



EURO- ASIAN JEWISH CONGRESS

2021 YEAR IN REVIEW

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The Euro-Asian Jewish Congress has been uniting the Jewish communities of Europe and Asia for 30 years. Today we are actively involved in the Jewish life of the region and will continue to ensure its future.

Michael Mirilashvili

EAJC President

30 years

Giving Jewish communities a voice in the international arena

1991

The Jewish organizations of the collapsed Soviet Union become a part of the World Jewish Congress as a Euro-Asian delegation, later renamed as the Euro-Asian Jewish Congress.

2001

The Congress becomes an independent umbrella organization under the auspices of the WJC. Under the leadership of the EAJC President, businessman and public figure Alexander Mashkevich, the Congress is gaining strength and influence, implementing dozens of important projects, uniting and consolidating the Jewish communities of the region. Along with the Jews of the former Soviet Union, communities from different European and Asian countries are gradually joining the EAJC.

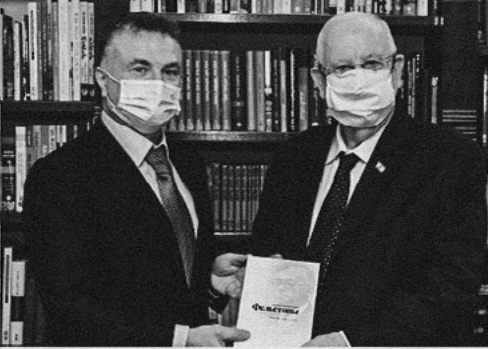
In 2017, businessman and philanthropist Michael Mirilashvili, who stood at the origins of the organization and for many years supported the activities of the Congress as First Vice President, was elected President of the EAJC. A new chapter in the history of the organization begins.

Today the EAJC is one of the leading Jewish forces in the region. The EAJC is directly involved in the Jewish life of the region, represents and defends the interests of the Jewish communities and the State of Israel in the international arena.

2017

2021

20 years
Setting vectors of
development of Jewish
life in the region



EAJC



unites unique Jewish communities and organizations in more than 20 countries from the Balkans and Eastern Europe to the Far East and Oceania

What does EAJC do?

- Represents Jewish communities in international organizations, gets actively involved in public diplomacy, cooperating with government agencies in the interests of the Jewish communities and the State of Israel;
- Researches and analyzes the state of the Jewish communities of the region in strategic decision making;
- Determines vectors and priorities for the development of Jewish life in the region;
- Supports ongoing successful projects and new initiatives in the Jewish world;
- Initiates a number of its own strategic projects, reflecting the position of the EAJC as a regional and international Jewish leader.



Albania



Armenia



Azerbaijan



Georgia



India



Kazakhstan



Kyrgyzstan



Moldova



Myanmar



New Zealand



Russia



Serbia



Monaco



Slovenia



Vietnam



Ukraine



Uzbekistan



Philippines



Croatia



Sri Lanka



JEWISH LIFE IN EURO-ASIAN REGION

Strategic Approach to Working with Communities

EAJC unites very different and distinctive Jewish communities and organizations in Europe and Asia. While working with them, we face many complex questions: what is the size of these communities, what are their unique needs, is there a high rate of assimilation, what is the level of Jewish education and is it in demand, is there a connection and interest in the life of the Jewish state. In assessing these questions, we rely on data from professional surveys, opinion polls and scientific analytics, which allow us to see the dynamics and outline real trends.

For this purpose, in 2018, the Institute of Euro-Asian Jewish Studies was founded by the EAJC. The Institute conducts academic and applied research on the current state of the Jewish communities in the region in the context of their social and political status, relations with the local population, the State of Israel, international and regional Jewish organizations.

The Institute has become a platform for scientific and professional communication between leading experts on the problems of the Jewish communities in Eastern Europe and the Balkans, as well as Western, Central and Eastern Asia. The Institute puts out a series of scientific publications in cooperation with the Goldstein-Goren Center for Jewish Diaspora Research at Tel Aviv University and the Institute of Jewish Studies at the Hebrew University in Jerusalem.

EAJC Yearbook, published jointly with the Institute of Jewish Studies regularly provides an overview of Jewish life in the Euro-Asian region

for community leaders, researchers and the leadership of states related to these Jewish communities.

Along with an assessment of the current situation, it is no less important to study the history, cultural and social heritage of the Jewish communities in Europe and Asia.

In 2020, the President of the Jewish Confederation of Ukraine, First Vice-President of the EAJC, Boris Lozhkin, with the support of the President of the EAJC, Dr. M. Mirilashvili, initiated a special project to create an Institute for the Study of Ukrainian Jewry under the auspices of the Goldstein-Goren Jewish Diaspora Research Center at Tel Aviv University. The Institute will study the history and culture of Jews in Ukrainian lands from the Middle Ages to the present day. The center outlined the first research topics and attracted leading academic experts in the field.

"Today we need profound strategic decisions. Established under the auspices of the EAJC, the Institute is engaged in research aimed at providing leaders of international

Institute for Euro-Asian
Jewish Studies



EAJC Director General presents the Yearbook at the Summit of Eurasian Jews

Jewish organizations with working solutions and professional analysis of the current situation in the Jewish world", said Mark Shabad, EAJC Vice President and President of the Institute for Euro-Asian Jewish Studies.



המרכז לחקר התפוצות
ע"ש גולדשטיין-גורן
GOLDSTEIN-GOREN
DIASPORA RESEARCH
CENTER



האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM

Portrait of Jewish Population

In 2020, the Institute for Euro-Asian Jewish Studies conducted a large-scale study of the Jewish population's identity in the largest Jewish communities of the region – the countries of the former USSR: Russia, Ukraine, Belarus, Moldova and Kazakhstan. The results of the study attracted great interest among Jewish leaders in the region.

There are different approaches to assessing the size of the Jewish population in the CIS countries. The difference in approaches and the difficulty of accurately determining the population size are caused by various factors, such as: inaccuracies in population censuses, an ambiguity of the Jewish identity and self-identification models in the countries of the former USSR.

Meeting the criteria of the Israeli Law of Return is the broadest category in belonging to the Jewish population that includes the ethnic core, the “second generation” Jews, and non-Jewish family members.

Using the estimate of one of the leading experts in Jewish demography, Professor Sergio Della Pergola, we can assume that 850-930 thousand people in the countries of the former USSR fall under the Law of Return, 40-45% of whom are ethnic Jews (up to 30% of the overall number are persons of monogenic Jewish origin plus descendants of mixed marriages with a stable Jewish identity).

Most of the surveyed members of the “extended Jewish population” identify as Jewish always or in specific situations. Almost every issue shows a dependency of the

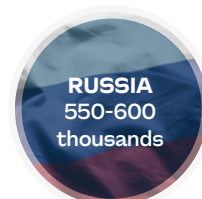
stability of Jewish identity on one's origin (the number of Jews among the respondents' grandparents). Nevertheless, there are differences between various models of Jewishness.

The ethnic understanding of Jewishness remains the most important factor, i.e. the origin, identity, and pride in the Jewish history and culture. Religious understanding plays a significantly smaller albeit gradually increasing role. In the post-Soviet countries, the system of Jewish religious communities with synagogues, Jewish schools and kindergartens was recreated. In these institutions, Jewishness is defined solely on the basis of the Jewish religious law – the Halakha.

Today's post-Soviet Jewish identity was formed as a result of interactions between three fundamentally different models: Soviet, “Sokhnut” (Jewish Agency) – a broad understanding of “Jewishness” or being related to it in accordance with the Israeli Law of Return, and the Orthodox (religious).

Each of these models looks illogical from the point of view of other models and, without a well-thought-out policy, causes misunderstandings, resentments, and conflicts.

■ Jewish population of the former Soviet countries



More detailed results can be found on the EAJC website:

eajc.org/en/research

■ Do you consider yourself Jewish?

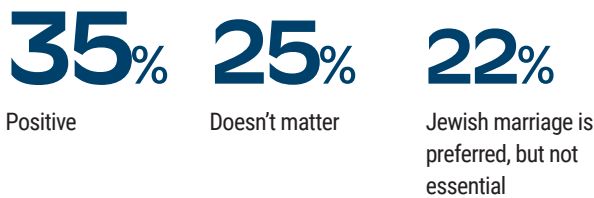


The future of Jewish identity is not obvious due to rather mild and even positive attitude towards mixed marriages.

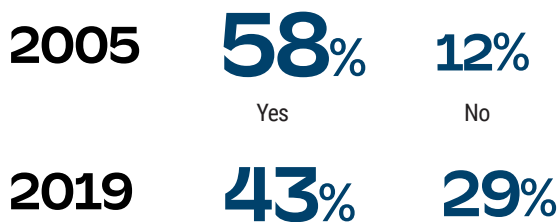
A comparison between the 2005 and 2019 studies shows

that parents and grandparents are much less concerned whether their children and grandchildren preserve their Jewish identity.

■ Attitude towards mixed marriages



■ Is it important that children/grandchildren feel Jewish?



Among the most significant study conclusions is the understanding role of the organized Jewish life as one of the main Jewish identity sources and a powerful tool for the preservation and development of Jewish life in the region.

■ What does it mean to be Jewish/part of the Jewish nation?

- 73%** To feel belonging to the Jewish nation
- 58%** To be proud of the Jewish history and culture
- 38%** To keep Jewish customs, traditions and culture
- 33%** To have Jewish parents
- 22%** To participate in the Jewish community life

Compared to a similar survey conducted in 2005, the top three issues remained unchanged. However, while 58% of respondents considered keeping Jewish customs and traditions an important component of self-awareness in 2005, only 38% of respondents thought so in 2019.

The share of those who believe that patriotism towards Israel is an important component has also significantly decreased (from 40% in 2005 to 13% in 2019). The same applies to "helping other Jews" (decreased from 41.3% to 15%).

A similar picture can be observed with the keeping of religious commandments and attending the synagogue: 27.7% in 2005 and just 16% in 2019.

Soviet legacy continues to allocate religion a moderate role in the Jewish identity and determines the uniqueness of the post-Soviet Jewish identity model, in which ethno-national components prevail over religious ones, thus making the connection between following Judaism and Jewish self-identification not so straightforward.

■ Which religion do you consider yours?

- 43%** Judaism **14%** Both equally
- 16%** Christianity **22%** None

Jewish Life During the Pandemic and Afterwards

The pandemic crisis has posed many difficult questions for communities and leaders of the Jewish world. Many lost their main sources of funding, were forced to cut budgets and permanently cancel offline events, which used to be the main source of communal activities. And while at the beginning of the crisis, the Jewish world still counted on its quick ending and returning to the usual forms of work, reality has shown the necessity to adapt to new conditions in the long run, which can radically change traditional community institutions and practices.

The crisis led to significant budget cuts and forced Jewish communities and organizations in the region to reconsider their activities. Some organizations have moved into a so-called “self-preservation” mode, allowing them to save their existing infrastructure and workforce in the short term. EAJC remained one of the few supporting organizations and approved a program of dedicated funding for the essential activities of EAJC member organizations in order for them to cover these top-priority needs. Since the beginning of the crisis, we have also offered advice on rethinking and reorganizing activities.

The EAJC recommended the following: highlighting top work priorities, focusing on flagship projects, temporarily freezing the rest until new sources of funding are found; establishing honest and open contact with community members and project participants, implementing, if possible, the

practice of paid participation or opportunity to support communities and projects through crowdfunding; consolidating resources: establishing partnerships, intercommunal cooperations, conducting more joint activities; entering new areas and mastering new formats.

At the beginning of the pandemic as well as at times of the worsening epidemiologic situation, organizations and social projects focused their efforts on supporting the most vulnerable segments of the population. Youth organizations such as the All-Russian Union of Jewish Students, Hillel CASE, Hillel Russia and others played a significant role in this. They mobilized volunteers and expanded social activity, helping those in need, in particular the elderly.

Jewish leaders, businessmen and philanthropists have also come to the fore, supporting a variety of projects called to mitigate the damage of the pandemic crisis. The

leaders of the Congress provided emergency assistance to EAJC member communities and other private and public initiatives.

For instance, Chairman of the Board of the Euro-Asian Jewish Congress, Aaron G. Frenkel, contributed five cargo aircrafts filled with equipment as well as 14 million shekels dedicated to the fight against COVID-19 through the largest Israeli voluntary organization, ‘Yad Sarah’. In 2021, the 4 millionth patient was vaccinated at the National Vaccination Facility located at the Yad Sarah Frenkel Center.

EAJC First Vice-President Teimuraz (Ben Yehuda) Khikhinashvili provided 17,000 special holiday packages for Pesach, helping families in more than 43 Russian cities to celebrate the holiday in a proper way.

President of the Jewish Confederation of Ukraine, First Vice President of the EAJC, Boris Lozhkin, provided assistance to



Photo: Israeli Prime Minister (at the time) Benjamin Netanyahu thanks Aharon G. Frenkel and Rabbi Uri Lupoliansky for the initiative to help with vaccinations at the Center. Sarah Frenkel, where Israel's 4 millionth resident was vaccinated

medical institutions in Ukraine with an emergency purchase of equipment necessary in fighting Covid-19.

President of the All-Ukrainian Jewish Congress, First Vice-President of the EAJC, Vadim Rabinovich, continues to provide great support to the traditional Jewish life in Ukraine.

While traditional communal Jewish life suffered greatly, youth activities gained a momentum for new development. Many young leaders have found their voice and place for creative expression online. New formats of interaction with the audience have emerged: online lectures, interviews, holidays and Shabbat celebrations. Jewish educational and entertaining media content in social networks has been significantly developed.

However, it became clear that online cannot fully replace offline. From a quarter to almost a third of the respondents who took part in our study noted that the "Jewish

feeling" came to them at events organized by local and foreign Jewish organizations, as well as through an interest in Jewish history, tradition and culture. Live meetings and Jewish places to visit are fundamental components of Jewish community life.

That brings us to an important question: what will Jewish life in the region look like after the crisis? Clearly, it's difficult to predict when the pandemic will end, but after two years of monitoring and continuous contact with communities, we can come to some conclusions.

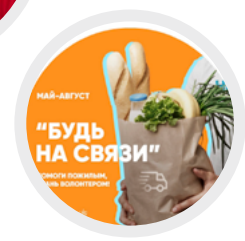
It is obvious now that even a way out of the crisis will not return the situation to the beginning of 2020.

First of all, it is vital to look for new sources and approaches to fundraising.

Online presence and representation, as well as own channels of communication (website, Facebook, Youtube, Telegram, Instagram, TikTok) were significant for any organization even before, the pandemic only emphasized this once again.

From now on, online activities must be well planned and included in budgets. Online and media projects can be self-sufficient and funded by grants, just as any offline project must be accompanied and covered online. The absence of borders in the online space also opens up great opportunities for collaborations between communities and organizations in different countries.

A good media policy works for the image of the organization among the Jewish and non-Jewish population and has a much greater potential to reach and attract an unaffiliated audience.



"I have learned that our tests in life are not when things are good. It is when things are bad – when people need you. When a disaster is coming, that is when you are tested."

Aaron G. Frenkel

EAJC Chairman of the Board

The EAJC sees its obligation in preserving the diversity of Jewish life in the region and in providing assistance to communities affected by the pandemic.





JEWISH EDUCATION AND YOUTH ACTIVITIES

Modern Jewish Education

In the post-Soviet space exists a well developed system of formal Jewish education for different ages: kindergartens, schools, even higher education institutions. However, given significant assimilation and the lack of basic Jewish education for the majority (58%), informal institutions and methods of education are becoming increasingly important.

■ Presence and sources of Jewish education

58%

No such education

20%

Attended classes on Judaism/Jewish history in community centers

13%

Was engaged in self-education

7%

Attended/attending Jewish day school

4%

Lived and studied in Israel

3%

Attended/attending a Jewish studies program at university/college

The most common institutions of formal education are Jewish schools. They are present today in almost every city of the former USSR with a considerable number of Jewish population. A total number, according to the collected data, exceeds 70 (31 in Russia, 35 in Ukraine, one or two in Belarus, Moldova, Georgia, Azerbaijan, Kyrgyzstan). Some of these schools are considered quite prestigious educational institutions, where high quality education is combined with comfortable atmosphere. Often they also attract children of non-Jewish origin – for instance, in Kazan, Bishkek, Baku, Dnipro. However, according to a survey conducted by the Institute for Euro-Asian Jewish Studies, only 7% have attended or are attending a Jewish day school now.

20% of respondents acquire Jewish education in communities and Jewish organizations. Jewish youth and student organizations and projects such as Hillel, Yahad, Taglit and others have become an important platform in this regard, as well as Jewish educational organizations and projects as

Limmud, Sefer, Eshkolot etc. It is also worth mentioning the Sunday schools, which operate both alongside daily schools and in those cities where there are no secondary Jewish schools. The Euro-Asian Jewish Congress annually supports the work of the JFuture Sunday School network, operating in 14 countries.

Meanwhile, the importance of Jewish education is almost beyond doubt: 75% believe that a full-fledged Jewish education or basic understanding of history and culture is important for every Jew. Only 13% believe that there is no need for such education.

Interest in Jewish life and knowledge is closely connected with the Jewish self-identification. From a quarter to a third of respondents noted that the “Jewish feeling” came to them at events organized by local and foreign Jewish organizations, as well as due to their interest in Jewish history, tradition and culture.

Earlier studies also noted the dependence of Jewish identity on the degree of involvement in Jewish education structures. Surveys of

Jewish youth in 2012-2015 showed that more than half students of Jewish schools consider themselves Jewish, 43% carried dual national identity, and only less than 5% denied the Jewish component in their self-identification. Among those involved only in non-formal Jewish education, there were slightly fewer carriers of purely Jewish identity (45%), while the proportion of respondents with no Jewish component in their self-identification was the same – 5%. But among those who did not receive any Jewish education, only slightly more than a quarter (27.6%) considered themselves Jewish, while 17% did not include the Jewish component at all.

Education plays an important role in modern Jewish life, especially for younger generations. In an atmosphere of strong development of informal sources of knowledge acquisition, self-learning tools and online resources, approaches to Jewish education, in our opinion, must also change and adapt to modern needs.

“We are convinced of the fundamental role of Jewish education and the younger generation in preserving the Jewish heritage and developing Jewish life in the Euro-Asian region. We actively support innovative initiatives and creative approaches of Jewish youth.”

Boris Spector

EAJC Vice President



What does EAJC do?



Supporting Hillel Case



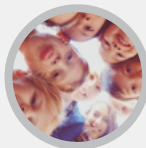
Supporting Hillel Russia



Supporting Taglit



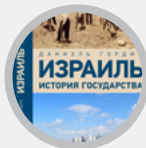
Supporting Limmud FSU



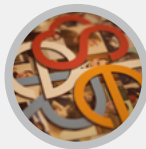
Supporting JFuture Sunday schools



Supporting Russian Union of Jewish Students



Supporting Jewish publishing projects



Supporting Sefer - the Center for University Teaching of Jewish Civilization

New Jewish Content and Media

Conditions brought about by the crisis prompted Jewish communities to reconsider their views and approaches to their activities, develop new formats and consider cancelling outdated forms and projects. New trends in the educational and media sphere also necessitate reforms. A key role in this process is played by Jewish youth who are not afraid to experiment, rethink community processes, Jewish education, and reinvent Jewish content in new media.

Until recently, online projects in the Jewish world have remained an important, but rather accompanying aspect of communal activities mostly based on live meetings and communication. A dramatic decrease in the level of direct interaction has become a trigger for faster virtualization transition.

An important advantage of the transition to online was the blurring of age and geographical boundaries. Due to the lack of social barriers of live formats, convenience and accessibility, people of different ages and places of residence, including those who were not

previously affiliated, began to take part in the same online events. An interesting trend of Jewish online communities began to emerge.

The transition emphasized the need for new formats of activity. The new conditions have awakened creativity among the younger Jewish generation, prompting them to invent new content and ways of its broadcast. It is important to encourage Jewish youth by giving them more freedom and space for creativity, as online activities have the potential to reach a wider audience of the unaffiliated Jewish population and make Jewish life

look modern and more attractive to them.

During the pandemic, we have witnessed a wide development of media formats for Jewish entertaining and educational content, mainly on the Instagram. Today it is becoming a new way of self-realization and manifestation of a modern Jewish identity. Along with the existing Jewish periodicals, the Jewish media resource *Tsimes* began its activity, becoming a new word and trend in the Jewish world. An interesting phenomenon is the prevalence of various topics of connection with Israel.



■ Importance of Jewish education

47%

A general understanding of history and culture is enough

28%

Such education is important for every Jewish person

13%

There is no particular need for such education

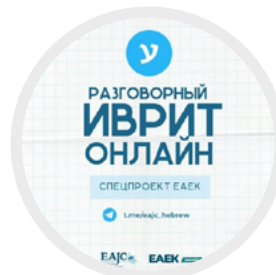
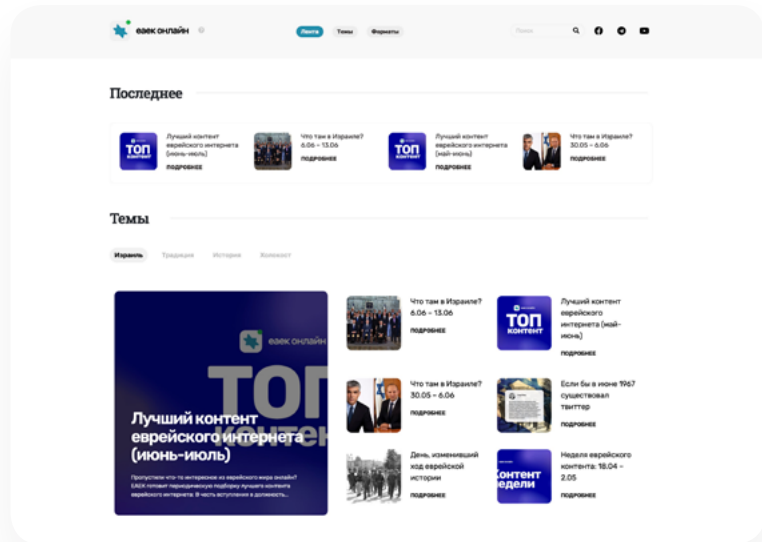
11%

Hard to tell

The Euro-Asian Jewish Congress has always paid great attention to Jewish online activities. While expanding our own online presence, we are also open to helping communities build their own online strategy.

Last year, we launched a special EAJC online resource where we collect high-quality Jewish content in various formats: Israel, Jewish tradition, history and culture in modern media language.

online.eajc.org



According to the EAJC study, only a small percentage of the Jewish population sees no value in Jewish education. We believe that in the world of new education, where many people learn languages, skills and even entire professions using online tools, approaches to Jewish education and the role of informal sources deserve a substantial rethinking.

An important project on the subject was the development of the *Jewish World Online* educational ecosystem. The resource aims to aggregate basic Jewish knowledge in a modern form and language. Subsequently, implementing gamification elements and other educational tools may be added to increase the attractiveness of the platform. An important challenge would be to make Jewish education and literacy trendy again.

The Jewish online space is undergoing important, fundamental changes. Transition to online, new media and educational content are shaping the modern face of the Jewish internet. Live communication is still a key component of Jewish life in the Diaspora. Whether online is not intended to replace offline, it is obvious that today, without network activities or online representation in one way or another, the work of Jewish communities and organizations is impossible.

еврейский мир

jewishworld.online

The screenshot displays the website 'еврейский мир' with a navigation bar containing 'традиция', 'история', and 'современность'. The main heading reads 'Понять еврейский мир через его:'. Below this are three filter buttons: 'традицию', 'историю', and 'современность'. A grid of eight items is shown, each with an icon and text: 'Тора', 'Заповеди', 'Календарь', 'Шабат', 'Атрибутика', 'Молитва', 'Храм', and 'Синагога'. On the left side, there is a sidebar with a search bar containing 'Заповеди @mitzvot' and a list of filters including 'запреты', 'повеления', and 'легкая заповедь'. The main content area shows detailed information for 'Запрет есть от новых кошерных сыров' and 'Запрет употреблять в пищу продукты, содержащие хамец, в течение Песаха'.

Jewish Literature as a Post-Assimilation Trend

After decades of suppression of Jewish tradition and culture in the USSR, the Jews of the post-Soviet countries had to rebuild the institutions of religious Jewish life and develop new models of secular Jewish identity. Modern and classical Jewish literature plays a big part in this.

A century ago, the Jews of Eastern Europe, who spoke and wrote in Russian, became the new elite and the conductors of the Jewish cultural and intellectual revival. The ideologists of the Zionist movement, poets and writers replenished the Jewish library with new literature and popularized classical Jewish works. Just like 100 years ago, in the atmosphere of the revival of Jewish culture in the post-Soviet countries, Jewish book printing and periodicals, that emerged from the underground, have become one of the important components of the new Jewish identity.

For several decades, through the efforts of Russian-language Jewish publishing houses, such as, for example, *Gesharim* and *Knizhniki*, thousands of books have filled the Jewish bookshelves, thereby reviving interest in their literature among the Jewish masses.

According to a study conducted by the Institute for Euro-Asian Jewish Studies, 65% are regularly or occasionally interested in Jewish literature. Only a third of

the respondents admitted that they were not at all interested in reading Jewish books or found it difficult to answer this question. The study also found a direct relationship between the level of Jewish identity and interest in literature, with a third of respondents saying that it was the interest in Jewish culture and history that influenced their sense of belonging to the people.

Considering the Jewish book as one of the foundations of Jewish culture and education, many publications within the framework of the special program *EAJC Library* are supported by the Euro-Asian Jewish Congress. The program aims to publish and support the issue of unique, rare and significant books in the Jewish library. In addition to printed publications, old and rare books are also published online, some of which were provided by the *Shamir* publishing house. The EAJC also invites other Jewish publishing houses to contribute to the formation of an online library and donate rare copies that have come off the shelves for the free use of the Jewish reader.

In addition, the Euro-Asian Jewish Congress initiates and supports the reprinting of unique books from the beginning of the last century. Thus, in 2020, for the first time since 1922, the EAJC republished the famous collection of *Feuilletons* by Zeev Jabotinsky. At a special meeting, EAJC leaders presented the book to the 10th President of Israel, Reuven (Ruby) Rivlin. President Rivlin, a longtime follower of Jabotinsky's political teachings, wrote the preface to the reprint.

eajc.org/фельетоны1922

"The collection of feuilletons, republished almost a century after its last publication, is of particular importance. It makes the best publicistic works of Jabotinsky more accessible among Russian-speaking Jews. Jabotinsky's teachings fit perfectly with the most important activities of the Euro-Asian Jewish Congress, focused on helping Jews of the former Soviet Union and encouraging Jewish identification, Zionist awareness and repatriation to Israel."

Reuven Rivlin

10th President of Israel





In 2021, the EAJC supported the *Babel* bookstore reprinting of a Chaim Nachman Bialik's poems collection translated into Russian by Jabotinsky. The collection was first published in 1911 and made a huge impression on the reading masses. In a short time, seven reprints were published, with tens of thousands of copies. In addition, a special project *Bialik. A Prophet of Our Time* was launched as a page where everyone can interactively get acquainted with the poet, his work and the huge impact on modern Jewish culture:

bialik.eajc.org

A noteworthy phenomenon is the interest in Jewish literature among the non-Jewish population as well. As part of the "The Jewish Library" initiative of the EAJC First Vice-President Boris Lozhkin, the first

translations into Ukrainian of the world's best works about Israel and its most prominent leaders are being published. As part of the series, the following books have already been published: the book of one of the most respected Israeli historians, Dr. Daniel Gordis *Israel: A Concise History of a Nation Reborn*, the autobiography of the Prime Minister of Israel Golda Meir *My Life*, as well as the book of the famous Israeli historian Michael Bar -Zohar and popular TV journalist Nissim Mishal Mossad: *The Greatest Missions of the Israeli Secret Service*. The project is called to reveal to Ukrainian readers the history of the creation of one of the most successful modern states, to the foundation and development of which immigrants from Ukraine are directly related.



65%

regularly or occasionally interested in Jewish literature

A greater interest in Jewish literature is one of the positive phenomena of post-assimilation – the strengthening and return of the lost Jewish identity. The EAJC intends to support this trend, develop the publishing and popularize the big names of classical and modern Jewish literature.



**ANTI-SEMITISM, ISSUES
OF PRESERVING THE
MEMORY OF THE
HOLOCAUST AND
WORLD WAR II**

Anti-Semitism and the Holocaust

According to the EAJC, in the FSU countries, there is a significant decrease in recorded cases of violence acts motivated by anti-Semitism. Nevertheless, there is still a considerable number of cases of intolerance, vandalism, desecration of monuments and significant Jewish sites. At the same time, along with active development of social networks, anti-Semitic theories and stereotypes, including those related to the history of the Holocaust, are given new life and are widely distributed in new media channels.

In some countries of the Euro-Asian region, as part of the process of constructing historical memory, there are attempts to rehabilitate and glorify Nazi collaborators and public figures known for their anti-Semitic rhetoric.

A striking example is the installation of monuments and memorial plaques, as well as holding events in honor of individual figures of the Organization of Ukrainian Nationalists and the Ukrainian Insurgent Army, who took part in the extermination of the Jewish population during the World War II. In its appeals to the Ukrainian authorities, the EAJC emphasizes the danger of such actions.

At the same time, the EAJC always draws the attention of the public and welcomes actions of the authorities to suppress acts of anti-Semitism or glorifying Nazi collaborators.

For instance, in April 2021, the Parliament of the Republic of

Moldova adopted a law criminalizing Holocaust denial, propaganda of xenophobia, racism and fascism. The Jewish community of Moldova and its chairman, vice-president of the EAJC, Alexander Bilinkis, were directly involved in the development of the project.

In September 2021, the Parliament (Verkhovna Rada) of Ukraine adopted the bill *On Preventing and Combating Anti-Semitism in Ukraine*. The introduced amendments provide for civil and criminal liability for such manifestations of anti-Semitism as Holocaust denial, production, distribution and use of any anti-Semitic materials, symbols images and calls for anti-Semitism.

In recent years, Jewish organizations in the countries of the Euro-Asian region, with the support of local authorities, have been actively perpetuating the memory of the victims of the Holocaust and Jews

- Have you or someone close to you been a target of anti-Semitic attacks, insults or threats in recent years?

27%

Not personally but know such victims

24%

Never been a victim or heard of them

20%

Have heard of this phenomena but do not know anyone who'd suffered from it personally

17%

Yes, 1-2 times

9%

Yes, multiple times

participating in the Second World War. Several memorials in places of mass destruction were unveiled in Moldova and Ukraine. A separate exposition, which tells about the Jews who participated in the war, was created in the Memorial Complex Victory Park and the Museum of Glory in Uzbekistan.

Realizing the importance of such initiatives, we are convinced that they should be accompanied by the formation of a clear policy of memory on the part of the authorities.

In this regard, the EAJC is active in the diplomatic arena, supporting the resolution of the International Holocaust Remembrance Alliance (IHRA), condemning “any attempt to rehabilitate persons involved in the crimes of the Holocaust.”

In 2021, a report “Anti-Semitism, Tolerance and Historical Memory in the Post-Soviet Space” by the Institute for Euro-Asian Jewish Studies, operating under the auspices of the EAJC, was published. The report presented an up-to-date analysis of the current situation in the context of anti-Semitism and the preservation of historical memory in the post-Soviet countries.



What does EAJC do?

The EAJC actively opposes the growing wave of anti-Semitism, including the demonization and delegitimization of Israel, by encouraging state leaders to fight acts of intolerance and violence against the Jews.

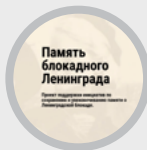
The EAJC also pays special attention to the study of the Holocaust and support for former prisoners of ghettos and concentration camps. The preservation of historical memory and the fight against Holocaust denial are the priorities of the Congress.



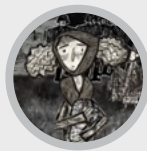
Supporting the Moshe Mirilashvili Center for Research on the Holocaust in the Soviet Union at Yad Vashem



Supporting the international distribution of the *Sobibor* movie



The Memory of Besieged Leningrad online project



Supporting the release of the animated movie *263 Nights*



SHOA - online platform of educational materials about the history of the Holocaust



Supporting the organization of former prisoners of fascism in the territory of the former USSR

Does Antisemitism Pose a Real Problem in Post-Soviet Countries?

Despite the small number of recorded acts of physical violence against the Jews in the countries of the former USSR, most anti-Semitic acts in the post-Soviet space are verbal: anti-Semitic judgments, the spread of conspiracy theories, denial or downplaying the Holocaust. Everyday stereotypes and prejudices against Jews are still very much present in post-Soviet societies and require careful monitoring and analysis.

In 1903, while finishing his visit to the Russian Empire, Theodor Herzl was overwhelmed by what he saw. Tough policy against Zionist activities, the Kishinev pogrom, anti-Semitism raging among the common people and the highest political circles, the overall plight of the Jews in Russia. All of this played a major part in Herzl's decision to put on the Sixth Zionist Congress agenda the question of temporary resettlement of the big part of Russian Jewry to the territory previously proposed by the British government, known as the Uganda proposal.

A little over a century later, after decades of terrible Soviet state anti-Semitism, Jewish life is flourishing in modern post-Soviet countries, and an annual international Jewish conference on countering anti-Semitism and other forms of xenophobia is being held in the very



Photo: Presentation of the Antisemitism, Tolerance and Historical Memory in Post-Soviet Space at the Protecting the Future conference

center of Moscow. Despite obvious progress, anti-Semitism still very much exists in the public mind and requires careful monitoring and analysis.

According to one of the polls in which Jewish and non-Jewish respondents were asked to determine whether

some statements are or are not manifestations of anti-Semitism, the non-Jewish population in Russia is significantly less sensitive to the detection of anti-Semitism. For example, only about 30% of the respondents consider phrases such as "The Holocaust is a myth, its scale is exaggerated" or "Jews

According to respondents, the following statements are not a manifestation of anti-Semitism

42% Jews have too much power (in economics, politics, media)

49% Jews exploit the theme of the Holocaust for selfish purposes

56% The Holocaust is a myth, its scale is exaggerated

67% The world would be a better place if there were no Israel

are exploiting the Holocaust in their own interests” as a manifestation of anti-Semitism. The majority of the respondents (about 70%) also do not attribute openly anti-Israel statements to anti-Semitism, such as, for example, “The world would be better if there were no Israel.”

The Jewish population in Russia is more sensitive to such expressions. About 70% on average define such statements as manifestation of intolerance towards the Jews. The discrepancy with a similar survey in EU countries, where Jews are almost

unanimous on this issue and about 90% on average condemn these statements, should be noted.

Sociologists also mention the scale of “latent” anti-Semitism, which reveals prejudices against the Jews when answering indirect questions. For example, 64% answered that they consider it undesirable to elect a person of Jewish origin for the presidency in Russia. At the same time, the majority answered a direct question about the attitude towards Jews in a positive-neutral way: 78% said they treat Jews evenly, like

any other nation, 12% do so with sympathy or interest.

Despite the fact that the overall situation in the post-Soviet countries looks favorable, we cannot deny the level of “latent” anti-Semitism in responses to polls and actual verbal expressions. Of particular concern is the growing spread of anti-Semitic rhetoric and theories in new media channels. History tells us that rhetoric, even if it is just rhetoric, can one day provoke physical violence.

This is why the Euro-Asian Jewish Congress and its experts closely monitor public sentiments, process and analyze data from various agencies and reports. We are also active in the diplomatic sphere, calling on government leaders to take a firm stand against anti-Semitism and lobbying for the adoption of a working definition of anti-Semitism developed by the International Holocaust Remembrance Alliance (IHRA).

We hope that the positive dynamics regarding anti-Semitism in the countries of the region will continue, but we are closely monitoring the situation and are always ready for potential threats.

Perspectives on the Holocaust

Along with conventional methods of education and talk about the Holocaust, it is necessary to bring a newness to this dialogue, to reveal this topic from new angles and views.

As Lindsay Zemler writes in an article for Tel Aviv University, until recently, it had been unacceptable to directly raise the topic of the Holocaust in films. Only in the 70s and 80s of the last century, it became a popular theme for films and even formed a separate genre. Gradually, the boundaries of what was permitted in the context of displaying the Holocaust shifted, and today we already know a huge number of films that reveal those events from various angles.

There is no doubt that cinematography has made a huge contribution to raising awareness of the Holocaust history. However, according to the lecturer at the TAU Steve Tisch School of Film and

Television Yael Mazor, in addition to the already known depiction of the Holocaust in films, we must open up to new interpretations and maintain an active dialogue about those events. Today, when the number of living witnesses of the Holocaust is decreasing, it is especially important to form "new ways of memory".

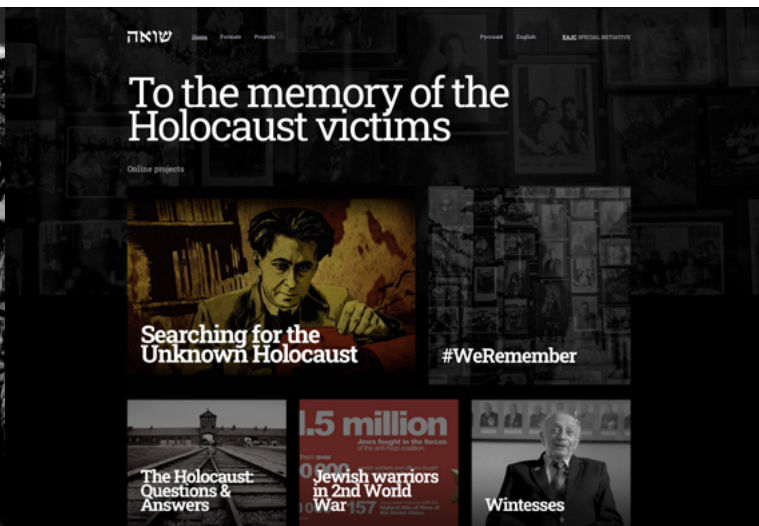
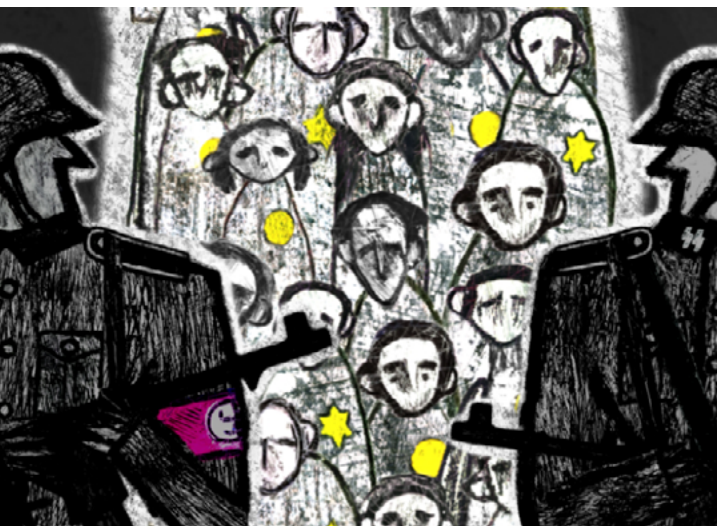
These may be new, not disclosed enough side events of the story, new difficult questions or new ways of displaying and trying to comprehend what happened.

The Euro-Asian Jewish Congress pays great attention to the preservation of memory and distribution of knowledge about the Holocaust. In this regard, a

special resource SHOAH was created to collect information in the form of initiatives and mini-projects online, revealing the events and issues of the Holocaust in a series of interactive formats, in clear language with easy navigation.

A significant initiative was the animation movie *263 Nights* – a unique international project with the participation of filmmakers and other counterparts from three countries: Belarus, Russia and Israel. This is the story of 26 people hiding from the horrors of the Nazi occupation in a dug basement for 263 days and nights. This animated movie tells a unique, terrible and at the same time very touching story, reveals the events of the Holocaust for us from another angle, tells us the less known history of the Jews of Minsk.

In December 2021, at the 7th Moscow Jewish Film Festival, the movie won the nomination for the best short documentary. While the movie takes part in several



international film festivals, closed presentations of the project took place in Israel, Russia and Belarus. Efim Gimmelstein took part in one of them, on whose behalf the film is being narrated. Yefim was hiding in the basement as a six-year-old child, and today he is one of the two surviving witnesses of those events.

Another important perspective on the history of the Holocaust is the history of the Righteous Among the Nations. In October 2021, with the support of the EAJC, the book *Righteous Among the Nations. Ukraine* was published

about Ukrainian citizens who saved the Jews during the Holocaust. The book contains about 2,700 names of Ukrainians who saved Jews during the Holocaust – a complete list of Ukrainians officially recognized today by the Holocaust Memorial Center Yad Vashem in Israel.

All the names in the book are grouped by region, containing some of the salvation stories and photos of the Righteous Among the Nations. President of Ukraine Volodymyr Zelensky, President of Israel Yitzhak Herzog, President of the EAJC Dr.

Michael Mirilashvili, First Vice-President of the EAJC, President of the Jewish Confederation of Ukraine, Boris Lozhkin, Head of the Supervisory Board of the Memorial Center “Babi Yar” Natan Sharansky made an introductory speech to the book. As part of the events dedicated to the 80th anniversary of the Babi Yar tragedy, the book was presented to the President of the State of Israel Yitzhak Herzog.



Presenting new stories, facts and views on the terrible events of the Holocaust, we refresh the dialogue, continue it, do not let it tail off. It is especially important today to present information in modern formats, including visual art, which plays a crucial role in displaying sometimes the most difficult historical events for comprehension. We have a personal responsibility to prevent the denial, trivialization, politicization or oblivion of the Holocaust.

#WEREMEMBER



The Euro-Asian Jewish Congress and its leaders, Jewish communities and organizations of the region annually join the #WeRemember campaign of the World Jewish Congress dedicated to the International Holocaust Remembrance Day.

shoah.eajc.org/en/project/we-remember

Holocaust Recognition and Denial: Still a Major Issue

Recognition of the Holocaust on a state level should not be a matter of politics. It should just be done.

It was just 80 years ago. On the 20th of January, in a cosy suburb of Berlin, terrifying decision was made, luckily never to become a complete reality. The decision was to apply the 'Final Solution' – literally to exterminate the Jewish population of the Eurasian continent and not only there. For somebody who isn't familiar with the story of Wannsee Conference, especially nowadays, it may sound like something very abstract and not realistic. Unfortunately it was not so back in 1942. Germans, who made this monstrous decision, made pretty good plans for its execution. The rest is history.

Obviously, historical facts are not always something we easily agree on as nations and states. Moreover, in a world where ideologies are spreading faster than ever, where

gaining popularity for some bizarre, ungrounded theories is sometimes a matter of days, historical truth is somewhat rare and has to be preserved. Sadly even such a tragedy for the Jewish people and the whole world is becoming a matter of politics.

That's why an International Holocaust Remembrance Day on the 27th of January is not just a formality, especially when it's adopted as an official memorable date on a state level. Recently, Azerbaijan made a decision to officially mark the International Holocaust Remembrance Day on January 27. It was stated by the President of the Republic Ilham Aliyev during a meeting with the President of the Foundation for Ethnic Understanding, Rabbi Marc Schneier, a well-known

supporter of the Judeo-Muslim interfaith dialogue. What's making it even more special, Azerbaijan will become one of the few Muslim-majority countries to officially commemorate Holocaust victims.

In April 2021, as part of Abraham Accords normalization deals, the UAE became the first Muslim country to officially celebrate Israeli Yom HaShoah (27th of Nisan according to the Jewish calendar) along with the International Remembrance Day. In the summer of 2021, for the first time in the history of the Arab world, the UAE hosted an exhibition dedicated to the Holocaust at the Crossroads of Civilization Museum in Dubai. Last year, Dr. Muhammad Al-Issa, former Foreign Minister of Saudi Arabia and current Secretary General of the League of Arab States, visited Auschwitz as part of a Jewish-Muslim delegation.

Holocaust Remembrance Day is also officially marked in Albania – also a Muslim-majority country. In 2020, a monument to the memory of the victims of the Holocaust was opened in Tirana. Albania is proud of the fact that during the Second World War, Albanians fiercely defended local Jews, and this area became the only one in Europe

As we move further and further away from these events, and for some they tend to seem more and more abstract and less relevant today, the issue of official Holocaust recognition is becoming even more crucial.

where the Jewish population increased during the war.

These official steps of Holocaust commemoration, especially in a Muslim world, are a significant move forward, but not sufficient for the eradication of the Holocaust denial trend. In this regard, the next reasonable step would be adopting the working definition of anti-Semitism developed by the International Holocaust Remembrance Alliance. Among other aspects, this broad definition includes denying the fact, scope, mechanisms or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters during World War II. An IHRA definition, in our view, provides a solid legal base for fighting Holocaust denial and should be adopted by more states.

The Euro-Asian Jewish Congress is actively involved in promoting the IHRA definition among states of the region and consistently urges its leaders to form a clear policy on the memory of the Holocaust.

In April 2021, the Parliament of the Republic of Moldova adopted a law criminalizing Holocaust denial, propaganda of xenophobia, racism and fascism. Chairman of the Jewish community of Moldova, Vice-President of the EAJC, Alexander Bilinkis, was directly involved in the development of this law. In September, a similar law, which also includes criminal liability for Holocaust denial, was adopted in Ukraine.

Still we see swastikas on Jewish monuments or gravestones in Moldova and mass marches, glorifying Nazi collaborators in Ukraine. In Russia, where according

to the polls in the latest EAJC publication on anti-Semitism, most of respondents heard about Holocaust, the host of a seminar for school principals in St. Petersburg appeared to be a dedicated Holocaust denier. Worth mentioning though is that this lecturer was fired. But change doesn't happen overnight. Proper legislation at least can help to hold the offenders accountable.

Ultimately, in terms of history, 80 years is a very short period of time. But as we can see, in terms of reality perception and historical truth, it can be quite challenging. With all the evidence, with all the preserving and educative efforts, Holocaust recognition and denial is still a major issue.

In times when it became a question of politics and agenda, we do call on the authorities of all countries to pass legislation prohibiting the Holocaust denial, ratify the IHRA definition of antisemitism and integrate Holocaust studies into government educational programs.

Dr. Michael Mirilashvili

EAJC President



Memorial Candle Monument



The Euro-Asian Jewish Congress, which opposes historical distortions and promotes the memorialization of Jewish heroes, supported the initiative of the former Knesset member, Leonid Litinetsky, the Council of World War II Veterans and the Association of the Victims of the Leningrad Siege in Israel to erect a monument dedicated to the heroes and victims of the Leningrad Siege in Jerusalem.

The Memorial Candle Monument was unveiled on January 23, 2020, in Jerusalem, by Israeli and Russian top officials.

150 thousand Jews shared the fate of the besieged Leningrad inhabitants, many went to the front, about 70 thousand died. Today, more than 1,300 siege survivors live in Israel. At the opening ceremony of the monument, EAJC President Mikhail Mirilashvili, together with the head of the Board of Trustees of the Jewish Museum and Tolerance Center Viktor Vekselberg, announced the launch of a special program aimed at preserving historical memory and deepening mutual understanding between peoples.

As part of the program, a book of memories of people who survived the Leningrad Siege *Pages of the Siege Memory* was translated into Hebrew and distributed to universities, schools and libraries. The book was also presented to 30 members of the Knesset. Currently, work is underway to collect evidence, which will be published as a second edition.



On the anniversary of the end of the siege, a special page *Memory of the Besieged Leningrad* was launched, where video memories of the people who survived it were posted.

eajc.org/свечапамяти





**PUBLIC
DIPLOMACY
FOR THE GOOD
OF JEWISH
COMMUNITIES
AND THE STATE
OF ISRAEL**

Today's Israel– Diaspora Relations

According to the EAJC study, Israel remains one of the most important aspects in personal, cultural and ethno-national identification of the Jews in the former USSR countries. Israel is the topic on which the bulk of the social networks, communications, connections and migration plans of the post-Soviet Jewish diaspora are focused.

Solidarity with Israel is experienced to some extent by 69% of the Jewish population of the post-Soviet space. Among the most attractive features of Israel, about half of respondents in Russia, Ukraine, Belarus and Moldova noted its Jewish character (46%) and the fact that this “economically developed state provides good opportunities for life” (56%). Only 4% of respondents believed that “there is nothing attractive in this country” or found it difficult to answer the question.

Identification with Israel is also combined with respondent’s patriotic feelings in the country of residence. It is curious that 20% of respondents named Israel as “their country to the greatest extent”, or both Israel and the country of residence. However, more than 70% believe that Jews should be patriots of both their country of residence and Israel.

In this regard, the Jewish state should intensify its participation in the life of the Diaspora, paying special attention to the security of local communities and combating anti-Semitism, as well as involving the Jews of the Diaspora in the discussion of major issues in Israeli society.

Strengthening the ties of the Diaspora with the State of Israel is one of the central focus areas for the EAJC. The Congress has established close relations with the Israeli government and the Knesset, the Israeli embassies in the countries of the region and representatives of the EAJC member countries in the Jewish state.

As part of a special “public diplomacy” program, the Congress actively participates in the formation of an objective image of the Jewish state, establishing long-term relationships with opinion-forming leaders in the region.

The EAJC also consistently stands for the active involvement of the Jews of the Diaspora in the life of Israel, reflecting their position on key issues of concern to Israeli society.

In June 2021, EAJC leaders met with Israeli President-elect Yitzhak Herzog. During the conversation, the President, who previously held the position of the head of the Jewish Agency for Israel and is well acquainted with Jewish life in the Diaspora, supported the initiative of the EAJC, expressing readiness for active cooperation between the Office of the President and the Euro-Asian Jewish Congress.

After another round of conflict and unprecedented massive rocket attacks on Israeli territory by the Hamas terrorist group in May 2021, EAJC leaders sharply condemned the aggression, proposing an investment program in the protective infrastructure of Israel’s southern cities and settlements. As part of a joint project between the EAJC and KKL-JNF, protected spaces and bomb shelters will be built with allocated funds, as well as a road along the border with the Gaza Strip for the needs of the army, local population and security forces. Boris Spektor, Vice President of the EAJC, provided significant donation for this initiative.



The Euro-Asian Jewish Congress is in touch with the governments of the countries of the region as to ratification of the working definition of anti-Semitism developed by the International Holocaust Remembrance Alliance (IHRA), which, among other things, equates anti-Zionism to anti-Semitism. The EAJC also consistently supports the move of diplomatic missions of states accredited in Israel to Jerusalem (Serbia and Kosovo have already made such a decision).

In May 2021, EAJC leaders widely supported a bill submitted to the Parliament (Verkhovna Rada) of Ukraine proposing to officially recognize Hamas as a terrorist organization. By adopting a resolution at its General Assembly in June 2021, the EAJC

expressed its unconditional support for Israel as a Jewish and democratic state with recognized borders and the right to be protected from any threats, and also emphasized the importance of international pressure on radical Islamist groups like Hamas.

■ What country should a Jewish person be a patriot of?

48%

Countries of residence and Israel

24%

First of all, of the country he lives in

16%

Israel first of all

■ Should Israel give up its Jewish character?

41%

Never

27%

It should remain Jewish, but I understand those who demand changes

9%

I am in favor of the "state of all citizens"

Aliyah is Not the Only Thing Israel Can Give to the Diaspora

Way before the founding of the State of Israel, Zionist ideologists dreamed of the central role of the new Jewish state in the Jewish world. Even back then, it was quite obvious that not every Jew in the world would decide to share their fate with the future state – certainly not right away – and therefore the question of building relations between the Jewish state and the Jewish world outside of Israel would certainly arise.

One of the models of these relations was to build a politically and economically strong state, advanced in the field of science and culture, that would serve as an inspiration for the entire Jewish world. The Jewish state was predestined to become not only the “light for all nations,” but for the Jewish nation as well. And if 70 years ago the young state had to fight for its existence and solve lots of internal problems, postponing the dreams of ideologists, today’s Israel is closer to the described model more than ever – and, in our opinion, it is time to look at relations with the Diaspora more broadly.

Strengthening the Diaspora’s ties with the State of Israel is one of

the focus areas of the Euro-Asian Jewish Congress. The EAJC has established close relations with the government of Israel and the Knesset, the Israeli embassies in the countries of the region and the representative offices of the EAJC member states in Israel. The Congress is actively working to form an objective view of the Jewish state among opinion-forming leaders in various countries, and also consistently advocates for the active involvement of the Diaspora Jewry into Israeli affairs.

Given significant interest in Israel, the Jewish state should intensify its participation in the life of the Diaspora, paying special attention not only to diplomatic work, but also to active involvement of the Diaspora Jews in the discussion of issues of concern to the Israeli society. The opinion and the voice of Jewish communities should be heard. As a result, the understanding of the complex social and political processes taking place in Israeli society among the Diaspora could be more profound as well.

■ Are you planning to emigrate?

39%

No

35%

Have not decided yet

25%

Yes



In October 2020, former Minister of Diaspora Affairs Omer Yankelevich initiated a bill regarding contacts with Jewish communities on issues affecting Diaspora affairs that would be binding on Israeli government ministries. We supported the initiative and proposed to intensify contacts between the Israeli authorities and leaders of the Diaspora.

This approach is also shared by the current Minister of Diaspora Affairs Nachman Shai, who took part in a meeting of the Executive Committee of the World Jewish Congress in June. He declared then his readiness to cooperate with Jewish organizations representing Diaspora Jews, and also noted that, from his point of view, it is a two-way

process: just as Israel should take care of the Jews of the Diaspora and listen to their opinion, so should the Jews of the Diaspora seek contact and be interested in what is happening in Israel.

All these processes give us strong hope that Israel can finally reconsider its view of relations with the Diaspora, look at the Jewish communities not only in the context of attracting aliyah, but also in terms of building a long-term, deep connection, involving Jews around the world in discussions about where the Jewish state is headed and how it affects the Jewish world.



30 Years since the Establishment of Diplomatic Ties between Israel and FSU Countries

On June 10, 1967, on the day of the last Six Day War battles on the Syrian front, the Soviet government handed the Israeli government a note declaring the severance of diplomatic relations.

"We have just received a message that Israeli troops, ignoring the decision of the Security Council to end hostilities, are seizing Syrian territory and moving in the direction of Damascus [...]"

[...] The Soviet government declares that in view of the continued aggression by Israel against the Arab states and its gross violation of the decisions of the Security Council, the Government of the USSR made a decision to sever diplomatic relations between the Soviet Union and Israel," reads the document signed by the soviet Minister of Foreign Affairs A. Gromyko.

It is true that at the very beginning, the USSR supported the Jewish state, counting on another Middle Eastern ally in the bloc of socialist countries. Moreover, the Soviet Union became the first country to legally recognize Israel on May 17, 1948. However, in the following 19 years the political picture of the Middle East has changed dramatically: Israel and the USSR with its Arab satellite countries found themselves on opposite sides of the barricades in a big game called the Cold War.

Among other things, the Suez Crisis and finally the Six Day War pushed tensions in diplomatic ties between the two countries to the limit. However, as it was correctly noted, any, even the most tense relationship is better than none.

Several more decades of tension in the Middle East, the continuing policy of state anti-Semitism in USSR, ban on the repatriation of Soviet Jews – in 1991, Israel and the successor of the USSR, Russia, had to start from zero. But since then we have made tremendous progress.

Repatriates from the former USSR represent a very significant sector of Israeli society today, while Russia and other post-Soviet countries host some of the largest Jewish communities in the world: according to various estimates, an average of 800 thousand to a million, among them about 500 thousand in Russia and 200 thousand in Ukraine. We have established full-fledged partnerships with FSU countries; we cooperate and launch many projects in various fields. Given all this, the importance of these relationships is quite obvious.

One of the remarkable joint projects demonstrating the "maturity" of our relations is the publication of Soviet-Israeli diplomatic documents. Today we have nothing to hide, and it is for the sake of the development of modern relations between our states that we unite efforts in the study and comprehension of our complex history. In 2000, the first volume was released, publishing documents from 1941-1953. The declaration signed in 2015 by the governments of the two countries launched a new stage in the publication of documents from 1954-1967. The editorial teams in Russia and Israel have selected 700 of the most interesting documents, which will be revealed soon.

The Euro-Asian Jewish Congress supported this project and a number of other joint initiative. We believe in the power of public diplomacy and the importance of scientific and other informal contacts for the development of modern interstate relations. In recent years, the Euro-Asian Jewish Congress has established close relations with the Israeli embassies in the countries of the region and the representative offices of the EAJC member countries in the Jewish state. We are very pleased with our active cooperation with diplomatic missions in Israel and will continue to work in the field of developing diplomatic, economic and cultural ties between our countries.

EAJC – A VIABLE CONTRIBUTION TO THE JEWISH FUTURE OF THE REGION

Today, the Euro-Asian Jewish Congress is the most representative organization of Jewish communities and organizations in the Euro-Asian region, which allows to directly influence the common agenda and shape the future of the Jewish life.

Join the Euro-Asian Jewish Congress and contribute to the development of the Jewish life in Europe and Asia.

EAJC Leaders and Team

The Euro-Asian Jewish Congress is our leaders: successful businessmen and public figures, united by faith in a strong and prosperous Jewish Diaspora, united around the Jewish heritage and the State of Israel.

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EAJC Partners

EAJC constantly works to expand our impact locally and internationally by partnering with leading Jewish organizations that share our vision.



EAJC in the Media

The activities of the Euro-Asian Jewish Congress are regularly covered in publications of the leading Israeli, international and local media.

 THE JERUSALEM POST

THE TIMES OF ISRAEL

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