

Russian arch-chauvinists rise to the limelight as Jubilee year opens

by Luba George

The Soviet Union is now entering 1988—the year that the Russians are fraudulently proclaiming to be the 1,000th anniversary of the Russian Orthodox Church, although Moscow did not even exist then. The Jubilee year will provide the setting for a huge wave of officially promoted Russian chauvinism. The chauvinist surge became intense in 1987, as the rapid growth of the Russian chauvinist and extremely anti-Semitic Pamyat Society showed (see *EIR* Dec. 11, 1987). The past year also marked a qualitative change in Soviet policy, escalating the tempo of Russification within the multinational Soviet empire.

The Russian “blood and soil” propaganda campaign was signaled in the September 1987 *Journal of the Moscow Patriarchate*, where an article by Metropolitan Filaret of Kiev proclaimed the mystical doctrine of Moscow as the “Third and Final Rome” by name. Filaret stressed that the belief in Moscow as the “Third Rome” is based on a “feeling that the Russian people had a spiritual mission to perform” founded on “ancient Russian society’s spiritual unity.” Filaret lavishly praised the 19th-century Russian mystic Fyodor Dostoevsky, particularly his *Diary of a Writer*, a Russian version of Hitler’s *Mein Kampf*, where Dostoevsky elaborated the mission of the Great Russian Race as the nation of the “Aryan Race,” to rule over the world.

1987: the year of the Pamyat Society

The mass-based Pamyat organization has been described by well-informed sources as the engine behind the rise of neo-Stalinism in the Soviet Union. Officially founded in 1980, the Pamyat (Memory) Society resembles the notorious “Black Hundreds” established at the end of the 19th century by the Tsarist Okhrana (secret service), which carried out pogroms against the Jews. Pamyat is a *legal* mass organization, actively backed by forces in the KGB and military-industrial complex, and supported by a majority of the ruling Russian *nomenklatura*.

The first sign of Pamyat’s coming upsurge came in January 1987. Moscovite Valerii Nikolaevich Yemelyanov, identified by the Institute of Jewish Affairs in London as the “spiritual father” of Pamyat, was released, under KGB directives, from psychiatric confinement. He had been confined

for only a few years after hacking his wife to pieces with an axe. Since he was a leader of a society cosponsored by the KGB, there wasn’t even the pretense of a trial.

By spring, Yemelyanov was making headlines in the Soviet press (both critical and supportive) as one of the chief spokesmen of the Pamyat movement. Trained at the Institute of Oriental Studies, Yemelyanov for years headed the Arabic languages department at the Maurice Thorez Institute of Foreign Languages in Moscow. In the 1950s, Yemelyanov was an attaché to the Soviet embassy in Cairo, afterward operating in many other Arab countries.

In 1973-76, Yemelyanov had acquired a reputation as an “anti-Semitic” and “anti-Zionist” lecturer of the All-Union Znanie (Knowledge) Society. In his lectures Yemelyanov developed the idea of the “inevitability” of a “Jewish invasion of the U.S.S.R.” by the year 2000 and the theory of an “international Judeo-masonic conspiracy” to control the world. In 1980 a Palestinian publishing house put out his book entitled *Desionizatsiya* (De-Zionization) in Paris. In April 1980 he killed his wife. Declared not responsible for his actions, he was committed to a psychiatric hospital.

The Pamyat Society was spawned from the Russian nationalist Rossiya Society, a military-sponsored operation. The late Marshal Vasili Chuikov, one of the heroes of Stalin-grad, had headed the Rossiya Society until his death in 1982. Backed by such influential figures, many of Yemelyanov’s past writings and lectures have been adopted by Pamyat, including the claim that the Christianization of Kievan Rus in 988 was part of a “Zionist plot,” that Adolf Eichmann was a Jew, and Pamyat’s call for a “broad international anti-Zionist front.”

This is not the underground

These are no underground whisperings. One of Pamyat’s leaders, Dmitri Vasiliev, has spent the last years—1987 especially—traveling around the U.S.S.R. quoting passages from the notorious Okhrana-forged anti-Semitic document, “The Protocols of the Elders of Zion” to “prove” that there was a conspiracy of “international Zionism and freemasonry” against everything Russian. Yemelyanov’s buddies include Russia’s stable of *official* veteran anti-Semitic propagandists:

Lev Korneev, Vladimir Bolshakov, Valeri Skurlatov, Vladimir Begun, Evgeni Evseev, Dmitri Zhukov, and newcomer Aleksandr Romanenko—all among the vanguard of the Pamyat movement.

On May 6, over 400 Pamyat members demonstrated, unmolested by the KGB, with placards, near the Kremlin. On that occasion, Moscow party boss Boris Yeltsin was forced to receive a Pamyat delegation in his office. Pamyat, which had demanded Yeltsin's removal, had come to protest that Yeltsin was not doing enough to preserve the Russian "historical and cultural heritage." During the meeting, Valeri Yemelyanov demanded that an end be put to "rotten liberalization" and "cosmopolitanism" (a label used to attack Jews) and that books by previously banned authors remain unprinted. Theater and movies should be shut down, demanded Pamyat, because they represent "degenerate" Western and American influences.

The Oct. 21, 1987 plenum of the Soviet Communist Party's Central Committee did oust Yeltsin. His removal was then formally carried out at a meeting of the Moscow City Party Committee in November, with Gorbachov and Ligachov both present.

The 'neo-Stalinist' shift: neo-fascism

Pamyat, the Russian "Nazis without swastikas," both benefited from, and steered the shift into a neo-Stalinist policy matrix, emerging out of the Soviet leadership squabbles of recent months. Contrary to the myth spread in some Western media, Pamyat is no "underground" organization, and its rise is incontestable. The first to concede the point were Pamyat's critics in the Soviet Union. The activities of Pamyat are not confined to Moscow; branches exist in Leningrad and Novosibirsk, and supporters are all over the U.S.S.R., in Kalinin, Kursk, Taganrog on the Black Sea, Riga in Latvia, Ermak in Kazakhstan, and Yuzhno-Sakhalinsk in the Soviet Far East. Pamyat's sister organization in Sverdlovsk (Urals) is called Otechestvo (Fatherland).

These societies, like Pamyat, were formed with official sanction. Throughout the U.S.S.R., mass meetings of 500-2,000 are held, in halls granted by the Soviet state.

Flourishing along with Pamyat have been outright Russian Nazi groups, complete with swastika trappings.

This was admitted in the July 11 *Leningradskaya Pravda*, where an article by one V. Koshavanets first disclosed the existence of the "Russian National Socialist Workers Party." Young people in the U.S.S.R., wrote Koshavanets, are attracted to such phenomena, because they are seeking "Russian nationalist alternatives." Author P. Yakubovich (in *Znamya yunosti*, July 26) accused Pamyat of being primarily to blame for the appearance in Soviet cities of "National Socialist" groups of youths sporting swastikas and other Nazi emblems, who are said to amuse themselves by beating—and sometimes murdering—innocent passers-by. Gangs of these neo-fascists staged a demonstration in Leningrad commemorating the U.S.S.R.'s annual "Victory Day" on May

7, 1987, one day after Pamyat's anti-Yeltsin protest in Moscow.

During the summer, new revelations concerning Pamyat's growing strength appeared and open statements by *nomenklatura* spokesman praising Pamyat were issued.

In an August 1987 interview with the *Komsomol Sobesednik*, Vladimir Kluyev, the first secretary of the party committee in the Lenin District of Moscow, where regular meetings of Pamyat are held, stated that the society counted among its members scientists and party members, as well as Soviet Army officers.

On Aug. 11, 1987 Petr Proskurin, a secretary of the Russian Federation's Writers' Union and chairman of its Cultural Foundation, defended Pamyat in an interview on Soviet TV, and Russian writer Valentin Rasputin, one of the leaders of Raisa Gorbachova's "Soviet Culture Fund," did the same thing during his August visit to Sweden (*Dagens Nyheter*, Aug. 21, 1987).

EIR's alarm over the rise of Pamyat is shared by responsible figures of the international Jewish community.

The German-language *Jüdische-Allgemeine Zeitung* Dec. 4 carried an article titled "Neo-Fascists Becoming Active in the U.S.S.R.," noting correctly that critical commentaries on Pamyat have virtually ceased in the Soviet media, and that more and more voices are heard supporting the racist movement. In tandem with this, there was Gorbachov's Nov. 2 speech praising Stalin. The Jewish daily documented the recent high incidence of anti-Semitic activities in the U.S.S.R., including the brutal beatings by the Leningrad-based Russian National Socialist Party of Jewish human-rights demonstrators and dissidents, and vandalizing of Jewish cemeteries. On Dec. 7-8—during the infamous "Munich II" summit between Gorbachov and Reagan—KGB thugs beat up Jewish demonstrators protesting against emigration restrictions.

In July, a new journal, *Politichesky Sobesednik*, was launched in Minsk, the capital of Byelorussia, under the auspices of the Byelorussian Central Committee, to regularly feature articles by Pamyat authors, such as Vladimir Begun. This move, sanctioned by the Byelorussian Central Committee—protégés of Politburo member Nikolai Slyunkov, first secretary of the Byelorussian party from 1983 to January 1987—provides a further clue to the direction of change in the Kremlin power struggle.

In January 1987, Slyunkov was elevated to the Central Committee Secretariat, and at the June 1987 plenum, was again promoted to full member of the Soviet Politburo.

Begun has written books and articles, printed in the Soviet Union, which are filled with invective against "a world conspiracy between the Elders of Zion and the Freemasons." For Begun, Zionism today is the "greatest threat to peace and mankind," and for him, Jews can "never" assimilate: "Jews will always remain Jews," he wrote. Begun has also, in late 1987, started conducting regular "anti-Zionist" interviews on Minsk Radio.