



INFORMATION FROM THE  
**UNION OF COUNCILS FOR SOVIET JEWS**  
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# ALERT

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## ANTI-SEMITISM: Official Policy of USSR

The increasingly vicious anti-semitic campaign currently waged in the Soviet Union reached "officialdom" with *Pravda* — the Communist Party's daily paper — issuing one of the sharpest attacks on Israel and Zionism, the Union of Councils learned last week.

While articles linking Zionism with Nazism have been recently published in Soviet magazines by such notorious writers as Lev Korneyev, the January 17th article in *Pravda* is "of urgent concern" due to its official nature, stated UCSJ President Lynn Singer, adding that the article serves as official policy to "reinforce and strengthen the traditional anti-semitism found in the Soviet Union."

"Moscow continues to deny Western accusations of practicing anti-semitism, yet the official paper forcibly demonstrates the Soviets' purposeful campaign," Singer charged. *Pravda's* official attack is an assault on the entire Jewish community, "foreboding increasingly dangerous times for Jews living in the Soviet

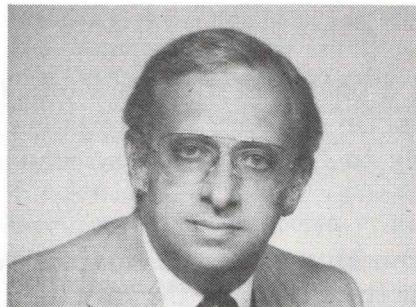
*Continued on page 2*



## Meek Leaves UCSJ Begins IPG Directorship

Paul Meek, who over a six year period has been with the Union of Councils for Soviet Jews in a number of capacities, leaves the UCSJ this month to become the Executive Director of the International Parliamentary Group on Human Rights in the Soviet Union (IPG).

Pictured above are (left) IPG co-sponsor U.S. Senator Dennis DeConcini (D-AZ) and (right) IPG Executive Director Paul Meek.



"The UCSJ is expanding its role at a time of need, and I want to assist in the vital work," says newly-appointed Executive Director Lawrence Y. Goldberg.

## Goldberg: New Exec. Director "Long History of Activism"

The Union of Councils for Soviet Jews announces the appointment of Lawrence Y. Goldberg of Washington as our new Executive Director.

Mr. Goldberg has a lengthy background in the national activities of the Jewish community and has been involved in the Soviet Jewry cause since the late 1960s when the efforts of Soviet Jews to seek emigration took on added impetus. He was a delegate to the 1971 World Conference of Jewish Communities on Soviet Jewry in Brussels.

Mr. Goldberg has been a member of the Executive Committee of AIPAC and of NJCRAC — the National Jewish Community Relations Advisory Council. He has also served on the National UJA Young Leadership Cabinet and as a National Commissioner of the Anti-Defamation League of B'nai B'rith. He was also a member of the Board of H.I.A.S. and was a Vice President of the Jewish Federation of Rhode Island — his home community as well as the first Chairman of the Jewish Community Relations Council in that area.

Mr. Goldberg is a lawyer and consultant in Washington. His most recent major project was as Director of the historic American Gathering of

*Continued on page 2*

## Anti-Semitic Campaign Further Intensifies: Prominent Refuseniks Fired From Their Jobs

The Soviets' intensified anti-semitic campaign gained additional momentum with seven prominent Soviet Jewish refuseniks fired from their jobs within the last three weeks, the UCSJ recently learned.

"This random but systematic action reinforces the official anti-semitic campaign so clearly outlined in last week's attack published in *Pravda*," stated UCSJ Vice President Pamela Cohen.

Aimed at intimidating the Jewish community, this latest incident casts Leningrad Refuseniks — Sasha Lein (daughter of former Prisoner of Conscience Evgeny Lein); Grigory Vasserman; Elimelech Rochlin; Leonid Raskin; Yakov Gorodetsky; Lev Furman; Michael Zinaver — as pariahs of the Soviet State. Leningrad Hebrew teacher Josef Radomyslsky is

*Continued on page 2*



Ms. Marilyn Kalusin

## Kalusin Joins UCSJ In Newly-created Position

The Union of Councils for Soviet Jews welcomes Marilyn Kalusin as our member council liaison responsible for programming.

Ms. Kalusin, formerly with U.S. Senator Richard Stone of Florida and more recently with the Jewish Community Council of Greater Washington, will be available to share ideas and materials with local councils.

As Associate Director for Programming, Ms. Kalusin will be emphasizing the role of activists throughout the UCSJ community.

# NEWSBRIEFS

**YOSEF BEGUN's** appeal has been denied! Begun's lawyer, Petrov submitted an appeal, asking the Court to consider that the charges against Begun are adequately covered under Article 190, rather than under Article 70, as had originally been charged. Petrov's appeal was summarily rejected by Soviet authorities. Begun must now appeal to the Supreme Sovi- et.

**NADEZHDA FRADKOVA** is in a post-operative care unit in Hospital #9, presumably to isolate her from receiving visitors. On January 17, Fradkova began a hunger strike in the hospital. The procedure is usually to force-feed those who are on hunger strike, but at this date, there are no details.

**RABBI MOSHE ABRAMOV**, who studied at the Moscow Yeshiva until 1979, but was not ordained as a Rabbi, was held at the prison in the city of Katta-Kurgan, 100 km from Samarkand, accused of "hooliganism". Abramov, refusing to renounce his desire to emigrate in exchange for the position of chief rabbi of Samarkand, received a sentence of 3 years, under Section 206 of the RSFSR Criminal Code. SEND LETTERS OF PROTEST TO: Major General Ergashev, the Interior Minister in Uzbekistan, Kudrat ul. Akhunbabayeva 12, Tashkent, UZB SSR, USSR; and to Naman Burikhodzhayev, Procurator General, UZB SSR, USSR.

Soviet health administrator Romanov, affiliated with the Ministry of Internal Affairs, refused to receive an 11 lb. package of special food and vitamins for **ANATOLY SHCHARANSKY** from his mother Ida Milgrom. This is contrary to the usual procedure for cases of severe ill health such as Anatoly's. SEND LETTERS TO: Minister of Internal Affairs, Vitaly Fedorchuk, ul. Ogarieva 6, Moscow 103009.

## Anti-Semitism cont'd. from p. 1

Union," added Singer. It is clear that the Soviet government is using this latest article to "test" the Western response, and we call for the Western governments to protest this official policy of antisemitism.

**Write to Ambassador Anatoly Dobrynin, Soviet Embassy, 1125 16th St., N.W., Washington, D.C. 20036, and to President Ronald Reagan, The White House, Washington, D.C. 20500.**

## Goldberg Cont'd. from p. 1

Jewish Holocaust Survivors last Spring 1983.

Mr. Goldberg has also served in the White House and was Assistant Director of the Community Services Administration for Congressional Affairs. He was a member of the U.S. Advisory Commission on International Education and Cultural Affairs and has been a Vice President of Brandeis University.

"I have been a long time admirer of the Union of Councils for Soviet Jews for their activism, their creativity and their determination to help free Soviet Jews. I am particularly pleased to join them at a period when the emigration is so low and we all must pull together to redouble our collective efforts to persuade the Soviet government to alter its policies of restricted emigration. The Union of Councils is expanding its role at a time of need and I want to assist in the vital work," stated Goldberg.

Upon concurring on the appointment of Goldberg, UCSJ President Lynn Singer stated:

"The leadership of the Union of Councils for Soviet Jews is pleased that Larry Goldberg has accepted this assignment. He has a long history of activism for Soviet Jewry as well as wide familiarity with the Jewish community as a Washington person. He will add greatly to our organization's strength at this difficult time for Soviet Jews."

## Refuseniks Fired Cont'd. from p. 1

under pressure to "resign" from his job as a computer programmer and could face a similar fate.

The obvious persecution of these leading Refuseniks is not in response to any particular actions on their part," explained Cohen. "Already relegated to the most menial of jobs, these refuseniks are now removed as contributing members of Soviet society and are labelled 'parasites,'" Cohen said.

These last few months have demonstrated the deliberate anti-semitic campaign reinforced through the Soviet media. In their desire to "prove" their lack of vulnerability to Western opinion, the Soviet government has chosen to further promote its vicious attacks against Soviet Jews.

"The firing of such prominent refuseniks, especially following the recent publication of the anti-semitic articles in *Pravda* and *Ogonyok*, is clear evidence that the Soviet government will not tolerate any Jewish activities," Cohen stressed.

# Scholar's plea over Russia's 'dangerous tradition'

COURAGEOUSLY, a Soviet scholar has spoken out against the anti-Jewish writings and discrimination now so prevalent in the Soviet Union. His name is Dr. Ivan Martynov, and his protest comes in an open letter to the Praesidium of the Soviet Academy of Sciences.

In his letter, Martynov appeals to all Soviet scholars to renounce the anti-Jewish policies and anti-Semitism of the world of Soviet scholarship. He is the first non-Jewish scholar to do so.

Many westerners have asked, why do no non-Jewish scholars speak out inside the Soviet Union on behalf of their fellow Jewish scholars? In his letter, Martynov breaks the mould of silence. He also invites other non-Jews like himself to join him in denouncing Soviet anti-Semitic writers. His letter calls for a public debate inside the Soviet Union. Such a call is an act of great courage. Martynov deserves the deepest gratitude of all true lovers of the Russian genius, and all enemies of the anti-Semitic publications, posters and cartoons which proliferate today throughout the Soviet Union.

MARTYNOV opens his courageous letter by denouncing the popular Soviet historian, Lev Korneyev, who in a recent issue of the Leningrad magazine *Neva*, described Adolf Eichmann as a "victim of Zionist terrorists."

Korneyev also argued, in his *Neva* article, that the figure of six million Jewish dead in the Holocaust is "two to three times" exaggerated. Such a claim, Martynov charges, is a propagation of "the ideas of the modern American professor, anti-Semite Arthur Butz."

Martynov publicly rebukes his colleague Korneyev for this "blasphemous" suggestion. He also points out that Korneyev has claimed that so-called "Zionists" inside the Soviet Union attempt to blacken Soviet national history and the Soviet cultural heritage.

In his letter of protest, Martynov points out that there is no real difference in current Soviet anti-Semitic writing between those who are denounced as "Zionists" and all Soviet

Jews "who are aware of their Jewishness."

MARTYNOV notes that Korneyev and other anti-Semites have also claimed that there has been an "excessive emphasis" on the contribution of Jewish scientists and artists "in their role in the history of those peoples whose civilization they have adopted." This, Martynov argues, is a "falsification" which brings "shame" on the Soviet people — his people.

Martynov explains that, as a contributor to the magazine *Neva* himself, he can no longer keep silent while that magazine continues to publish anti-Semitic articles. He is, he explains, a Russian, a Russian Orthodox Christian by religion, brought up in a Russian home, "for whom Russian culture is both my life's work and gives meaning to my existence."

In a rare glimpse, for any Soviet citizen, of his upbringing and background, Martynov tells of the influence of Jews in his own life. Since his "first steps in science," he explains, he had always worked in close contact with Jews, and was aware of their "deepest respect for," and contribution to, Russian history, life and culture.

"EVERYTHING that is good in me," Martynov declares, "I owe to the Jews." He goes on to explain that it was his schoolteacher, a Jewess, who taught him in his youth "to understand and to love Russian literature and folklore," the main subject of his subsequent scientific work.

Later, as a student, he was helped by two teachers, both of them Jewish, both of them "brilliant experts in Russian bibliography." These two Jewish scholars, Martynov points out, were "talented disseminators of Russian culture," contrary to the claims made by "ignoramus" that the Jews have made no such contributions.

Martynov goes on to write of his "long years of friendship and fruitful scientific co-operation" with two Soviet Jews who subsequently emigrated from the Soviet Union on Israeli invitation (the only way a So-

viet Jew can leave). Both of these men, Martynov stresses, "worked actively for the benefit of Russia and achieved significant results." Yet both are among those accused in the Soviet Press of trying to "blacken" Soviet culture.

MARTYNOV then describes the pressures and barriers to Jewish scholarship in the Soviet Union, even when the Jews concerned were working to enhance the study of purely Russian themes and researchers — the elucidation of Russian history and literature.

One such Jewish scholar, he reveals, was not allowed to defend his doctoral thesis "on the origins of Russian Slavophilism." It was only when he reached the United States that he was able to do so. A second scholar, also a Jew, was unable to obtain any official recognition, or even an official mention, of his discovery of a lost 19th-century Russian library of permanent importance to Russian literature. This discovery, writes Martynov, "did not bring my friend any scientific titles, trips abroad or other signs of appreciation bestowed by society upon authors revealing such sensational discoveries."

Even when the missing library was restored to the Soviet Academy of Sciences, the director of the library of the academy "did not even find it necessary to mention the name of the person who had discovered it." Why not? Because that person was a Jew who had emigrated.

THIS CASE, says Martynov, is part of what he calls the "fallacious and dangerous tradition" that has grown in the Soviet Union during the past few years according to which "the emigration or repatriation of a Jewish scientist from the USSR, no matter what his future political position will be, automatically imposes a 'taboo' on his works and on mentioning his very name."

Martynov gives a number of examples of how books by Jewish scholars — books already published by Soviet publishing houses and "approved for publication by the Soviet censors" — were "removed" from bookstores and public libraries, and even from specialist libraries of scientific literature, once that scholar emigrated. From that moment, every reference to the author's

*Continued on page 4*

## Scholar's plea cont'd. from p. 3

scientific work in other scholarly publications was either removed altogether or, where co-authorship was involved, replaced by the words "and others." The Jewish author thus becomes anonymous. His name no longer appears in the catalogues and bibliographies of the subject he has so long enhanced: only the words "and others."

At the end of the 20th century, Martynov remarks with wry humour, Russian publications will have "a lot of trouble" with the 'incredibly prolific and extremely versatile author who appears under the strange pen name 'and others.'"

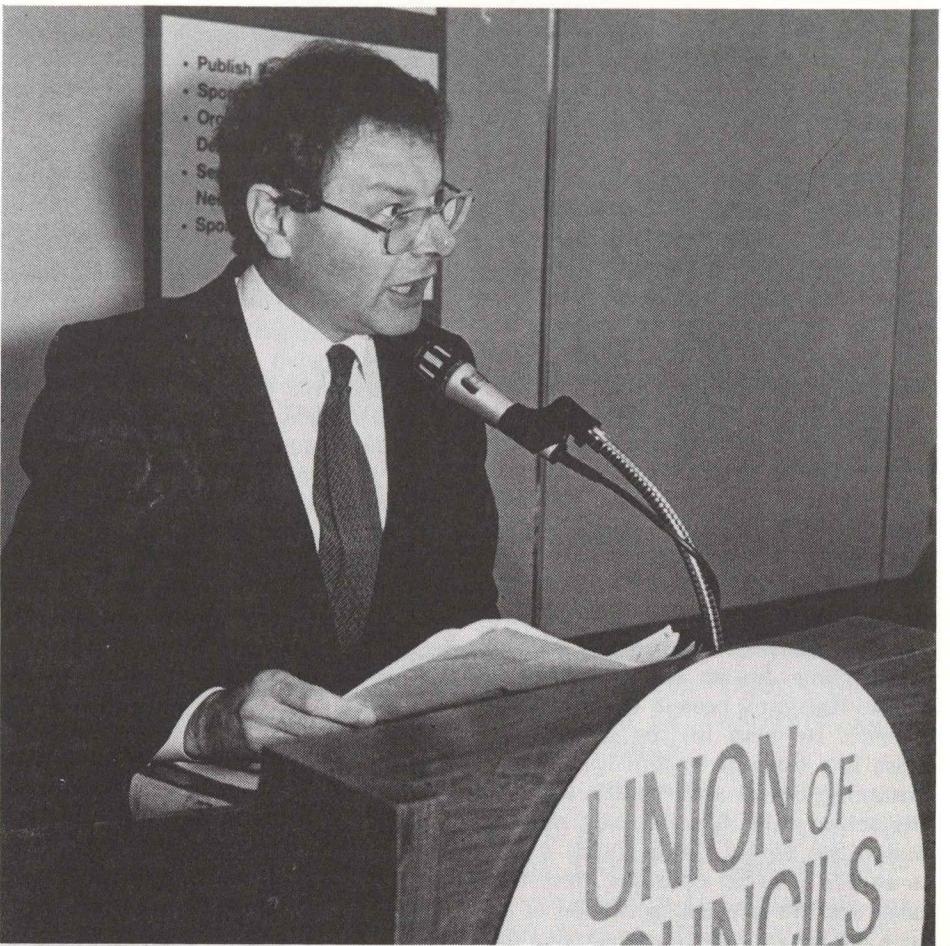
FOR THE first time, in Martynov's letter, a Soviet scholar reveals yet another facet of anti-Jewish discrimination. Jewish scholars in the Soviet Union, he writes, solely in the "interests of Russian culture," allow their discoveries to be published under the names of other, non-Jewish, colleagues.

In this way, they make their contribution to Russian scholarship, but without any chance of recognition. These are the same people, Martynov points out, who are allegedly striving to "exaggerate" at any price their role in Russian scholarship.

"I find it shameful and painful," Martynov adds, "to realize that for a number of years I agreed, because of my weakness and faint-heartedness (even though my friends who left the USSR had persistently asked me to do so), to the publication, under my name only, of papers on which we worked together."

By this device, Martynov comments, he was himself assisting "in artificially minimizing the role of scientists 'of Jewish origin' in the history of Russian culture." Without this device, there was no way that these researchers could become known. Yet with it, by dropping their names, important Jewish contributions to Soviet research will never be known, and the name of the Jewish scholar is lost. Someone else, a non-Jew, receives the credit.

MARTYNOV pleads for an end to this hiding of the Soviet Jewish contribution. He starts the process of change in his own letter, naming those Jewish scholars to whose articles he attached his own name, replacing theirs.



British historian Martin Gilbert describes an appeal by a non-Jewish Soviet Scientist for an end to anti-Semitism and for an acknowledgement of the Jewish contribution to Soviet endeavors.

Having realized and strongly condemned my mistake," Martynov writes, "I appeal hereby to all my Soviet colleagues" and there follows his appeal:

"1. To fight resolutely for the cancellation of all the discriminatory measures against scientists of 'Jewish origin' who emigrated or repatriated from the USSR, including their right to take out with them their unpublished works and scientific materials (if the latter are not of a classified character, or contain slanderous fabrications on the state system of the USSR, or are planned group projects.)"

"2. Not to publish their works in publishing houses and publications that discriminate against scientists 'of Jewish origin' who emigrated or repatriated from the USSR."

"3. To condemn mercilessly and to expel from the scientific community L.A. Korneyev, a professionally bankrupt ignoramus and falsifier who disseminates the most inveterate Black Hundred type of anti-Semitism on the pages of the Soviet press under the guise of 'a struggle against international Zionism.'"

MARTYNOV's appeal is not mere words. At the same time, he has resigned his own post-doctoral title which, he argued, had been put "to shame" and discredited by the title conferred on the anti-Semitic writer Korneyev.

As well as resigning his title, Martynov has demanded "a public discussion of his reasons" at the Scientific Council of the Leningrad Institute of Culture.

"I also demand," Martynov's letter ends, "that my open letter to the Praesidium of the Academy of Sciences be published in the Soviet scientific press."

Martynov's appeal is not anti-Soviet. On the contrary, it is an appeal to redress a wrong against Soviet Jewry, and to re-establish the reputation of Soviet scholarship.

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## GUEST COLUMNIST: HARVEY J. BARNETT A Personal Protest

Beginning this month, the Alert will feature guest columnists — our UCSJ Advisory Board members and friends of the Union of Councils — to share their important insights and expertise in the areas of Soviet Jewry, human rights and US-Soviet relations.

### Let's Talk to the Russians

In a recent visit to Russia, my wife and I had occasion to deliver a protest in person to a Soviet Official, one of the Chief State Defense Attorneys located in Moscow. Our conclusion from this experience was that this type of direct confrontation should be encouraged and utilized. It is a potent means of communication — directly and forcefully — and these officials appear to be easily accessible to tourists, Congressmen and Senators.

### The Meeting

We were in Moscow in late October. We met with Inna Elbert and her friends who were planning the strategy on behalf of her husband, Lev Elbert, who is serving a one year sentence in a labor camp and against whom the Kiev officials had trumped up a charge of possession of hashish by planting it in his jacket when he was transferred to the labor camp from the city prison. Inna Elbert had recently ended a 40 day hunger strike which had occurred when she was in Moscow with friends. Officials in the office of Aproksin — the Chief Soviet State Defense Attorney (who purportedly has jurisdiction over matters throughout Russia) had told Inna that they would investigate the case (apparently as an inducement for her to end her hunger strike). After explaining the facts to us, Inna asked us to visit Aproksin's office, inquire as to the status of the case and protest the failure of Aproksin's office to take stronger action. We were accompanied by a Refusenik — a tough, bright, articulate woman, who acted as our interpreter.

Aproksin was not in when we arrived at his office. We learned that his assistant Greesheesky was available. He is the second Chief Defense lawyer in the USSR. There was no secretary or receptionist. We knocked on his door and walked in. He was relatively cordial. He invited us to sit down and asked us our business. I explained that I was an

attorney from the United States; that I was retained by the Elbert family whom I had known for many years and I was concerned about the lack of involvement by Greesheesky's office who had indicated they would help. He claimed not to be familiar with the case and that normally their office does not become involved in matters in the provinces such as the Ukraine. I continued to press our concern and discussed the facts of the case and the injustice being done. He persisted in his position and I continued to "make a record". This ensued for approximately 15 minutes. Finally, after he agreed to look into the matter, we thanked him for his time and left.

Lev Elbert



Inna Elbert



### Impression of Meeting

The benefits and use of this type of protest are several-fold:

1. Direct personal contact is the most forceful and vivid way for a visitor, Congressman or Senator to deliver the message to the Soviets that we are deeply concerned about the plight of Refuseniks.

2. This method can be used in a multitude of circumstances: A visit to Ovir to inquire about the status of particular Refuseniks, specific case or a prisoner's situation or condition; a meeting with other government officials to protest specific conduct. We were told by Refuseniks that all meetings are beneficial to their cause and have a greater impact if the person represents a group such as an international society and produces documentation or letters from this group.

3. For Senators and Congressmen and members of the Administration who visit the USSR, such meetings

would be of particular value to them and to the Refuseniks. It would give them an opportunity firsthand to observe Russian officials in their own setting and particularly to participate in a dialogue with these officials; to confront them with the issues and to hear firsthand their responses to pointed inquiries. It would also give them an opportunity to register with Soviet officials, in the most meaningful way the concern of these Congressmen and Senators as to the plight of the Refuseniks.

One might ask: Are such visits useful? Are they going to have an impact? One personal experience and a study of the Soviet system leads to the conclusion that this approach can have a significant impact. We must not forget that in Russia, this literally is 1984. Big brother is watching (and recording). One can be sure that a visit by Westerners is recorded, reported, noticed and memorialized. Would an official (all of whom have to constantly look over their shoulder for the KGB) dare to meet a visitor in his office and not make a report? A letter can be thrown away or put into a file, but nothing more can remind these officials that the West is watching and concerned over the plight of Refuseniks, than a face to face meeting.

The only downside risk to this strategy would appear to be concerned that such a visit would impede the ability of the tourist to thereafter meet Refuseniks. This did not happen to us. It is doubtful that it will happen to others because (a) there is rather poor communication among the provinces and officials in the Soviet Union and (b) there is nothing improper or illegal about visiting Refuseniks. While this risk should not be lightly dismissed, it must be weighed against the significant benefits that can be derived from a personal protest.

In summary, personal confrontation should be encouraged. Next time you take a trip to Russia, see an official and protest on behalf of a Refusenik. And while you're at it, give them our regards.

A distinguished Chicago attorney, Harvey J. Barnett is a long-standing and active member of the Chicago Action for Soviet Jewry, (a member of the UCSJ), Chairman of the CASJ Legal Advisors for Refusenik Affairs, and on the CASJ Executive Board.

## UCSJ Pres Gives Minneapolis A "Challenge to Action"

Noting that "Soviet Jews have always been among the first to pay for the unwieldy transitions" in the Soviet government, UCSJ President Lynn Singer told attendees at the Minneapolis Women's Plea that "it is no accident that final refusals for Soviet Jews, the Anti-Zionist Committee, and the harsh crackdown on Jewish cultural leaders began in earnest shortly after Andropov's rise to the top."

Singer, as headline speaker for the Women's Plea in Minneapolis, sponsored in part by the Minnesota-Dakotas Action Committee for Soviet Jewry, a member of the UCSJ, chronicled the factors which have given rise to the current "crisis situation" for the Soviet Jewry movement.

Pointing to the lowest ebb of emigration — 1,315 in 1983 — Singer charged that "there are avenues which we must pursue and vehicles which exist to call the Soviets to ac-

count for their despicable and abhorrent human rights record," citing as examples the UCSJ's support for the newly-formed International Parliamentary Group for Human Rights in the Soviet Union, as well as support for devising new legislation which maintains "the spirit of linkage" between human rights and other aspects of US-Soviet relations.

"We must maintain our vigilant commitment to the two fundamentals of Soviet Jewry — a demand for emigration and a demand that Jewish identity not be destroyed," stated Singer, specifying the need to strengthen awareness of such UCSJ programs as adopt-a-family, bar/bat mitzvah twinnings, letter writing, and visits to the Soviet Union as "a means to keep Soviet Jews spiritually and materially alive."



Rabbi Moshe Abramov of Samarkand, who received a 3-year sentence for "malicious hooliganism" after refusing to renounce his desire to emigrate to Israel, is seen here in his capacity as one of the few shochtim (ritual slaughterers) permitted in the USSR. See NEWSBRIEFS, page 2.

(Photo by Nodar Djindjishvili, c/o SSJ)



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### Inside Today's Alert

Anti-Semitism:  
Official Policy of USSR ..... p. 1

Prminent Refuseniks  
Fired from Jobs ..... p. 1

Martynov:  
Non-Jewish Scholar  
Challenges Anti-Semitism ..... p. 3-4

Guest Columnist:  
A Personal Protest ..... p. 5

The **Alert** is published by the Union of Councils for Soviet Jews, an organization dedicated to helping the Jews of the Soviet Union, especially those desiring to leave.

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