**Chapter 1**

**Introduction**

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The proposed study intends to examine the Memory Politics, Holocaust Revisionism and Jewish identity in Contemporary “Estonia, Latvia and Lithuania” commonly known as Baltic States. This study tries to understand Holocaust Revisionism rise of Anti-Semitism and issues of Jewish minority community, as a by-product of nation building based on ‘identity’ ‘memory politics’ in these states in the post-Soviet era. After regaining independence from the former Soviet Union in 1991 the memory of the Soviet occupation and historical injustice experienced by Baltic majority nationality became the core elements of their democraticcountry building dependent on the standards and estimations of western liberal majority rule government. The “return to Europe” or “return to west” narrative of political elites depicting NATO and EU as guarantors of development and security and neighbouring Russia, which they consider as successor of Soviet Union, as enemy reflects elements of ethno-nationalism and identity politics. The Baltic ethno-nationalist politics of trivialization falsification of Holocaust experience and the memory politics of titular ethnicity undermines the depth of Jewish experience. Jews have lived in Baltic States since the middle Ages. During 700 years of history they have become an inseparable part of Baltic societies, especially in Lithuania where a Jewish culture flourished. Lithuania due this fact was known as “Jerusalem of North”. During the holocaust 100 percent of Jews were exterminated in Estonia. In Latvia and Lithuania approximately 90-95 percent Jews was slaughtered. The large scale of murder even before the coming of Germans pointed towards the extent of “local collaboration”, which is a dark spot in Baltic history.

**Problem Profile**

After regaining independence from the previous Soviet Union in 1991 the memory of the Soviet occupation and historical injustice experienced by Baltic majority nationality became the core elements of their democratic country building dependent on the standards and estimations of western liberal majority rule government. The “return to Europe” or “return to west” narrative of political elites depicting NATO and EU as guarantors of development and security and neighbouring Russia, which they consider as successor of Soviet Union, as enemy reflects elements of ethno-nationalism and identity politics. Because, the Baltic States likewise have a past filled with enormous annihilation of very nearly 94 percent of Jews as did not occur somewhere else in Europe because of the voluntary local Baltic majority national’s collaboration with the Germans (Levin 1993).

The Holocaust become now not an coincidence inside the records, Individuals, organization and governments made preference that promoted and accepted discrimination, Prejudice hatred which in the end, allowed mass murder to take region. The Holocaust refers to “the systematic bureaucratic state sponsored persecution and murder of six million” Jewish community by the Nazi routine and its partners (Yadvashem 2015). The Holocaust is the result of anti-Semitism, the stereotypical perceptions and myths constructed about the Jewish identity. Jews were generally defines as wrong doers and a threat to humanity. They are facing humiliation in the society still today, they have democratic right but it’s not implementing. Jewish community playing is an imperative job in the country building, while they have faced holocaust.

In other words, the Holocaust was the mass murder of the Jewish community. “The Holocaust (Shoah) was the systematic persecution and murder of approximately six million Jews by the Nazis and their collaborators between 1933 and 1945”. Millions of others, which include the Roma and the Sinti (Gypsies), the physically and mentally challenged, homosexuals, in addition to political and spiritual fighters of Nazism were additionally cantered for destruction (Montreal Holocaust Memorial Centre 2016).

In order to earn reputation at the global degree when they define vulnerability, danger and insecurity through two same genocides idea they overemphasize the entire victimhood of the Baltic majority nationality underneath Soviet occupation and undermine the horrific Holocaust Experience of Jewish minority below Nazi Germany invasion. They try to shroud the dim spot in their very own history. When looking nation building method of Baltic States through the precious stone of Holocaust, the verifiable setting of the Jewish experience in the midst of World War II reveals an untold piece of ethno national appreciation of nation and national character confirmed by the Baltic national larger part.

Holocaust history uncovers the multifaceted nature of the Baltic country working by all the while following two beyond reconciliation political objectives of identifying with the two unfortunate casualties and culprits. The conundrum of the legislative issues of endeavours to shroud their own violations for which they can blame Soviet wrongdoings for Holocaust confusion or ultra-patriotism raises doubt about the Baltic majority rule framework. Thus the investigation endeavours to investigate memory legislative issues, holocaust revisionism and Jewish character (Voren 2011).

The Baltic States, in particular Lithuania had a fiscally and socially thrived Jewish society. In the interwar years (1918-1940) when the brand new states have been encircled in 1919, Jews have yielded minority rights in the Baltic States under no circumstances like in diverse international locations in Europe. Lithuania (12 May 1922), Latvia (7 July 1923) and Estonia (17 September 1923) made affirmations seeing the Jewish minority rights in enlightening and subculture circles. Jews valued the advantages of the country wide minority on a relevant size in the 3 Baltic States. Regardless, Jewish self-management remained as a critical political problem within the later interwar years in Baltic international locations when vote based framework modified into dictatorship in 1926 (Lithuania) and in 1934 (Estonia and Latvia). Starting there, a Baltic national larger part broke the warranty of freedom.

More exclusionary approaches were trailed by every one of the legislatures amid the time of fascism. Their entrance into common administration was completely confined. The view of the Baltic greater part nationality masses and initiative that Jews had cornered the best occupations and controlled the national riches prompted further enemy of Semitic approaches. The counter Semitism in neighbouring nations like Germany affected such articulations in Baltic States moreover. Hitler's trick against Jews for Soviet Bolshevism had sway on Baltic patriots. The effect of Nazi belief system and change occurred in the between ethnic connection among Balts and Jews fuelled hostile to Semitism. A climate of hostile to Semitism predominant among the majority and nationalistic strategies of governments quickened partiality to Jews and consequently Jewish defencelessness on the eve of World War II. Albeit around “six million” Jews in Europe were killed by the Nazis, the explicitness of Baltic Holocaust is its most abnormal amount of mass murdering that had occurred in Europe. Baltic nations were the main spot in Europe where 90-95 percent of the Jews were eradicated. Mass homicide in such an extensive scale occurred because of the dynamic nearby joint effort with the Nazis.

Today, nation building legislative issues in Baltic States is to delineate the three countries as total casualties of Soviet occupation by embracing two annihilation hypotheses so as to whitewash the dim spot in their very own history. The Holocaust revisionism and reworking history, evidently, come into utilization as a political instrument in weakening the wrongdoing submitted by neighbourhood Balts against Jews. Clearly, the state supported History Commissions developed in the late 1990s idea of two Holocausts, twofold obliteration speculation basically restricting the Holocaust experience and working up complete victimhood under Soviet occupation. The Baltic undertaking of placation by avowing the rule of correspondence of victimhood under the Nazis and the Soviets is something of the refusal of destruction of the entire Jewish people and discarding Holocaust out of history. They additionally attempted to get legitimate acknowledgment of the wrongdoings and outrages submitted under the Stalinist Soviet routine as slaughter in order to escape Holocaust revisionism.

Often there have been constant Jewish grievance occurred regarding insecurity and discrimination in the Baltic States. According to Katz “Jewish community expressed fears about their security and safety in these countries. Across the Baltic states of Latvia, Lithuania and Estonia, Jewish leaders say their communities are feeling increasingly uncomfortable as anti-Semitism once again appears to be increasing” Dovid Katz calls “the double genocide discourse and current scenario is Holocaust Obfuscation which is inspired by a movement in Europe that believes the crimes morally, ethically of Nazism and Communism is absolutely equal”. In the Baltic States the “interrelationship between current anti-Semitism and Symmetric Approach of Holocaust is evident in the red-brown movement of equalizing Soviet and Nazi occupation of Baltic States”. “The Nazi and Soviet Occupation Regimes in Lithuania were known as the Red- Brown”. But the Holocaust and Soviet occupation cannot be equated.

At present in Baltic expresses the holocaust revisionism is profoundly established in the more extensive set of recovery and ascent of the new types of hostile to Semitism and Holocaust muddling occurring crosswise over Europe. In Baltic States Holocaust revisionism has taken the form of a political ideology supported by the political elites in relation to nation building. “Removal and renovation of monuments by changing original inscriptions is another tactic. Prague declaration of 3 June 2008 is another important instrument to defend double genocide and falsify history”. “Commemoration” events organized by the governments reflect “double genocide”. There are several questionable incidents are taking place in the Baltic region which reveals the glorification of Nazism and revival of anti-Semitism. Anti-Semitic contents appeared in the press. The incidents of valndalisation of Jewish museums and their destruction have become frequent vandalism in the region.

Today the history of the Second World War experience of Soviet occupation and Nazi Holocaust became a big controversy of victimhood vs victory remains a key object of Historical revisionism and the trivialization or holocaust denial/obfuscation in Baltic states based on the dominant argument that Jews facilitated Soviet occupation and crimes against the Baltic nationals. The present enemy of Russian position of Baltic States appears to have its underlying foundations in ‘Hitler's’ scheme against the Jews for ‘Bolshevism’. Along these lines, memory governmental issues, neo-against Semitism and Holocaust revisionism is developing as a test to modernization and fair legislative issues in Baltic States in the 21st century. The treatment of Jews and issues identified with Jewish personality has turned out to be vital difficulties of equitable pluralism in these states.

According to Usha (2015) “The historical injustice experienced by Lithuanian ethnic national majority under Soviet occupation based on Molotov-Ribbentrop Treaty of 1939 has been emphasized as the core of defining national identity, citizenship and security” The “return to Europe west” narrative of political elites highlighting the small size and vulnerability of these nations as they are situating on the periphery of the former Soviet empire. At present time it Lithuania is sharing border with mighty Russia, which is their potential enemy and therefore NATO or EU should come for their security against threat from Russia would become effective only when they hide dark spot of their own history.

In the talk of self as well as other people division while development of national personality the ‘Russian speakers’ which likewise incorporate Jewish are treated as the antagonistic other. In this definition “language, culture and regional country have turned out to be notable highlights of having a place with the country. State is seen not only as an aspect of national identity but also an instrument of preserving the Lithuanian ethnicity’s language and culture”. There is strong perception among the Lithuanian majority nationality about Jewish minorities is that they were equally responsible as communists of killings and mass deportation of Lithuanians to ‘Siberia’ during the ‘soviet occupation’ over Lithuania, and they were very closely associated with soviet occupation agenda. The Lithuanian government pursue a politics of restrictive citizenship towards minorities. There have been evolution of the prejudices and negative perception about Jewish and this, “prejudiced attitudes towards Jews transformed into a political and ideological anti-Semitism” (Usha 2015: 45).

“Revival of Anti-Semitism is implicit in the government policies and exists among masses. Redefining concepts like genocide deviating from UN definition, Rewriting History, reformulating provisions in the criminal code for incorporating Soviet crimes as genocide, commemoration events, Street names for Nazi collaborators and reburial of former puppet Prime Minister who was a German collaborator etc. in effect glorify rehabilitate Nazism. While Lithuanian state is showing great enthusiasm in emphasising Soviet crimes against humanity and bringing communist crimes to justice, it doesn’t consider the complicity of Lithuanians in holocaust crimes and prosecute them. Such measures led to the revival of anti-Semitism in Lithuania and the government’s steps for the protection of the rights of Jews seem to be inadequate. Anti-Semitism is expressed by actions of people like desecration of cemeteries, vandalism, anti-Semitic graffiti and remarks; media articles and so on” (Alster 2015).

The issues pertaining to Jewish community and Holocaust revisionism became part of larger issues of minorities and identity. Today Jewish history in Baltic States in general and Jewish- and local people relations in particular are a matter of controversy and debate between Jews and Lithuanian as well as among Lithuanians themselves. The discriminatory approach of the state towards Jews calls into question Lithuanian democracy. The Lithuanian endeavour to limit the Holocaust and conceal the dull spot of their own history does not coordinate with the states' case that it appreciates the western development esteems, popularity based standards, and humanistic conventions. Therefore, this study intends to examine what is the holocaust and memory politics, holocaust revisionism rise of anti-Semitism and issues of Jewish minority community, as a by-product of nation building based on identity memory politics in these states in the post-Soviet era.

**Literature Review and Theoretical Framework**

Conceptual framework of the proposed study is dividing into the following broad themes: Holocaust revisionism and politics of contemporary narratives of history and memory in the Baltic States rise of anti-Semitism, state, and Jewish Identity.

**National Building: Contemporary Narratives of History and Memory**

Holocaust narratives are changing and today holocaust revisionism is spread in the contemporary Baltic States. Baltic governments are trying to rewrite history in the holocaust in the Baltic States now through memory and commemoration politics. Jewish have contributed in the nation building and have preserved their own identity, culture, literature. Jewish were fights against fascism and communist ideology which were unforgettable past history, but Baltic government is trying to misinterpretation or politicized history. In present time a big fights for Jewish representation and recognition Jewish identity in the Baltic States, the Jewish community in the Baltic States is continuously facing anti-Semitism in various forms today. While Baltic government is totally reject that dark past while so many Authors has written on the memory politics and holocaust revisionism.

Memory Studies scholars focuses on politics of memory the legacy of 20th century history of socialism relevant to European politics. Since Maurice Halbwachs (1925), theorized the collective nature of memory have been pursued by scholars of philosophy, sociology, Psychology, communications, literature, and culture studies. Smirnov (2015: 59) defines politics of memory as “a range of measures to promote certain interpretations of the events of the past to achieve certain political goals. The agent of the politics of memory is either the state or political party’s influential social groups. In a broad sense, the politics of memory facilitates the invention et al. (2009: 77) say, “Memory operates as a selective process and may become a political weapon for the victims of war and genocide when forgetting has established its hegemony”. Pierrie Nora (1984) explored “the places of memory” and many ways of looking at the past. Irina Matonye (2013) takes “narratives and representation” as two building books of memory for interpreting and understanding the past. Aleida Assmann (2012) views Memory as also involved in forgetting in the context of democratic transition (Usha, 2018: 15).

Zheng Wang (2018: 4) conceptualizes the political aspects of memory in an International Relation (IR) point of view combining insights from liberal, constructivist and instrumentalist traditions. Wang Sees historical memory “ as a variable to explain political action and social movements” and as a source of “ collective identity “ in his conceptualization of the link of historical memory with national identity formation, perceptions and policy making. Give the link between “historical memory and rise of nationalism”, the author argues that collective memory isan integral part of nation building (Zheng 2018:13), as historical memory has multiple fnctions, links and effects.

Historical memory influences political “actor’s perception, interpretations and decision making process” in myriad ways. It acts as “a key elements in the construction of national identity formation “and “the lens and motivational tool” (Ibid: 29) for far farming and reframing memories by mobilizing the memory of particular time and space of the past for present use and future policy formation. A nation’s identity determines national interests, which in turn determines policy and State action” (Ibid: 31). “Chosen trauma” and “chosen glory” could be elements of identity. The link between collective memory and history is manifested in the education system, social discourses and state polices (Usha, 2018: 15).

Michael Bernhard and Jan Kubik consider three important premises of politics of memory in post communist states.

*“First people always strive to come to terms with the past of their communities in order to generate a sense of order in their personal and collective lives. Second, new leaders often find it advantageous to call for the punishment of political and coercive authorities of fallen regimes. Whether and how they do depends heavily on their interpretation and assessment of the collective past. They, remembering the past particularly collective, is a political process; thus politics of memory and commemoration need to be studied as an integral part of the establishment of new collective identities and new principles of political legitimacy”* (Bernhard and Kubik 2014:2- 4).

Two concepts: mnemonic actors and memory regimes are important in this framework. The politics of memory focus on “strategies that political actors employ to make others remember in certain, specific ways and the effect of such mnemonic manipulations” (Kubik and Bernhard 2014: 7). Reconstruction memory is related to contemporary purpose of specific political actors including state authorities, political parties, mass, media, education system, and so on. It is not necessary that everything that happened in the past may be used in the present political context.

Considering the “collective memory as a form of social consciousness socially shared beliefs and attitudes toward the past”, Marek Ziolkowski identifies four basic functions of memory and claims: It can constitute (1) an instrument for re-establishing the information on the previous; (2) an apparatus of a developed reflection on the historical backdrop of a specific country, on the job of assurance and fortuity, and of destiny and decision in the country' s experience, and on the thoughts of "typicality" and "conspicuousness" the manner in which they are instructed to each age. (3) a reason for a passionate assessment of the over a significant time span, an improvement that inspires the sentiment of either fulfilment with the come to pass for changes or else a nostalgic, no-guarantee grieving for the past unavoidable lost, lastly, (4) a reason for making a move or putting advances claims focused on a compensation, at any rate incomplete of the past condition of undertaking (Ziolkowaski 2000: 297-303). It is the historical memory which is usable for present political purposes. Obviously, memory can be use a political resource and, given memory diversity in a polity it could become a source of contestation while constructing national identity.

Arleen outline the Memory is ideas of on multiple reviews and is typically used as a marker of continuity whose purpose is to capture, represent, in addition to characterize the matters of the past which can be susceptible to being lost. Memory phrase is described one-of-a kind meaning like, “the Latin “memoro” and memini, that means ‘I call to thoughts’ and ‘I keep in mind’ respectively, had been derived from 3 cognate Greek verbs: mimnesko (I take into account, call to mind, don't forget), mnemoneuo (I consider, maintain in remembrance) and mnaomai (I am aware), 1 from which mnemee and memoria obtained their semantic palette in classical Greek and Roman tradition. But as I will display inside the section on ‘Bearing Witness’, in extra latest paradigms of remembrance inflected via historical events, ‘memory’ developed and came to be understood extra severely either as an emanation of character trauma, as rhetoric of testimony, or as a collective account endowed with historic and political importance” (Arleen lonescu, 2017:11).

Michael Shafir has defined “Post-communist East-Central Europe is witnessing a clash of memories cantered on its recent beyond. Whereas Western reminiscence is constructed around the politics of remorse and obligation assumption the Holocaust, Eastern memory focuses to a huge quantity on duty attribution for the trauma of communist rule. These are similar worrying experiences, however due to different cognitive mapping and unique mnemonic social frameworks, Eastern reminiscence has produced a post-mnemonic framework that lets in for a creeping justification of interwar Radical Right ideologies; for the transmogrification a number of their well known-bearers into anti-communist heroes and martyrs; and the obfuscation World War II records. In some nations, religion and its beyond representatives are used for the equal reason” (Michael Shafir 2016:1).

Marek Tamm 2012, described the reminiscence politics in newly unbiased Estonia, reminiscence politics is known as a “politics endeavouring to shape the society s collective memory and hooked up international locations of what is and isn't always to be remembered of the beyond, employing to this give up each legislative approach and realistic measures, his awareness tow kind of the memory”, Firstly, the focus is on countrywide reminiscence politics, that is the choices of the parliament, government, and president orientated toward shaping collective memory. And 2nd, most effective inner reminiscence politics is discussed; this is, bi or multilateral reminiscence-political members of the family with different states or political unions aren't examined one by one (Tamm 2012:2).

While studies of Holocaust memory have generally led the field, this volume also draws closely from a number of important and innovative works focussed on the memory of the deportations in the Baltic, More recently, Eva-Clarita Pettai has brought together several contributions addressing various aspects of deportation memory in the Baltics (Davoliute & Balkelis, 2012: 1).

Eva- Clarita Pettai (2015) discusses, Political scientists worried with memory are generally inquisitive about the approaches in which reminiscences and historic narratives are being built to forge loyalties and collective identity. At the same time we have a look at how political procedures themselves are being fashioned through memory, each in its man or woman and collective bureaucracy. The subject of reminiscence politics as an area of political technology studies is still new and remains enormously underneath conceptualized. Students of reminiscence politics are required to have a sound know-how in each records and political technological know-how standards. Moreover, relying on their precise region of have a look at they regularly pass further disciplinary barriers by means of the usage of ideas and concepts from social theory, training or criminal inquiries.

According to her the number one region of research for political scientists engaging with reminiscence, but, is to have a look at institutional mechanisms, rules, nation policies and elite discourses with the intention to pick out methods of public political which means and selection-making. A as a substitute not unusual method in these inquiries (though now not the only way) is to become aware of and study precise political actors, their emergence and interactions in addition to their relative electricity to influence public coverage and discourses. The cutting-edge studies issues truly follows this technique by way of identifying ancient fact commissions as interesting semi-kingdom actors that emerge specifically conditions of reminiscence-related conflict and operate underneath specific constraints determined each by means of strength systems and social tactics. As this is supposed as a contribution to a extent on ‘reminiscence studies,’ my intention here isn't a lot cantered on figuring out causalities on the subject of commissions’ emergence or effects. Instead my aim is to advocate a memory-primarily based conceptualization of these thrilling actors seeing them as mediators among history, reminiscence and strength (Pettai, 2015).

While memory work does occur at the National level it also constitutes much of what goes on at a lower. Group based level. Collective memory is a term wildly used; It has been a part of Academic discourse as a minimum since the Twenties, when the French sociologist Maurice Halbwachs (1887-1945) published his seminal works. For a great deal of the duration due to the fact that then but, it has been used as a loosely defined perception while analyzing problems such as the Holocaust instead of as a assemble that deserves targeted interest in its own right. Over the past few many years, collective memory has grow to be a topic of renewed hobby within the humanities and social sciences and is now a key a part of rising interdisciplinary interest in “Memory Studies”.

“Memory and how it interacts with democratic politics remains a thriving theme within both academic and public debate. In the Baltic States, memory has resonated in both domestic and international politics, as in 1990, when the three countries defined themselves as formally occupied, and finally restored their independence and democracy. The subsequent public and academic controversies that erupted around this representation of the past both on the domestic and international stage testify to the continuous presence of the past in this region”. In the present Baltic States there is a kind of memory war over the historical past of the holocaust. According to (Bru ggemann & Kasekamp 2008) “these ‘memory wars’, as they have been termed, as well as recurrent uses of the past for political claims among policy-makers, can be seen as inevitable in a process by which the young nation-states seek to establish historical truth after 50 years of totalitarian memory manipulation and historical falsification” (Onken, 2010: 277).

Over the present politics and historical ambiguity over the historical past and holocaust memory has been analysed by Nollendorfs and Oberlader as “Past myths and propaganda, for example, the Soviet stereotype of the ‘Baltic fascists’ or the Nazi propaganda of the Jewish-communist guilt, can still be found in populist campaigns or internet blogs and forums or letters to the editor. Indeed, the fact that these stereotypes still appeal to many shows that much groundwork in terms of historical clarification and Historiographical rectification remains to be done” (Nollendorfs & Oberla, 2005) and (Wendt, 2008). Over the issue he argued that “overcoming stereotypes and deconstructing myths is only one part of the process. The more radicalized out breaks of recent public violence surrounding days or symbols of collective remembering indicate that parts of society experience the establishment of historical truth as a state-sponsored policy of exclusion”. From their “perspective the independent Baltic States are forcefully establishing and institutionalizing a particular narrative of the state and nation that ignores many personal experiences and memories”.

It is also true that Lithuanians had undergone repression under Soviet rule. However, the experience of Holocaust and Soviet occupation cannot be equated. The Holocaust is considered as the biggest “crime against humanity” the Europe or the world had ever witnessed. But, the Lithuanian political elites’ narrative of “two parallel genocides” equates both Holocaust and Soviet occupation has become a political ideology in Lithuania in the attempt of earning international prestige. The state sponsored are criticised as often involved in the politics of “fixing Holocaust” through a “double genocide” politics (Katz 2008: 8).

The politics of “double genocide” establishing the symmetry between Nazi and Communist crimes was particularly strong in Lithuania (Zuroff 2005) could be seen as an attempt of distortion of and falsification of history of holocaust experience of the Lithuanian Jewish community by minimizing or hiding the role played by the Lithuanian Nazi collaborators in the execution of Jews, “Commission turned into installed in May 1998, the three Baltic presidents authorized the creation of global commissions to investigate the Soviet and Nazi occupations of their respective international locations. In Vilnius, the new frame took on the cumbersome name of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania”. This frame becomes formed on “the idea of President Valdas Adamkus’s decree of seven September 1998. The Commission changed into justified with the argument that due to the repressive legacy of Soviet rule painful problems of the past, such as the Holocaust and other issues, had never been subjected to uncensored public discussion”. The government recognized “that for the sake of future generations such historical issues must be addressed, researched and evaluated in compliance with accepted international standards” (Saulius Suziedelis, 2018: 103).

Marxist groups and the exceptionally politicized foundations of records preparing and investigations of the Lithuanian SSR no longer best conceal the violations contrary to mankind executed with the guide of the Soviet system, yet in addition impressively reduced any assessment of the Holocaust as an explicitly Jewish catastrophe which in light of the fact that the Sixties had develop as one of the urgent themes in research and remembrance in the West.

Eva-Clarita Onken: 2010 described “how memory politics interacts with democratic politics remains a thriving theme within both academic and public debate. In the Baltic States, memory has resonated in both domestic and international politics, as in 1990, when the three countries defined themselves as formally occupied, and finally restored their independence and democracy. The subsequent public and academic controversies that erupted around this representation of the past both on the domestic and international stage testify to the continuous presence of the past in this region” (Berg & Ehin, 2009, Budryte, 2005, Lehti & Hackmann, 2008, Onken, 2003 Snyder, 2002, Wezel 2008).

These memory wars as they have been named (Bruggemann and Kasekamp 2008), just as repetitive employments of the past for political cases among approach creators, can be viewed as unavoidable in a procedure by which the youthful country states try to set up verifiable truth following 50 years of authoritarian memory control and recorded adulteration. Past fantasies and publicity, for instance, the Soviet generalization of the Baltic extremists or the Nazi purposeful publicity of the Jewish-socialist blame can even now be found in populist crusades or web journals and gatherings or letters to the manager. To be sure, the way that these generalizations still intrigue to numerous demonstrates that much basis as far as chronicled illumination and historiographical correction stays to be done (Nollendorfs and Oberlnder 2005; Weiss Wendt 2008).

Be that as it may, conquering generalizations and deconstructing legends is just a single piece of the procedure. The more radicalized flare-ups of ongoing open savagery encompassing days or images of aggregate recollecting demonstrate that pieces of society experience the foundation of authentic truth as a state-supported approach of rejection. From their viewpoint, the free Baltic States are powerfully setting up and regulating a specific account of the state and country that overlooks numerous individual encounters and re-collections.

Leonidas Donskis (2012), says that it's miles hard to realize that the reason of this trouble allegedly lies inside the historic-political narratives of ethnic Lithuanians and Jews, especially while reference is made no longer to some exclusive beings or mysterious unknowns, but to the murder of extra than 200,000 citizens of the Republic of Lithuania. After all it wasn’t some type of mystical non-Jews who murdered the Jews; the occupational Nazi authorities collectively with nearby collaborators exterminated the Jews who were citizens of the Republic of Lithuania.

David Williams (2012) says that “Lithuania provides another example of how memory, history, and politics have fused to distort the history of the Holocaust. The genocide of the Jews in the Baltic States was particularly brutal. Following the Nazi- Soviet pact in 1940, Lithuania was occupied by the Soviet Union, which soon deported thousands of Lithuanians to Siberia. In June 1941, however, the Red Army was forced to retreat following the Nazi invasion of Russia. Following in the wake of the German army units who rolled into the Baltic was Einsatzgruppe A, one of four Nazi-led mobile killing units, which from its starting point in moved into Lithuania, Latvia, and Estonia toward Leningrad. The unit was responsible for the large-scale massacre of Jews and other political opponents in Kovno, Vilna, and Riga. Local collaborators formed themselves into auxiliary units to assist the *Einsatzgruppe* in their murderous task. Within six months, they had killed over half of all Jews in Kovno. In all, 200,000 Jews, around 95 percent, had murdered in Lithuania alone. It was the highest proportion in Europe”.

In the case of Lithuania, as a “BBC documentary (2010) highlighted, the Museum of Genocide Victims in Vilnius barely mentions both the Holocaust its Jewish victims preferring to pay attention as an alternative on the Soviet “genocide” of the Lithuanian human beings. Its silence is all the greater ominous due to the fact the museum itself become as soon as the headquarters of the Gestapo and SD headquarters in addition to serving as a prison and barracks. Much greater is made from the reality domestically, but, that the KGB, the Soviet mystery police, finally occupied the constructing” (Zuroff 2010).

With regards to the three astoundingly little states with successful neighbours and occupied by utilizing a strong Russian minority, the utility of Norbert Elias' idea of 'figuration' will permit understudies to explain the intra-and worldwide elements of memory varieties. As to the nationwide setting, a few researchers utilized various ideas comprehensive of "counter memory" (Foucault, 1975) or "vernacular memor" (Bodnar, 1993) instead of "proficient memory". In any case, they do now not demand at the figuration made by methods for their dating and reality that they 'exist together', which implies that their different ways of life is reinforced through the nearness of the other. Here, 'memory figuration' (Dunning and Hughes, 2013; Elias, 1978, 2006) is known on the grounds that the inter subjective relationship wherein man or lady memories are co-developed inside the general public (Cyrulnik and Peschanski, 2012; Halbwachs, 1968, 1994; Olick and Robbins, 1998). Each individual is an individual from boundless memory gatherings (inside the hover of family members, the spot of occupation, the school, etc.) that create or blur with time (Pollak and Bedarida, 1993). Right now, man or lady is explicit on the grounds that she or he holds an uncommon spot at the convergence of a specific blend of memory gatherings (Michel, 2010), this is, exceptional individuals can't have a place with a similar blend of memory gatherings (Philippe Perchoc 2018: 2).

**History of Jewish Community in the Baltic States**

According of the David Jacobs (2003), “The Three Baltic states Lithuania, Latvia, and Estonia have long languished in semi obscurity, sufferers of their geographic remoteness vis-a-vis the rest of Europe and of the movements of powerful buddies they have annexed those international locations, invaded them, or truly marched via them with armies. (The listing of these conquering foes is just too long to quote in complete here but includes Germans, Swedes, and Russians.) Often, and mistakenly, lumped together as “the Balts,” every country has a wonderful, non-Slavic language and lifestyle at its center. Linguistically, best Latvian and Lithuanian are related (even they are separate languages), and Estonian is close to Finnish. Obviously, as three small nations in a noticeably compact location, they have a few tendencies in not unusual, together with strong folk traditions, a lot of which predate the Christianization of the region, which commenced most effective inside the 12th century and took centuries to fully accomplish. Estonia and Latvia continued centuries of domination through a Baltic German aristocracy, which ensured the nearby peasantry; Lithuania loved a short duration of impartial enlargement and become later challenge to strong Polish impact in topics of both religion and politics. All three peoples might emerge as as subjects of the Russian Empire beneath the czars”. (David Jacobs, 2003: 1).

A common history was again imposed on all three states by the long period of Soviet domination over the Baltic countries, which came to an end only with the breakup of the USSR in 1991. Since that time, Latvia, Lithuania, and Estonia have enjoyed independence, emerging into the light such that their individuality is once again discernible. And, although they may never wield great influence in world affairs, the three Baltic countries are about to become a good deal less obscure, at least in terms of Europe. As of May 2004, Estonia, Latvia, and Lithuania will all accede to complete membership within the European Union, as part of the biggest E.U. Growth in recent records. This, mixed with their latest reputation into the NATO alliance, way that the Baltic States will once again play a pivotal function in a place in which Central and East Europe, as well as Scandinavia, converge (David Jacobs, 2003: 1).

Jews have a history of more than 700 years as an inseparable part of Baltic society. Jewish settlements were said to have found in Lithuania as early as eighth century. Historian “Abraham Elijahu Harkavi” believed that “the Jews came to Lithuania in the ninth and eighth centuries from Babylonia” (Greenbaum 1995). Some others states in Lithuania “the first Jewish settlements appeared in the 12th century. They were merchants from southern Europe” (Levin 2000). However, permanent settlements appeared only in the 18th century when Lithuania was under the Russian Empire.

Generally, they lived in the Pale of Settlements since the making of such settlements by Catherine the Great in 1791. The Jewish people group of Lithuania was known as Litvaks. They prospered during that time and turned into an indistinguishable piece of Lithuanian culture. Vilnius in those days was known as the "Jerusalem of the North" (Leva 2014). Jewish community contributed to the national intellectual and cultural tradition of Lithuania and enriched the country's economy, culture, science and education**.**

However, they faced hardships and pogroms and were killed in large numbers even during the 19th century under Russian Empire. Jewish were blamed for the death of Russian Emperor Alexander II. Because of this association death, they confronted state drove Pogroms were held against the Jews all over the Russian domain. In addition, amid the October upset of Russian driven by socialists Jews were executed in huge numbers. Due to the hardships, they confronted they partook in the free development in Lithuania on the eve of World War I. When Lithuania became independent in 1918, they contributed generously to the rebuilding of the nation.

As a result, Jews were given certain level of autonomy. Jewish affiliations, parties, system of Jewish instructive organizations, assemblages and spots of adores, and so on were built up. Jewish people group had its own National Assembly of Jewish Council with nearby offices and had Ministry of Jewish Illicit relationships until 1924. Amid 1919 to 1922 the Jews perceived their prosperity and indicated energy in the recently framed state. Their steadfastness to the state made them financing modern advancement, cultivating monetary development and taking an interest in self-rule. Be that as it may, the Christian Democratic government accepted power in 1926 Jewish independence was finished totally. Lithuania slipped into tyranny under the then president Anatanas Smetona. Lithuanianization strategies started by Antanas Smetona's legislature completed the prohibition of Jews. Thus hostile to Semitism developed in the public eye (Usha 2015).

The Jewish mass has really expected a central activity inside the Baltic States, their history dates as far back as the fourteenth century when they were invited by Grand Duke Gediminas to settle in the zone (Lieven 1990). Until 1940, the European Jewish masses saw the Baltic, expressly Lithuania, as a position of asylum from the mercilessness and abuse that had been normal all through the territory. In 1940 this changed radically with the ascent of ethnic violence and slaughters as a response against saw Jewish interest in the Soviet state. This has made an unbridgeable group between the Baltic nationalities and the Jewish masses. For this equal explanation, the rising of Baltic enthusiasm in the 1980‟s made a great deal of uneasiness inside the Jewish people. This history is comparably risky for the Baltic national improvements which are endeavouring to make a guiltless national mindfulness. The hesitance of advancement of Jewish milestones in Vilnius would assist people with remembering a substitute truth and could have proposals for the whole Lithuanian point of view on its national past, concentrated at present on mono ethnic pictures and shows (Lieven: 1990). As the Baltic States work to totally develop their nationalities inside the setting of the state, they will be constrained to think about those minorities and the issues of the past which don't fit into their present viewpoint on history (Katz 2012).

In the Latvian Jewish community is different to popular public opinion concerning, for example it’s a well organised community, which experienced a great revival and has functioned efficiently since Perestroika and particularly since the fall of the USSR. Nevertheless, this assertion can be countered by multiple phenomena, such as the dramatic decrease of the number of Latvian Jewish community members, the abrupt increase of inter-marriages, and the clear transformation of references to self- identification of Latvian Jewry, (Zisere 2005: 82).

This is the different spheres of the Jewish life in post communist Latvia, in order to analyse the impact of the demise of the Soviet system on the Jewish community in this area. Before Soviet Occupation in 1940, the Jewish community remained politically and culturally autonomous from the Latvian government. It was famous for strong cohesion, community spirit and active participation in Latvian political life (for example, four Jewish political parties were present in the Latvian Parliament, Saiema). After the fascist occupation of Latvia (by then, part of the Soviet Union), approximately 92 percent of Latvian Jews were exterminated, mostly during collective executions in 1941 and 1942. After the Second World War, fifty years of communism in Latvia resulted in almost total annihilation of the Latvian Jewish community. This phenomenon occurred as a consequence of the interdiction of any manifestation of Jewish cultural or religious expression, of Jewish education (both religious and secular schools, authorised in the independent Latvia, were forbidden), and of Jewish collective memory (Zisere 2005: 82).

**Holocaust in Baltic States during WW II and Local Collaboration**

Holocaust in the Baltic States in the midst of the World War II, relations between the Baltic society and the Jews, from the soonest beginning stage of Jewish settlement in these countries a couple of hundreds of years preceding at this moment, these relations have been clouded right now two, generally, short at any rate incomprehensible and negating certain independent Baltic States between the wars; and the huge endeavour of Baltic nationals in the wrongdoing of the Jews in the Holocaust.

“A bitter polemic has ensued since then between Jewish survivors from these countries and Baltic émigrés living in the West. Among the latter there is a tendency to minimize Baltic collaboration and come to the defence of accused Baltic war criminals, while at the same time portraying such collaboration as an understandable reaction to supposed Jewish collaboration with the Soviets against the Baits during the year of Soviet rule, June 1940-June 1941. Recently, such symmetrical formulations have appeared within the Baltic countries as well. Yet, the younger generation of Baltic émigrés in the West has displayed a new, more honest approach to the Holocaust in their countries” (Segal 1942).

After the emit of World War II Lithuania, Latvia and Estonia were constrained, with the foundation of the 'Ribbentrop-Molotov Pact' among Germany and the Soviet Union in 1939, to make the military foundations in their spaces accessible to the detested Soviets. This truly hurt the national pride of the beginning late freed Baltic social requests. The Jewish in the end changed into a substitute and were singled out for savage ambushes. Precisely when Vilnius was come back to the Lithuanians in October 1939, depleting turmoil ridden situations sought after against the Jews accomplishing pretty much 200 hardships (Arad 2009).

The amazing scale of local collaboration of Lithuanians with the Nazis and voluntary participation in brutal killing of Jews and indifference of intelligentsia towards the killing of Jews form the specific character of Holocaust in Lithuania. Germany attacked Soviet Union on 22 June 1939. The German occupation lasted for four years in the Baltic States, which were annexed by Soviet Union under Molotov Ribbentrop Pact of 1939. In March 1941 Hitler already stressed that the war with Russia would be a fight to the death between two irreconcilable ideologies Nazism and communism. All real and potential enemies of Nazism were to be destroyed misfortune. The Holocaust in occupied territories of Baltic States in Soviet Union lasted from the summer of 1941 until the summer of 1944 (Arad 2009).

The study of collaboration in Lithuania has soured from tendencies to either narrow or broaden the concepts of collaboration for partisan purposes, often in order to attack or defend the historic reputations of nationalist movements. Sometimes the advocates utilize the same data to provide diametrically opposed conclusions. One example will sauce. The supporters of the “Lithuanian Activist Front (LAF)” claim that the anti Soviet uprising which erupted during the Nazi invasion counted some 100 000 rebels {proof, in their view, of the patriotic sentiments of the populace.

Israeli author Sarah Shner Neshamit accepts the same absurdly inflated figure as evidence of something quite different, namely, massive collaboration with the Nazis the actual number was at least five fold less. The polemics have also given rise to the theory of two genocides" according to which Lithuanian collaboration in the Holocaust was but revenge against the atrocities of Jewish supporters of the Soviets. Then there are the unsubtle assertions that the Baltic and Ukrainian *populations* (my emphasis) collaborated voluntarily with the Germans in murdering the Jews" or that most Lithuanian people" collaborated with the Nazis Aside from the problematic nature of such pronouncements, both denial and a broad brush approach to the problem of collaboration result in historically as well as methodologically meaningless constructs (Saulius: 141).

Memory Politics is play very Important role in ideological based because Baltic countries has a rights and left ideological they have fascism and communist party system, holocaust memory is result on party politics, Jewish memory also politicized today that politics is based on the different thoughts, ideology that’s way they were try to Misinterpretation memory of holocaust Jewish history, and government also manipulate or politicized of the History it’s called a memory politics. So many writers discussed different opinion,

In the Interwar period Fascism appeared to be the wave of the future North-eastern Europe was no exception to his general trend, although ‘radical right wing’ and ‘fascist movements’ have been thoroughly researched from the eastern shore of the Baltic Sea has remained virtually unexplored. This has been case largely because of a lack of information, linguistic, inaccessibility or simply because scholars wee not interested in small countries that had in the meantime disappeared off the map (Andres Kasekamp 1999: 2)

According to (Kasekamp, 1993: 8), “the maximum remarkable motion in the Baltic place, and the simplest one that came close to achieving electricity, changed into the Estonian War of Independence Veterans League (Eesti Vabadussbjalaste Liit), regularly referred to as the 'Freedom Fighters' or Vaps motion, in his ground-breaking examine of fascism, wh1ich first inspired scholarly interest within the phenomenon in the early Sixties, Ernst Nolte stated the importance and area of expertise of the Estonian Veterans' League, 'the only one in every of all of the fascist groups to achieve legally acquiring absolutely the majority vote of the humans, but which the government though delivered to its knees by means of a coup d’etat No other radical right-wing birthday celebration ever carried out a achievement of such magnitude”. Though Nolte careworn that the Estonian case need to no longer be unnoticed, this is precisely what came about, basically due to the fact supply fabric on the movement changed into inaccessible to western pupils while Estonia become occupied via the Soviet Union.

The militarization of politics turned into a brilliant feature of the interwar length, with paramilitary attributes being normal of radical organizations of the right and left: the Perkonkrusts wore gray shirts; the Veterans, black berets and black and white armbands; and the IKL, black shirts with mild blue ties. Distinctive identifying logos have been used: a hand clasping a sword for the Veterans; a swastika, which had a sturdy native lifestyle, for the Perkonkrusts; a peasant using a black endure and wielding a club, symbolic of the 16th-century peasant uprising, for the Finns. The authorities in Latvia and Estonia referred to this alleged paramilitary character as a danger to public order in banning them, however, violence and lawlessness simply handiest happened in Finland, where resistance to the tsarist authorities had produced a culture of civil disobedience, During the 1930 Lapua summer time over 250 communists and different combatants have been shoved into potato sacks, driven to the Soviet border and dumped there. In Estonia, a country recognized for its lifestyle of big-scale choral song fairs, the Veterans seldom used bodily violence, preferring to disrupt and split their opponent' meetings by way of singing their patriotic anthem and drowning out the socialists International (Andres Kasekamp 1999: 10).

**State, Holocaust Commemoration Politics and Jewish Identity Issues**

State, Holocaust Commemoration Politics and Jewish Identity in Baltic States is going on following a quarter century of autonomy, the partial frames of mind toward Jewish has changed into a political and ideological enemy of ‘Semitism’. The path toward distorting ‘Holocaust’ in the Baltic States is conveyed in various structures in government approaches and among the dominant part: changing history, twofold slaughter speculation, Holocaust preparing, renaming thoughts related to Holocaust, establishments, pillaging of tourist spots, acknowledgment events, vandalism, against Semitic splash painting and remarks, provocative media articles, and so on. Recognition of Combat Support Forces of Waffen SS (Schutzsstaffel, Armed Protective Squadron) armed forces is reliably commending their acknowledgment events in all genuine Baltic urban zones paying little mind to Jewish difficulties (Katz 2008).

While the state is demonstrating extraordinary excitement in conveying socialist violations to equity, their hesitance to think about the complicity of neighbourhood colleagues in Holocaust wrongdoings and indict them, and the Baltic endeavour to conceal the dim spot in their very own history don't coordinate with the case of Baltic expresses that they love the law based qualities and humanistic customs of the west. Along these lines, the Holocaust revisionism and new enemy of Semitism have now turned into an integral part of the bigger inquiries of personality and minorities identified with the ethnocentric country working in these nations. The incomprehensible circumstance offers driving force to comprehend this under-looked into part of the mind boggling, rightist, ethno-patriot political plan in the supposed popularity based country working in Baltic States (Usha 2015).

Pope Francis’s go to “the Lithuania this weekend consists of a symbolic prevent on the Vilnius Ghetto on his second day, September 23, at roughly 4 PM at Rudininkai Square. On that day, seventy five years ago, Nazi Germans liquidated the Vilnius Ghetto, murdering a number of its Jews in Paneriai Forest (Ponar), and moving the relaxation to concentration camps in Latvia, Estonia and Germany. Since 1994, it has been the National Day of Commemoration of the Genocide of Lithuania’s Jews. Now it will truly be related in the Lithuanian psyche with this go to with the aid of Pope Francis, and perhaps in the future, Saint Francis” (Andrius Kulikauskas, 2018).

In the Vilnius were two important events on 23rd September on the day of annual Commemoration ceremony at the mass murder site Ponar in the forest outside the city, and later in the afternoon, Pope Francis’s Visit to all the small monument its 1990, Yiddish letters faded beyond legibility, Commemorating the Vilna Ghetto in an Old Town square opposite the city’s beloved Jewish Cultural and Information Center (JCIC). (See also Andrius Kulikauskas’s appeal to the Pope on the eve of his visit in connection with his visit to Lukiskes Square in central Vilnius).

At Ponar (Paneriai Forest), in Vilnius Mayor Remigijus Simasius’s speech went “much further than ever before” (even if rather obliquely and with difficulty) in his gradually deepening understanding of mass local participation in the Holocaust, and the feelings of the survivor community. It was much appreciated by the handful of local Jewish people present for its very honesty and admired by many, given an earlier history of anger at those who recounted the difficult history (Defending History).

Jewish attendance was the lowest ever in the event’s history spanning over two decades. Many contacted explained their decision to stay away from PR events concocted for power and publicity with the official, heavily Lithuanianized State sponsored Jewish community, “We no longer feel comfortable or welcome at these events which are for the pleasure of government officials, the two or three court Jews competing for their accolades, a dozen or two well-paid Jewish sycophants, and the fancy visiting foreigners who like having photographs with important people,” (Defending History).

A lot of this type of the Commutation events is going on in the Lithuania in current time, we have an idea of the real situation in the memory of the commutation event it’s a very painful and inhuman way of the celebrating victory day of Lithuania, For example, Pope Francis in the Lithuanian capital he says “there is a most injurious symbol, which will require no detour, but the Pope himself will come to, at the very centre of Lukiskes Square, at the feet of where the Lenin monument once stood. It is a tiny cross! Step back and you will see the words, Memory and Respect. For those Who Fought and Died for Lithuania’s Freedom throughout the Ages” (Andrius Kulikauskas, 2018).

The German historian Joachim Taube (2004), writes “in his foreword to the reliable report, Preconditions for the Holocaust, of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania. It is able to seem that until the Soviet profession in June 1940, the Lithuanian Jews, the Litvaks, lived in a particularly quiet and at ease environment Nonetheless, the whole thing has resulted in a crime that bears unique significance even inside the context of the Holocaust: nowhere else had been the Jews killed with such vehemence, brutality, and efficiency as in Lithuania between June and July 1941”.

**Holocaust Revisionism, Rise of Anti-Semitism and Response of Jewish Community**

According to Burstein and King “Anti-Semitism is prejudice or discrimination against Jews. Anti-Semitism can be based on hatred against Jews because of their religious beliefs, their group membership (ethnicity) and sometimes on the erroneous belief that Jews are a race. Although anti- Semitism was fundamentally discredited after the Holocaust, it continues to exist below the surface. For some people, anti-Semitism is an ideology, a way of interpreting the world. In recent decades, new forms of anti-Semitism have emerged, with some of them, such as Holocaust denial or secondary anti-Semitism, directly related to the Shoah. Since the late 1990s, high numbers of violent anti-Semitic incidents have been recorded. Jewish and non-Jewish individuals, their property, and Jewish communal institutions, such as synagogues, have been targeted all across Europe and North America. Recently, anti-Semitism has also come to the fore in educational settings,” (Burstein and King 2004).

“Rise of the Anti-Semitism in the Baltic States response to Jewish community, the new anti-Semitism, the development of an old hate into an organized ideology with its thinkers, organizers, spokespersons, state sponsors and millions of adherents. Today anti-Semitism is not about Jews. Alvin H. Rosenfeld (2011) supports the view that the current anti-Semitism is different from the old anti Jewish hatred which was based on racial and religious factors. Today’s anti-Semitism is transformed as a phenomenon driven by ideological biases. Parliamentary report of United Kingdom and the US congressional report found the growing trend of anti-Semitism worldwide”.

As MacShane (2012) cautions, as another worldwide wonder hostile to Semitism is back with savage retribution. It compromises all mankind. In the Baltic setting meanings of various ideas, for example, hostile to Semitism, destruction, Holocaust disavowal and Holocaust jumbling require elaboration as the Baltic States are attempting to re-translate such ideas and definitions in the wake of getting to be individuals from the European Union (Usha 2015).

The United Nations has given definition of genocide permitted by means of all contributors. According General Assembly Resolution 260A (III) “Article 2 of the existing Convention, genocide manner any of the following acts devoted with reason to smash, in complete or in part, a country wide, ethnical, racial or spiritual organization, as such: (a) Killing participants of the group; (b) Causing critical physical or intellectual harm to individuals of the group; (c) Deliberately causing on the institution conditions of existence calculated to result in its physical destruction in whole or in part; (d) Imposing measures supposed to save you births within the organization; (e) Forcibly transferring children of the group to every other group” (UNGA 1948).

Katz Written, “The politics of Double genocide is a movement to equate two parallel genocides under Nazi Germany and Communist Soviet Union. The movement has an array of names, including Symmetry, and the Evaluation of Equal Totalitarian Regimes, the Red-Brown (or ‘red-equals-brown’ movement”. Such movement is strong in Eastern Europe particularly in Lithuania (Moses and Rothberg 2014).

According to Dovid Katz “the double genocide movement in Lithuania seeks to create a moral equivalence between Soviet atrocities committed against the Baltic region and the Holocaust in European history. The Double Genocide debate has garnered political traction/foreign money because the Baltic States joined the European Union in 2004. The author states that considering joining the EU, the Baltic States have tried to downplay their countries massive collaboration with the Nazis and to enlist the West in revising records in the course of Double Genocide wondering. An vital a part of that attempt has been for lawmakers to spotlight the crimes devoted through Soviets inside the Baltic region, in 2008, lawmakers from the Baltic States, among other new-accession European Union states, performed a pivotal function in a January 2008 conference in Tallinn, Estonia, and then in June, 2008, in proclamation of the Prague Declaration which attracted wider aid” (Katz quoted in Liedy 2011).

Dovid Katz who is a strong critic of “double genocide movement,” “introduced the concept of “Holocaust obfuscation” which is summarised as below. In the words of Katz: Holocaust Obfuscation is the systematic effort to relativist, minimize, obscure, confuse or eliminate the Holocaust, as a distinct historic entity in European history, without necessarily denying any of the documented murders. By the early twenty first century Holocaust Obfuscation evolved as a major trend of thought in some governmental, political, press, academic and other elite circles of some new-accession states in the east of the European Union. Its ideas have been packaged in a number of declarations and proposed laws aimed at eliciting compliance from Western nations and organizations of nations. The most frequent apparatus includes: inflation of the term genocide to encompass a variety of Soviet crimes; the claim that Nazi and Soviet crimes were inherently equivalent; thereby leaving the Holocaust as a conceptual ‘half’ in the replacement paradigm. At the local level, variants of the model have included claims of overwhelming Jewish complicity in communism; claims that the murder of the Jewish populations in Eastern Europe was a reaction to alleged Jewish communism; claims that the miniscule percentage of Jews who survived by escaping to Soviet-supported partisan groups in the forests are a priori guilty of ‘war crimes’ (hence they may be investigated with neither evidence nor charges)” (Katz 2009).

The Jews battled returned contrary to their adversaries to a degree the same system anyplace inside the worldwide could have been equipped for were it to find itself further ambushed. They battled contrary to starvation and yearning, contrary to illness, contrary to a deadly Nazi money related bar. They battled against killers and towards deceivers inside their own positions and they have been absolutely alone of their battle. They were neglected by means of God and by fellow, encompassed by contempt or apathy. They battled lower back on each front where the adversary assaulted – the natural front, the financial the front, the purposeful publicity front, the social the front with every weapon we claim (Jones 2010: 249). At present the revival of ‘Anti-Semitism’ in Lithuania and the support of the government to neo-Nazis force them to fight for their rightful position and identity in the society in the 21st century.

Zuroff (2010) wrote in The Guardian newspaper that “Lithuania has been the leader of a insidious campaign to try to distort the history of the Holocaust by seeking recognition that Communist crimes were just as terrible as those of the Nazis. This false equivalence would unjustly rob the Shoah of its universally-accepted uniqueness and historical significance, turning the worst case of genocide in human history into merely one of many tragedies”. Lithuanian authorities very rhetorically had tried to equate the Jews killing by Nazi Germany with crimes done by the communist regime (Zuroff 2010).

However, there have certain efforts against the holocaust denial to punish the revisionists for the false premises of the issue. For instance, in 2010, “the new rightwing government in Hungary passed a law that effectively criminalized the opinion that there was only on genocide in the region during World War II” (maximum jail-time for offenders: three years). Katz (2008) pointed out that “This was rapidly followed by a similar law passed by the Lithuanian parliament and signed by its president (with two years max). Momentum for this trend picked up in 2014 when a similar law was passed by the Latvian parliament (up to five years of imprisonment)”. Furthermore, “The Lithuania Young anti-fascists from Antifa Lietuva stage a march in Kaunas, Lithuania (June 2013) protesting the glorification of the Lithuanian Activist Front, which unleashed murder upon Jewish citizens in 1941 in dozens of locations. The banner reads: “Real heroes rescued people instead of killing them”.

The ghetto wonder was fundamental to Jewish life under the national communist system and is a cornerstone of Holocaust awareness and memory the predominant country about the Jewish destiny during the Holocaust is that the Germans packed them in ghettos as an orderly component of their arrangement and that in regions where the Nazis didn't do as such (for whatever district) they all things considered stepped toward "ghettoization", which means the "isolation" of the Jewish without unmistakable dividers or wall. In reality much has been distributed about ghettos numerous investigations have managed specific ghettos basically in Poland and Lithuania and to a lesser degree in different areas. There are likewise broad portrayals in the (yizkor-bikber) network remembrance books, of which around 1,400 have been distributed in the previous six decades and in the diaries of survivors (a type that today includes a large number of production) this writing gives a multifaceted image of life in a significant number ghettos (Den Michman, 2011: 1).

*“I will enumerate and describe briefly a number of questions which have hardly been studies so far and which required thorough and fundamental elucidation….the external and the internal ghetto arrangements: the differences between the mediaeval ghetto and the Nazi ghetto in layout and purpose the role of such creations as the sammelghetto (central Ghetto) transit–ghetto etc naturally the external and internal aspects of the ghetto life should be considered as well”. “Philip Friedman, “problems of research on the Europe Jewish Catastrophe” (1959)”* (Den Michman, 2011: 1).

Remember the victims of the Holocaust.” The memory politics on Holocaust is a less explored area. The ethics of memory and freedom is a new perspective in studying holocaust which has not been explored much in the study of holocaust. This study explores the complexity of double genocide memory politics and its implications for democratic politics, especially on the issue of Jewish minority rights, in Baltic States. The study will be an original contribution to the existing body of Holocaust literature.

**Research Objectives and Focus of Study**

Contemporary Baltic States after regaining independence from Soviet Union in 1991, engaged in democratic nation building by emphasizing their experience under Soviet occupation. The Baltic ethno-nationalist politics of trivialization/falsification of Holocaust experience and the memory politics of titular ethnicity undermines the depth of Jewish experience. Jews have lived in Baltic States since the middle Ages. During 700 years of history they have become an inseparable part of Baltic societies, especially in Lithuania where a Jewish culture flourished. Lithuania due this fact was known as “Jerusalem of North”. During the holocaust 100 percent of Jews were exterminated in Estonia. In Latvia and Lithuania approximately 90-95 percent Jews was slaughtered. The large scale of murder even before the coming of Germans pointed towards the extent of “local collaboration”, which is a dark spot in Baltic history.

Holocaust is a term of Greek Origin which means “sacrifice by fire”. Holocaust Memorial Museum in US defines as “the systematic, bureaucratic, state sponsored persecution and murder of six million Jews by the Nazi regime and its collaboration”. Holocaust revisionism is another concept that further exposes the Baltic politics. Holocaust revisionism means, rewriting history, especially the Holocaust and history of “Jewish community” in the Baltic States. Revamping history turned into an imperative plan as a reality discovering mission. The Holocaust revisionism and reworking history, clearly, come into utilization as a political instrument in weakening the wrongdoing submitted by neighbourhood Balts against Jews. Clearly, the state bolstered History Commissions built up in the late 1990s thought of two Holocausts; at the end of the day, twofold annihilation hypothesis as a result limiting the Holocaust experience and setting up absolute victimhood under Soviet occupation.

The Baltic undertaking of mollification by validating the rule of correspondence of victimhood under the Nazis and the Soviets is something of the "refusal of demolition" of the entire Jewish people and discarding Holocaust out of history. As needs be, the Holocaust history reveals the flightiness of the Baltic nation working by in the meantime following two threatening political destinations of inclination for the two shocking setbacks and offenders. The conundrum of the endeavours to shroud their very own violations for which they can blame Soviet wrongdoings for Holocaust confusion or ultra-patriotism raises doubt about the Baltic majority rule framework.

Memory politics is a very important term in this study for explaining the Holocaust revisionism in the Baltic States. Memory politics is about rewriting the attempt of Baltic governments to emphasize the victimization of national ethnic majority Balts under Soviet occupation and trivializing the Holocaust of Jews which was the most brutal crime against humanity ever recorded in world history. The Baltic governments support neo-Nazi programs and commemoration events. This leads to rise of anti-Semitism against the Jewish community. They put forward the “double genocide” discourse that narrates both the Soviet crimes and Holocaust by Germans is symmetrical. Holocaust commemoration events and glorification of Nazi collaborators by government is a complex issue in Baltic States. They even redefined the concept of genocide from the legally worldwide accepted UN definition of the term, “the legal definition of genocide according to Article 2 of the UN Convention on the Prevention and Punishment of the Crime of Genocide” (1948) refers to:

“any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group. But the Baltic States redefined the concept of genocide diverting from the international customary law provided by the UN with the objective of qualifying Soviet crimes as genocide similar to Holocaust experience.”

Since the Baltic nation building claimed as in terms of western liberal democratic norms, the Holocaust revisionism and rewriting history by diminishing the Nazi genocide against Jewish population calls into question the democratization process. The politics played on two irreconcilable memories reveals the complexity of democratic pluralism in Baltic States. The current policies keep the identity of Jewish community in question. The Jewish community is fighting for the human rights, but state seems to be not very supportive of their demands. The scope of the study limits to outline the Holocaust revisionism and Jewish minority question in the context of nation-building in independent Baltic States since 1991 in a comparative and historical perspective.

**Research Questions**

1. Why has memory politics become an important component of nation-building of post Soviet Baltic States?
2. What is the significance of Holocaust memory in Baltic States in terms of democracy and pluralism?
3. Why did large scale Jewish extermination happen in Baltic States that did not occur elsewhere in Europe?
4. What was the policy of Soviet Union towards Holocaust in Baltic States?
5. What are the manifestations of Holocaust revisionism and anti-Semitism and its impact on the Jewish identity in contemporary Baltic States?
6. What is the response of state in regard to anti-Semitism and Jewish identity issues?

**Hypotheses**

1. Holocaust Revisionism, rise of Anti-Semitism and Jewish identity issue in Baltic States are part of the larger questions of identity and minority rights related to the ethno-centric nation building.
2. The state led Commemoration Politics, glorification of Nazi collaborators and symmetrical Genocide narratives lead to Holocaust Denial and Obfuscation which may have negative repercussions on Jewish identity and minority rights.

**Research Methodology**

The study will be analytical in nature. The study will employ theoretical insights from Holocaust Studies, International Relations, Sociology, Minority Studies, Genocide Studies, Law and Culture Studies. Some of the important sources the study will use include the works of prominent Holocaust researchers and public intellectuals such as Leonidas Donskis, Dovid Katz, Efraim Zuroff, Yitshak Arad and Thomas Venclova, Harry Gordon, Doyle Stevick, Anton Weiss-Wendt**,** among others. The study will use concepts such as Jewish community, ethnicity, nation building, democracy, inequality, social justice, double genocide, and historical injustice, identity, and Holocaust obfuscation and commemoration politics in order to outline the memory politics and holocaust revisionism in Baltic states.

The study will be based on both primary and secondary data. Primary sources of data include government reports, legal documents, news paper reports, museum documents, archives, interview with experts, etc. Secondary sources include books, journal articles, research papers, internet sources and so on. The study will use materials available in English, Baltic languages, Russian and English translations. A field study in the three Baltic States is essential for collecting relevant primary data.

**Structure of the Study**

The study is structured into five chapters. The first chapter on introduction: Literature Review and Research Design, this chapter will present a review of literature, the various strands of literature that the study will use, a theoretical framework and research designs.

The second chapter discuses on the Pre-Holocaust Jewish Community in Baltic States: Historical Background this chapter will discuss the history in Lithuania of Jewish community in Baltic States before the Holocaust. This will also discuss the Jewish and Baltic national majority relation during this period.

The third chapter discusses the Holocaust in Baltic States during WW II: Local Collaboration and Brutality This chapter will explain the reasons and factors that led to the large scale Holocaust as had not happened also where in Europe. This will also look into the relative between Germany and Baltic States during Hitler’s regime “Double Genocide” Discourse.

The fourth chapter discusses National Building and Contemporary Narratives of History and Memory this chapter will discuss the memory politics based on which nation- building in terms of western liberal democratic norms is going. It also shows the trivializing effect of the “Double Genocide” discourse of the political elites on the Jewish holocaust.

The fifth chapter discusses on the State, Commemoration Politics and Jewish Identity this chapter discus on the Holocaust Revisionism in Lithuania, it basically focuses on how does the work on the government programs or polices now in Lithuania, The State government celebrating on the Holocaust Memory day, victory day.

The sixth chapter discusses on the Holocaust Revisionism, Rise of Anti-Semitism and Jewish Community’s Response this chapter will be discuss on the rise of the anti-Semitism in the contemporary Baltic States and which kind of the response of the Jewish community.

The final chapter states the conclusions arrived at in the study and the validity of hypotheses, this chapter presents the summary, conclusion and findings of the study. This will also the state if the hypotheses are tested proved.