

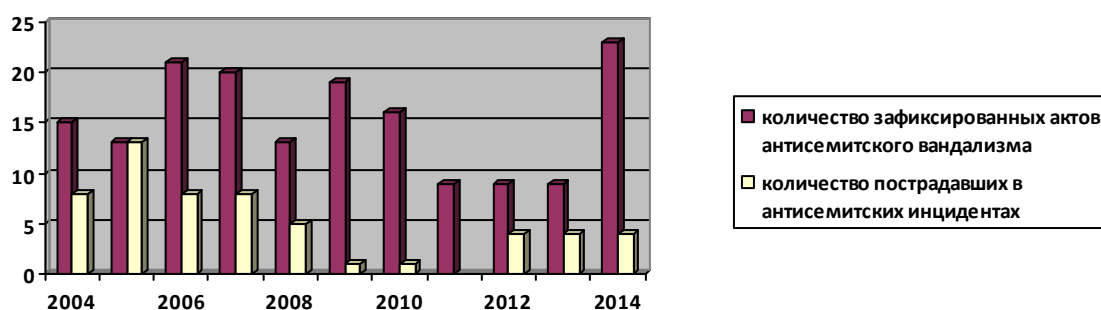
Anti-Semitism in Ukraine - 2014: report based on monitoring data

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1. Anti-Semitic crime statistics



According to my monitoring, the statistics for violent hate crime committed on anti-Semitic 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 anti-Semitic 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 anti-Semitic violent hate crime).

The statistics for violent hate crime committed on anti-Semitic 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 anti-Semitic 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.

Anti-Semitic 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 anti-Semitic and/or neo-Nazi graffiti painted on such objects, which by their nature demonstrate an ideological motivation for the act.

23 cases of anti-Semitic vandalism were recorded in 2014 (including cases in territories occupied by Russia and its accomplices). 9 cases each were recorded in 2013, 2012,

and 2011, while 2010 saw 16 cases of anti-Semitic vandalism. For a description of the incidents, see below, in the chronicle of anti-Semitic 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.

Thus, even though the statistics for 2015 display significant growth in both anti-Semitic vandalism and anti-Semitic violence in comparison with previous years, the peaks of the crimes remain in the mid-2000s, and when taking the long perspective, the situation over the last five years seems to be relatively stable.

In my overview of the incidents below, I have also included data on incidents whose anti-Semitic 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.

2. Anti-Semitic violence

- An anti-Semitic 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.¹

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-

¹ Our informants. See also: <http://ejc.org/page18/news42754.html>

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.²

It is important to note that neither the Schekavitskaya-Voloshskaya crossroads nor the Voloshskaya-Vvedenskaya crossroads have no outdoor surveillance. The criminals were obviously 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.³

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

² Our informants. See also: <http://ejc.org/page18/news43063.html>

³ Our informants.

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.⁴

• 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.⁵

As none of the victims of the anti-Semitic (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 Feldman, the politician was attacked on **June 17** in Kyiv. “A group of armed men” accosted Feldman at approximately 12:00 PM at Institutskaya street, near the Ukrainian Parliament, and “began to shout anti-Semitic 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”⁶.

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 character⁷. 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 anti-Semitic 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 anti-Semitic underpinnings do not correspond to reality.

According to the Israeli religious resource “Kikar Shabbat,”⁸ 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

⁴ Our informants. See also: <http://ejc.org/page16/news43878.html>

⁵ Our informants.

⁶ http://www.sq.com.ua/rus/news/obschestvo/17.06.2014/na_feldmana_oversheno_napadenie/

⁷ http://youtu.be/EIAI6_ijgF8

⁸ <http://www.kikarhashabat.co.il/%D7%90%D7%95%D7%9E%D7%9F-%D7%AA%D7%A7%D7%99%D7%A4%D7%94-%D7%90%D7%A0%D7%98%D7%99%D7%A9%D7%9E%D7%99%D7%AA-%D7%91%D7%9E%D7%A7%D7%95%D7%95%D7%94.html>; for brief overview in Russian, see:

<http://antisemitism.org.il/article/88166/%D0%B0%D0%BD%D1%82%D0%B8%D1%81%D0%B5%D0%BC%D0%B8%D1%82%D1%81%D0%BA%D0%BE%D0%B5-%D0%BD%D0%B0%D0%BF%D0%B0%D0%B4%D0%B5%D0%BD%D0%B8%D0%B5-%D0%B2-%D0%BC%D0%B8%D0%BA%D0%B2%D0%B5>

information we have on hand, there were no anti-Semitic statements heard during the incident⁹.

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**,¹⁰ 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 anti-Semitic cry from the attackers, but this information remains unconfirmed. V. called the synagogue security guards, and the attackers ran off. The victim received trivial non-threatening injuries, largely bruises and grazes.

The police were called in, and the Podil District Police Depart instigated criminal proceedings.¹¹.

3. Anti-Semitic vandalism

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

Anti-Semites 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.”¹².

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

⁹ Our informants.

¹⁰ 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 “Viesti” 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>).

¹¹ Our informants. The information appeared on certain radical right resources, though it was presented in a somewhat distorted manner, e.g.:

http://pn14.info/?p=156687&utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+pravnovosti+%28%D0%9F%D1%80%D0%B0%D0%B2%D1%8B%D0%B5+%D0%9D%D0%BE%D0%B2%D0%BE%D1%81%D1%82%D0%B8+-+pn14.info%29

¹² <http://ejc.org/page16/news42776.html>

paint to make a swastika, as well as signs reading “Death to kikes!” and “Zief heil” (*sic*).¹³

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 Monday, February 24, unidentified arsonists threw a bottle filled with an incendiary compound at the Zaporizhya synagogue. The police are investigating the matter.

According to the information provided to the eajc.org website by the Jewish community of Zaporizhya, 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.¹⁴

● On the night of **February 28**, an unknown anti-Semite¹⁵ desecrated the front of the Ner Tamid synagogue in Simferopol (the administrative center of the Autonomous Republic of Crimea), which belongs to the local Progressive Judaic community. The perpetrator wrote “Death to kikes” in black paint on the doors of the synagogue, left a swastika to the left of the doors and on the doors themselves, and drew a Wolfsangel to the right of the doors. The Wolfsangel is a runic symbol that was in use in the Third Reich and which is still popular in the neo-Nazi movement all over the world. The plaques of the Progressive Judaism Religious Community and the Association of Jewish Communities and Organizations of Crimea, which were placed on both sides of the door, were also crossed out.

Notably, the Wolfsangel symbol was drawn as a mirror image of the version usually used by Ukrainian national radicals, who interpret it as a monogram of the letters I and N (standing for National Idea).¹⁶

Notably, Igor Moseychuk - a radical right activist with a criminal past - made a statement on TV (channel 112) on February 25 that Ukrainian patriots are ready to come to the Crimea to counter separatist tendencies. His speech had garnered a wide resonance in Crimea and was actively used in pro-Russian propaganda to form a scare among Crimeans concerning the Ukrainian “Fascist punishers.” Moseychuk was wearing a Wolfsangel t-shirt¹⁷. We can make a tentative speculation that this speech was the source of the unknown vandal’s knowledge of this neo-Nazi symbol. The desecration of the synagogue was, in turn, actively used for propaganda, to discredit Ukrainian nationalists (the label applied to all supporters of Ukrainian independence, sovereignty and inviolability of territory) and attempting to contribute to the “Fascist” scare among the residents of the peninsula.

Notably, the act of vandalism took place less than a day after the Russian army took

¹³ <http://www.pravdorub.kr.ua/news/aleksandriya/neizvestnyie-razrisovali-svastikoy-pamyatnik-rasstrelyannyim-evreyam.html>; <http://eajc.org/page16/news43121.html>

¹⁴ <http://eajc.org/page16/news43489.html>

¹⁵ The cameras show that the perpetrator acted along.

¹⁶ <http://eajc.org/page16/news43581.html>

¹⁷ See: <http://lenta.ru/news/2014/02/25/crimea/>

control of Simferopol.¹⁸ As far as we are aware of, there were no organized groups of Ukrainian national radicals in the center of the Crimean capital that day.

Taking into account the aforementioned context, we can tentatively infer that the act of vandalism was a provocation. The desecration of the synagogue might have been committed simply for purposes of propaganda.

- **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 melted¹⁹.

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 (Dniepropetrivsk region). The granite sign in Ukrainian and 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.²⁰

- 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.

²¹

- 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."²²

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.²³

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 anti-Semitic graffiti after the meeting.²⁴

- **On April 22**, it became known that a Sevastopol memorial to victims of the Holocaust

¹⁸ The administrative buildings were captured by Russian aggressors on the night of November 27. On that same morning, occupants blocked motor traffic between the Crimea and mainland Ukraine on the Chongar Strait and Perekop Isthmus.

¹⁹ <http://ejc.org/page16/news43743.html>

²⁰ <http://www.radiosvoboda.org/content/article/25300106.html>

²¹ <http://jewish.kiev.ua/news/7537/>

²² <http://viknaodessa.od.ua/news/?news=91983>

²³ See: http://www.chabad.odessa.ua/templates/blog/post_cdo/aid/1658934/postid/45008

²⁴ <http://korrespondent.net/ukraine/3347271-pravyi-sektor-predlozhyl-pomosch-y-zaschytu-evreiam-odessy>

had been vandalized. Unknown vandals used red paint to draw Soviet symbols, including the hammer and sickle, a red star, wrote USSR and AFA (likely meaning the widely spread acronym for “anti-Fascists,” “antifa”), as well as the number 228.²⁵

Apparently,²⁶ the number means the 228 Article of the Russian Criminal Code (“Illegal Making, Acquisition, Storage, Transportation, Sending, or Sale of Narcotic Drugs or Psychotropic Substances”). In the fringe Russian youth hip-hop subculture, 228 means a tendency to abuse drugs, which is evaluated negatively by the subculture (and the number of the Criminal Code article implies possible punishment).²⁷

Such a strange combination of symbols (the participants of the informal AFA movement usually don’t use Soviet symbols, and the use of the ultra-right code “228” plus the choice of object of vandalism are also quite unusual) can be explained if we assume that the act of vandalism was perpetrated by national radicals. This version explains both the choice of object and the strange choice of symbols, which belie the peculiar projective view taken by the ultra-right on their opponents: “anti-Fascist”=“fan of the Soviet Union”=“drug abuser.”²⁸

- **On April 22**, false information about an act of anti-Semitic vandalism in Dnepropetrovsk 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 page²⁹ with a link to an Israel newspaper.

The Head Rabbi of Dnepropetrovsk and Dnepropetrovsk region Shmuel Kaminetsky refuted this information. According to the spokesman of the Dnepropetrovsk Jewish community Oleg Rostovtsev,³⁰ 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 Liebnecht 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.

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.³¹

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

Unknown anti-Semites drew red stars and insulting slogans on the memorial.³²

²⁵ <http://gazeta.sebastopol.ua/2014/04/22/v-sevastopole-opjat-oskvernili-pamjatnik-zhertvam-holokosta/>

²⁶ The editors would like to thank Oleg Vernik for this suggestion, which seems to be the only viable explanation.

²⁷ See for example: <http://wikireality.ru/wiki/228>.

²⁸ One version that seems reasonable due to certain particular details is that the perpetrators may have been fans of the “Carpaty” (“Carpathian Mountains”) soccer club, which had come for a match with “Tavria,” a local soccer club. Another possible version is that the Tavria fans might have been the perpetrators themselves.

²⁹ <https://www.facebook.com/photo.php?fbid=10202793473070220>

³⁰ E-mail to the author sent on April 23, 2014.

³¹ <http://ejc.org/page16/news44509.html>

³² <http://ejc.org/page16/news44701.html>

As far as can be inferred from the inscriptions, the anti-Semites 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 anti-Semites 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 anti-Semites who committed the act of vandalism are sympathetic to pro-Russian separatism.³³

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.³⁴

- 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.³⁵

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.³⁶

An act of vandalism against a Holocaust memorial was reported on **July 25**. A bottle containing incendiary mixture was thrown at the memorial stone.³⁷

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 anti-Semite used white paint to draw a 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.³⁸

- 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 anti-Semites drew swastikas and wrote insults on the tombstone.³⁹

³³ Notably, anti-Semitic stickers and graffiti were seen in Dniepropetrovsk and other regions that were aimed at Igor Kolomoysky and Privat Bank, which is owned by him.

³⁴ 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>

³⁵ <https://news.pn/ru/incidents/107956>

³⁶ http://www.telegraf.in.ua/topnews/2014/07/15/v-kremenchuge-vandaly-snova-razrushili-grobnicu-evreyskih-pravednikov_10038477.html

³⁷ This was reported by the Chairman of the Mykolaiv Jewish community Mikhail Goldenberg

³⁸ <https://www.facebook.com/nmrmg/photos/pb.293839707449465.-2207520000.1427557574./390176681149100/>

³⁹ <http://newsru.co.il/world/21aug2014/karlin305.html>

● 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.⁴⁰

● 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.⁴¹

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 anti-Semitic graffiti on the walls of a Jewish school in Kharkiv. The vandals left the following inscriptions: “Beat the Jews, save Russia!”, “Happy Hollocaust”, “Novorossia HNR” (Novorossiya Kharkiv People’s Republic), “Death to the Zionists” and swastikas.⁴²

● 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.⁴³

● On the night of **November 29**, a group of young people glued anti-Semitic flyers to the synagogue fence of the Hust city synagogue (Zakarapattia Region) and poured glue over the fence.⁴⁴

4. Public advocacy of anti-Semitic 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.⁴⁵

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 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.”⁴⁶

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!”⁴⁷

⁴⁰ <http://jew-observer.com/antisemitizm/vandaly-atakuyut-evreev/>

⁴¹ <https://www.facebook.com/nmrmg/posts/372095019623933>

⁴² <http://sinagoga.kiev.ua/node/5763>

⁴³ <http://www.eajc.org/page16/news48262.html>

⁴⁴ <http://karpatskijobjektiv.com/u-xusti-vandali-poznushhalisya-nad-sinagogoyu-foto/>

⁴⁵ <http://eajc.org/page16/news44172.html>

⁴⁶ <http://evreiskiy.kiev.ua/na-ukrainskom-sajjte-g.vladimir-13001.html>

⁴⁷ <http://9tv.co.il/news/2014/04/07/172854.html>

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 anti-Semitic accusations leveled at Boris Filatov, deputy chairman of the Dnipropetrovsk State Regional Administration under governor Igor Kolomoyskiy. The Facebook account of “Slavic Shield” had the following post: “Deputy governor of Dnipropetrovsk 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 Dnipropetrovsk, 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.”⁴⁸.

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 anti-Semitic 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].”⁴⁹.

There have also been reports of anti-Semitic inscriptions inside the burned-down building: “death to the kikes” (right next to “death to Fascists” and so on).⁵⁰.

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.⁵¹.

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**⁵², “Russian World” (Russkiy Mir) and “Orthodox Warning Drum” (Pravoslavniy Nabat) flyers were being distributed at the Orthodox Nikolsky Church.⁵³The flyers contained strongly anti-Ukrainian and anti-Semitic 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 movement), because they accused CHABAD of organizing a civil war against the Slavic population of Ukraine.⁵⁴.

The obvious cause for this accusation is Igor Kolomoyskiy’s - governor of Dnipropetrovsk region and President of the United Jewish Community of Ukraine - active position in countering

⁴⁸ <http://ejc.org/page16/news44502.html>

⁴⁹ <http://odessa-life.od.ua/news/19734-goncharenko-trollit-kulikovo-pole-v-otvet-foto>

⁵⁰ <http://odessa-life.od.ua/news/19646-prorossiiskie-vandaly-ostavlyayut-skandalnye-poslaniya-v-dome-profsoyuzov-foto>

⁵¹ <https://www.facebook.com/photo.php?fbid=876687492348789&set=a.380706281946915.112070>

⁵² “Our City” #28, July 9, 2014. См.: <http://khpg.org/index.php?id=1406064141>

⁵³ 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 ; the monitoring group has so far been unable to allocate the “Russian World” flyer.

⁵⁴ <http://polemika.com.ua/news-149331.html>

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 anti-Semitic 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...”⁵⁵.

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. [...] Kaminetskiy⁵⁶, Kolomoyskiy, Poroshenko! There will be no Khazar Khaganate in our lands”⁵⁷.

Oleg Novikov hardly made any speech without anti-Semitic 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.⁵⁸.

As Novikov himself stated, his ideology was heavily influenced by Eduard Hodos, who actively spreads anti-Semitic fakes about “Jewish Fascism,” “the misanthropic Satanic HABAD sect,” and the threat of the “new Khazaria.”⁵⁹ 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 anti-Semitism against our little Jews [...] somewhere back in grade seven.”⁶⁰.

On January 20, 2015, Oleg Novikov was detained due to suspicions of being complicit in subversive separatist activity⁶¹. The search uncovered anti-Ukrainian literature and symbols of “Novorossia” and the “Kharkov People’s Republic.”

It was later made public that Oleg Novikov is being accused of violating Article 110, Part

⁵⁵ <http://youtu.be/kVPhJ1UCe-w>

⁵⁶ Apparently, he means the Head Rabbi of Dniepropetrovsk.

⁵⁷ <http://youtu.be/E3UinEUVOPk>

⁵⁸ <http://youtu.be/lbxFDSAxvBY>

⁵⁹ <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.”

⁶⁰ <http://youtu.be/pl871vbZekM>

⁶¹ 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-zaderzhany-lidery-prorossiiskoi-organizacii-ishod.html

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.”⁶².

5. Exploitation of anti-Semitism and “the Jewish question” in propaganda campaigns

Matters of anti-Semitism, 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 anti-Semitism became an important part of propaganda campaigns. During the winter of 2013-2014 (and even earlier), anti-Semitism 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, anti-Semitic 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 anti-Semites. As an added bonus, if the anti-Semitism 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.⁶³.

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 anti-Semitism. 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 anti-Semitic: the episode with the “kike” in the particular

⁶² <http://poltava.to/news/31707/>

⁶³ Interestingly enough, this is admitted even in the report prepared by the Expert Group on Anti-Semitism of the Jewish community of Russia, while the report is generally very biased towards Ukraine.

context of a Nativity puppet show that took place on New Year's night.⁶⁴ However, it can only be classified anti-Semitic with great reserve. And this is over the course of thousands, if not tens of thousands speeches and shows on the Maidan stage that took place over the course of several months. In this context, accusations of anti-Semitism 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 anti-Semitism that were supposed to be communicated to the West.

The first real anti-Semitic incident took place in Kyiv on the evening of January 11 (see its detailed description in the anti-Semitic 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 anti-Semites 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

⁶⁴ See: <https://youtu.be/Lnekp54NMBw>

and double-checking information that has been fed to them within the boundaries of deliberate campaigns of disinformation⁶⁵.

Right after the attacks in Kyiv became widely known, 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 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 Chuguyev 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 led 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 anti-Semitism 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

⁶⁵ Cm.: <http://ejc.org/page16/news42943>

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!).⁶⁶ 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 anti-Semitism 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 anti-Semitic 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 anti-Semitism is the best way to disprove the false statements about anti-Semitism running rampant in Ukraine.

6. Anti-Semitism in territories occupied by Russia

For the purposes of this report, we understand territories occupied by Russia to include not only the Crimea but also the districts of Lugansk and Donetsk regions that are formally controlled by the puppet terroristic regimes of the Donetsk and Lugansk People’s Republics (DNR and LNR).

On **March 15**, when a Svoboda radio journalist attempted to film fighters in unidentified camouflage in Simferopol (as far as it can be inferred, the fighters belonged to the Russian army), the pro-Russian fighters (or Russian occupants) broke the journalist’s phone and told him to “go back to your kikes and tatars.”⁶⁷

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 anti-Semitic 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

⁶⁶ See: <http://ejc.org/page18/news43063>

⁶⁷ <http://www.svoboda.org/content/article/25298090.html>

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.”⁶⁸.

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 Dniepropetrovsk Oblast Ihor Kolomoysky. Such statements 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.⁶⁹.

The story of the flyers 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 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.”⁷⁰.

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.⁷¹.

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 Sloviansk, captured a television tower that aired programs over Sloviansk 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 Sloviansk, we are dealing a powerful informational, conceptual blow to the Biblical matrix... With our television we attack their zombievision... Zionist zombievision... Zionist

⁶⁸ <http://ejc.org/page16/news44462.html>

⁶⁹ <http://izrus.co.il/diasporaIL/article/2014-04-20/24212.html>

⁷⁰ http://www.kmu.gov.ua/control/ru/publish/article?art_id=247226806&cat_id=244843950

⁷¹ http://www.kmu.gov.ua/control/ru/publish/article?art_id=247227408&cat_id=244843950

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 anti-Semitic neo-Pagan national-Stalinist sect and a political party formed around that same sect ("By the Course of Truth and Unity").⁷².

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."⁷³.

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 guest⁷⁴. 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"⁷⁵. 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."

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.⁷⁶ 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 "Novorossiia" movement. Earlier Igor Druz was the chairman of the Ukrainian "Narodniy Sobor" organization,⁷⁷ which is essentially a branch of the eponymous Russian imperial-nationalistic group,^{78counselor} 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" organization⁷⁹.

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

⁷² <http://eajc.org/page16/news44513.html>

⁷³ <https://www.youtube.com/watch?v=ylzbhNZbOfM>

⁷⁴ See online: <http://c-pravda.ru/newspapers/2014/05/29/aleksandr-dugin-ukraina-v-rukakh-gomoseksualistov-i-evrejjskikh-oligarkhov>

⁷⁵ http://ic.pics.livejournal.com/tyler78/10388668/92966/92966_original.jpg

⁷⁶ <http://orthoview.ru/igor-druz-rossiya-katexon-dobra/>

⁷⁷ See <http://narodsobor.com.ua/>

⁷⁸ 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/>

⁷⁹ 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

turned to “the Jewish question,” and anti-Semitism became an important running current in his articles.⁸⁰

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’...”⁸¹

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.”⁸²

Notably, the Narodniy 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 and⁸³ up to the propaganda materials⁸⁴.

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?”⁸⁵

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

The peak of anti-Semitic 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 anti-Semitic rhetoric.⁸⁶

Conclusion

• **The number of anti-Semitic acts of vandalism has reached a maximum over the entire term of the monitoring project.** 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

⁸⁰ Notably, anti-Semitism had been present in Druz’s work even earlier (see for example <http://rpczmoskva.org.ru/stati/igor-druzzionizm-umiraet-da-zdravstvuet-iudaizm.html>), but it had not been quite so prominent.

⁸¹ <http://www.segodnia.ru/content/154442>

⁸² <http://protivkart.org/main/6352-ukraina-pod-kontrolem-sekty-satanistov-igor-druz.html>

⁸³ See: http://rusplt.ru/netcat_files/52/104/620x407/Marsh_online4_main_640.jpg

⁸⁴ For example, the “Narodniy Sobor for a healthy family” poster (<http://mosnarodsobor.ru/include/press/files/d859de308cad5be68395b8c4c4dc89f4.jpg>) was copied from a Nazi poster.

⁸⁵ <http://stainlesslrat.livejournal.com/1155802.html>

⁸⁶ <http://corneliu.livejournal.com/231232.html>

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 anti-Semitic 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 anti-Semitic acts from pro-Russian separatists. Those who hold Russian nationalist views also commonly hold anti-Semitic 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.

Notably, the level of anti-Semitic violence has not increased in comparison to recent years and it is still much lower than the maximum recorded in the mid-2000s.

- Even though I lack complete certainty in this, I will allow myself the tentative supposition that **some anti-Semitic incidents, including both attacks and acts of vandalism, were of a provocative character**, intended for use in propaganda - first in context of the struggle against former Ukrainian president Victor Yanukovich with the Maidan protesters and then to legitimate Russian aggression. I believe that it is quite likely that the January attacks on religious Jews in Kyiv, the February desecration of the synagogue in Simferopol, acts of vandalism in Odessa and possibly some other incidents were all provocations.

- **Statements on anti-Semitism in Ukraine that are based on false and misleadingly presented information are actively used by the Russian side of the conflict at the highest levels for propaganda purposes, in efforts to legitimate Russia’s occupation of Ukrainian territory.** Both governmental structures and a number of formally non-governmental organizations actively exploit Ukrainian anti-Semitism, often going so far as to directly misinform and lie to their audience, at times in the form of an austere monitoring of current events. Unfortunately, I must state that there is not a single monitoring program in Russia right now that covers Ukrainian matters with any degree of adequacy. Foreign observers who are attempting to understand the situation need to take this into account.

- Notably, **the use of anti-Semitism in public rhetoric has been greatest in territories occupied by Russia - parts of Donetsk and Lugansk districts.** Anti-Semitic rhetoric has been in use by leaders of both puppet pro-Russian structures - the Donetsk and Lugansk People’s Republics (DNR and LNR). Anti-Semitic materials have been printed on official DNR and LNR websites and have been published in the most popular newspapers in terrorist-controlled territories.