessities and set up shelters in case the situation breaks down completely.” And there was more: the “Fighting Organization” used “the murder of a whole family of Jews motivated by racial hatred” (unknown to anyone but the “organization” itself) as an excuse to send out a panicked call for an evacuation of the Jewish community of Ukraine to Israel. This statement was quoted by all the Jewish media, including Israeli media, and by other media as well – for example, “Komsomolskaya Pravda” sent a correspondent to Kyiv specifically to find out if the Ukrainian Jews feared Bandera followers so much that they were afraid to leave the house (what a find for Russian propaganda!)

Still, soon it became known that the author of these statements, a person calling himself Meir Landau, who had been hysterically calling to help Ukrainian Jewry against nationalists and their pogroms on behalf of the non-existent “Jewish Fighting Units,” was an activist of a pro-Russian group of Cossaks, Nikolai Tselytsky, who lived in the Malinovka town of Chuguyevo district of the Kharkiv region. Most of the life of this rather creative man was connected to Russian nationalist organizations, including neo-Nazi ones. Under the name Nikolai Ganja (seemingly his real name, as far as can be surmised), he spoke as “Colonel of Cossack armies” and called himself “Chief of Defense of the Russian United Nationalist Alliance (RONA).” This nice organization proclaimed itself to be (in a document signed by Ganja, no less) to be “the only successor of the Russian Nationalist-Socialist party and the Russian National Liberation Army, the Armed Forces for the Committee for the Liberation of Peoples of Russia.” The surprised reader might ask: what is this party? What is this army? To answer that, we continue to quote: “RONA traces its history to the Tambov peasant revolt of 1920–1921, led by the officers of the Volunteer Army Konstantin Voskoboynik and Antonov. Despite the revolt failing, that was when the Russian National-Socialist Party was founded – and, in turn, it founded the future Russian Liberation Movement of 1941–1945. In June 1941, the SS Gruppenführer Bronislav Kaminski and RNSP Chairman Konstantin Voskoboynik created the first volunteer paramilitary groups to fight the Bolsheviks for the future of a New, Free Russia. These paramilitary groups helped found the Lokot Republic, the first Russian state after the Russian Army left the Crimea. That was when the Russian Army was reborn under the name of the Russian National Liberation Army (RONA). The RONA, the Russian Liberation Army, which appeared in 1943, the Cossack units of the Wehrmacht and SS all joined the Armed Forces of the Committee for the Liberation of the Peoples of Russia. The reborn RONA was founded by the General Kutepov International Charity Foundation, an organization which Ganja/Tselitsky/Landau is proud to lead under any name, and the St. Martyr Metropolitan Volodymyr of Kyiv and Galicia Brotherhood, whose Kharkiv branch is lead by our hero.

Under his own name Nikolai Ganja makes up organizations whose lineage he proudly traces to “the Wehrmacht and SS.” As “Meir Landau” he invents an organization whose lineage he allegedly traces to the Polish Jewish Fighting Organization, continues to accuse Bandera followers of collaborationism, and sings praises for the “Berkut” riot police and its “heroic” deeds.

All of this would have been rather amusing if this man’s statements were not quoted quite seriously as an actual representation of the situation with antisemitism in Ukraine by global media.

The problem is that the “anti-Fascist” informational campaign to discredit the protest movement used more than just the delusions of mad provocateurs.

On February 3, the round table “Democratic Processes and the Threat of Radicalism in Ukraine” took place at the hall of the Ukrainian parliament in Kyiv. Many important anti-Fascists of the former Soviet union came to participate in this round table, including the leaders of the Kremlin political project “World without Nazism” Valeriy Engel and Boris Shpigel, as well as leaders of European Jewish organizations. It is quite obvious who was “the threat of radicalism” incarnate and who implements “democratic processes” (by police cudgel and rubber bullets) for these people, especially considering that Engel recently proposed introducing sanctions under criminal law for “rehabilitating Fascism” to the Russian Duma, both within Russia itself and beyond its borders. Two former Ukrainian president, Leonid Kravchuk and Victor Yushenko, were invited to lend their weight to the event. To demonstrate the high level at which the “anti-Fascist” propaganda program is being developed and implemented, then-acting president Victor Yanukovich also met with the participants. Naturally, he said a resounding “no” to “extremism, radicalism, and the incitement of hatred in society.” The organizers of the event were given

a high, if slightly incoherent evaluation by the man who had been formally functioning as the Protector of the Constitution: “Great thanks for uniting into this organization and doing a great job which, I am certain, is uniting people into a healthy society without Nazism, racism, and xenophobia” (sic!).<sup>143</sup> And which, I would like to add, was so effective in helping the government propaganda campaign.

After the fall of Yanukovich regime it was relatively easy for the Kremlin to continue using the deceitful propaganda slogans speculating on antisemitism to justify absolutely outrageous violence. The most dangerous part of this is that it is even easier for the Russian security services to organize even more antisemitic provocations (thus creating more fuel of the deceitful propaganda campaign) than it was for Yanukovich’s hired thugs. The Jewish community and all of Ukrainian society needs to be careful considering all this.

Criticism and refutation of Russian propaganda is not within the scope of this report. I believe that constant and systematic work to collect, check, and analyze information about manifestations of antisemitism is the best way to disprove the false statements about antisemitism running rampant in Ukraine.

### **Antisemitism in territories of separatists’ “puppet” “republic”**

On **April 15**, three unidentified men in balaklavas and camouflage with a Russian flag rode up to the Donetsk synagogue, where they proceeded to hand out and place antisemitic flyers on the walls, allegedly signed by the leader of Donetsk pro-Russian separatist, Denis Pushilin.

The flyers contained the following: “Dear citizens of Jewish nationality! Since the leaders of the Jewish community of Ukraine supported the Banderite junta in Kyiv and are harboring hostile sentiments towards the Orthodox Donetsk Republic and its citizens. Thus, the Headquarters of the Donetsk republic has decreed the following:

all citizens of Jewish nationality who are over sixteen years of age and reside in the sovereign Donetsk republic must present themselves to the Acting Commissar on Ethnicities at the Donetsk Oblast State Administration, room 514 to be registered. The cost of registration is 50 USD.

Citizens must bring with them 50 USD to pay for the registration, their passport to mark their religion, documents confirming family membership, as well as titles for all real estate and means of transportation belonging to them.

Those attempting to elude registration will have their citizenship revoked, their belongings confiscated and evicted out of the Republic.”<sup>144</sup>

Our informant was able to hold an informal check of the information and did not find any “Acting Commissar on Ethnicities” in the building of the separatist-held State Regional Administration.

Separatist leader Denis Pushilin stated at a press conference that he had nothing to do with the flyers, called their dissemination a “provocative act” and noted that the text had a number of inconsistencies. Particularly, the title of the “position” that Denis Pushilin had invented for himself was incorrect. According to the opinion of the separatist leaders, one person who might be responsible for the fake is Governor of Dnipropetrovsk Oblast Ihor Kolomoysky. Such statement were spread throughout the Internet from April 16 without any kind of confirmation.

Nonetheless, our unofficial check determined that the seal on the flyers was genuine.

The Head Rabbi of Donetsk Pinchas Vyshedsky called the flyer “a crude forgery and a political provocation” and called for a stop to any further discussion.<sup>145</sup>

The story of the fliers garnered an extremely wide resonance. Senior government officials of Ukraine, the USA, and the European Union expressed their indignation at the provocations. In particular, Prime Minister of Ukraine Arseniy Yatsenyuk said: “We will not allow the ideology of the Black

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<sup>143</sup> See: <http://eajc.org/page18/news43063>

<sup>144</sup> <http://eajc.org/page16/news44462.html>

<sup>145</sup> <http://izrus.co.il/diasporaIL/article/2014-04-20/24212.html>

Hundred to take root in Ukraine, we will not allow disregard and disrespect for those who belong to other religions or have a different skin color. The ideology and practice of pogroms that is being exported from one of our neighboring states will not take hold in Ukraine.”<sup>146</sup>

The law enforcement authorities of Ukraine spoke about their readiness to find the persons connected to the provocation and prosecute them to the full extent of the law, as well as warned about the inadmissibility of inciting inter-ethnic hatred.<sup>147</sup>

As far as can be inferred, the flyer was written and disseminated as part of infighting of groups within the separatist movements to discredit Pushilin.

On **April 17**, armed pro-Russian separatists (acting under the leadership of Russian military experts and volunteers, mostly hailing from national-radical and Cossack groups), having established control over the city of Slavyansk, captured a television tower that aired programs over Slavyansk itself and other cities in the Donetsk region, including Kramatorsk, Gorlovka, and Makeevka. The separatists turned off Ukrainian channels and started airing Russian television, used as propaganda support for the pro-Russian coup.

On **April 20**, the separatists started using the frequencies of the Ukrainian “Inter” channel for their own channel and published a video presentation of the channel’s solemn opening ceremony on the Internet. Happy men interrupt each other as they boast before the camera: “Here, in Slavyansk, we are dealing a powerful informational, conceptual blow to the Biblical matrix... With our television we attack their zombievision... Zionist zombievision... Zionist zombo-TV. This is what’s up, guys. A new history is beginning here in Slavyansk. The Slavic peoples are making a path to Rama [Hindu god. - transl]. Victory will be ours.” After such a promising statement, the first show on the new channel was a recorded lecture by the late Constantine Petrov – a retired general who died several years ago and who had headed a Russian antisemitic neo-Pagan national-Stalinist sect and a political party formed around that same sect (“By the Course of Truth and Unity”).<sup>148</sup>

On **May 21**, the separatist informational agency ANNA-News disseminated a video address by a Russian occupant, “Cossack” Alexander Mozhaev (commonly known as Babai), who participated in the capture of Slovyansk in April and became one of the more popular militants with the journalists. In his speech he calls for Putin to “open a little corridor” for people who want to fight for “Holy Russia” and destroy the source of Western-originated evil: the “kike-Masons.”<sup>149</sup>

On **May 29**, the most widely printed newspaper of the annexed peninsula, “Krymskaya pravda” (“Crimean Truth”) published an interview with the Russian radical right ideologist Alexander Dugin, who visited the occupied territories. The interview was titled “Ukraine in the hands of homosexuals and Jewish oligarchs” – a direct quote from the Russian guest.<sup>150</sup> After that statement, Alexander Dugin said in an interview that “Ukraine no longer exists, it is a freak state.”

On **December 5**, the most popular newspaper of occupied Lugansk, “XXI Vek” (“21st Century”), published an article by Natalia Maksimets “People get the flu alone but go mad in groups”.<sup>151</sup> The article calls Ukraine’s president Petro Poroshenko “Valtzman,” and accuses him of having “reJewised” (*perepeysal*, sic!) Ukraine’s constitution. Ukraine’s prime minister Arseniy Yatsenyuk is also called a “famous Hasid.”

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<sup>146</sup> [http://www.kmu.gov.ua/control/ru/publish/article?art\\_id=247226806&cat\\_id=244843950](http://www.kmu.gov.ua/control/ru/publish/article?art_id=247226806&cat_id=244843950)

<sup>147</sup> [http://www.kmu.gov.ua/control/ru/publish/article?art\\_id=247227408&cat\\_id=244843950](http://www.kmu.gov.ua/control/ru/publish/article?art_id=247227408&cat_id=244843950)

<sup>148</sup> <http://eajc.org/page16/news44513.html>

<sup>149</sup> <https://www.youtube.com/watch?v=yIzbhNZbOfM>

<sup>150</sup> <http://c-pravda.ru/newspapers/2014/05/29/aleksandr-dugin-ukraina-v-rukakh-gomoseksualistov-i-evrejjskikh-oligarkhov>

<sup>151</sup> [http://ic.pics.livejournal.com/tyler78/10388668/92966/92966\\_original.jpg](http://ic.pics.livejournal.com/tyler78/10388668/92966/92966_original.jpg)

On **December 29**, Igor Druz published an article. Druz is a Ukrainian public figure who absconded to the Crimea from Kyiv after the Revolution of Dignity won.<sup>152</sup> He has been in terrorist-controlled territory since spring-2014. Over the last half a year he has been introducing himself as “Counselor to Strelkov” and participating in the creation of the “Novorossiya” movement. Earlier Igor Druz was the chairman of the Ukrainian “Narodny Sobor” organization,<sup>153</sup> which is essentially a branch of the eponymous Russian imperial-nationalistic group,<sup>154</sup> counselor to Archbishop of Lviv Augustive (Markevich), who was the representative of the Ukrainian Orthodox Church (Moscow Patriarchy) in Ukraine’s Parliament, the parliamentary columnist of the “Kyivsky Telegraph” newspaper, and the chairman of the pan-Ukrainian “Parents’ Committee of Ukraine” organization.<sup>155</sup>

Both Igor Druz personally and the “Parents’ Committee” became quite infamous in recent years, first and foremost for the wave of homophobic propaganda that was a reaction to attempts to hold public rallies for gender equality and LGBT rights in Kyiv, which started in 2011. After Druz began active collaboration with the Russian occupants and their local helpers, he also turned to “the Jewish question,” and antisemitism became an important running current in his articles.<sup>156</sup>

Particularly in the aforementioned article, Druz states that “in some places the ‘Ukrainian’ government of Zionists and Jewish extremists akin to Kolomoysky is diluted by Armenians, ethnic Russians, and Tatars. Just as it was 100 years ago, Ukrainian ‘Sharikovs’ are under the control of ‘Schwonders’...”<sup>157</sup>

In another article titled “Ukraine Controlled by Zionist Sect,” Igor Druz states that the “Catholics and Eastern Catholics who organized the Maidan are being controlled by their elder brothers, the Jews.”<sup>158</sup>

Notably, the Narodny Sobor movement in Russia (the “NS” acronym is read unanimously in radical right as “national-socialism”) rather openly copies both the ideology (with a tinge of Orthodox Christian rhetoric) and the style and paraphernalia of German Nazis of the Third Reich, starting with the uniform and <sup>159</sup> up to the propaganda materials.<sup>160</sup>

On **December 30**, representatives of Russian neo-Cossack paramilitary groups who are taking part in the occupation of Ukrainian territories released a video address in which they expressed their criticisms of Igor Plotnitsky, leader of the terrorist organization “Lugansk People’s Republic.” After accusing the leaders of the terrorists of stealing coal, Pavel Dremov, the leader of the cossacks, asked rhetorically: “For how long will these plotniskys, these odd kikes will keep stealing from us?”<sup>161</sup>

The cossacks who have expressed their dissatisfaction with Plotnitsky’s regime in this rather peculiar form have control of several residential areas in Lugansk, particularly the city of Stakhanov.

The peak of antisemitic rhetoric in the public space of terrorist-controlled pro-Russian territories happened in 2015, at a joint press-conference of DNR and LNR leaders Alexander Zakharchenko and Igor Plotnitsky, where both leaders of puppet regimes employed antisemitic rhetoric.<sup>162</sup>

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<sup>152</sup> <http://orthoview.ru/igor-druz-rossiya-katexon-dobra/>

<sup>153</sup> See <http://narodsobor.com.ua/>

<sup>154</sup> See the movement’s official website: <http://www.narodsobor.ru> ; as well as the website of the most active regional branch (Moscow): <http://mosnarodsobor.ru/>

<sup>155</sup> [http://www.religion.in.ua/news/ukrainian\\_news/7991-sovetnik-predstavatelya-upc-mp-v-verxovnoj-rade-sozdal-organizaciyu-dlya-otrazheniya-ugroz-s-zapada-foto.html](http://www.religion.in.ua/news/ukrainian_news/7991-sovetnik-predstavatelya-upc-mp-v-verxovnoj-rade-sozdal-organizaciyu-dlya-otrazheniya-ugroz-s-zapada-foto.html)

<sup>156</sup> Notably, antisemitism had been present in Druz’s work even earlier (see for example <http://rpczmoskva.org.ru/stati/igor-druzionizm-umiraet-da-zdravstvuet-iudaizm.html>), but it had not been quite so prominent.

<sup>157</sup> <http://www.segodnia.ru/content/154442>

<sup>158</sup> <http://protivkart.org/main/6352-ukraina-pod-kontrolom-sekty-satanistov-igor-druz.html>

<sup>159</sup> See: [http://rusplt.ru/netcat\\_files/52/104/620x407/Marsh\\_online4\\_main\\_640.jpg](http://rusplt.ru/netcat_files/52/104/620x407/Marsh_online4_main_640.jpg)

<sup>160</sup> For example, the “Narodny Sobor for a healthy family” poster

(<http://mosnarodsobor.ru/include/press/files/d859de308cad5be68395b8c4c4dc89f4.jpg>) was copied from a Nazi poster.

<sup>161</sup> <http://stainlessstrat.livejournal.com/1155802.html>

<sup>162</sup> <http://corneliu.livejournal.com/231232.html>