

several cars.<sup>151</sup>

### **KPRF and Splinter Communist Parties**

The Communist Party of the Russian Federation (KPRF)—the second largest party in the State Duma—continued to incite antisemitism during rallies and through its media. Smaller Communist splinter groups, some of whom are hostile towards the KPRF and some of whom cooperate with it—continued to include antisemitism as a major part of their ideologies. Unlike their occasional crack-down on neo-Nazi rallies, police never did anything to prevent illegal hate speech at Communist rallies in Moscow.

At an October 2000 rally, swastika wearing neo-Nazis joined a KPRF protest attended by the head of the party's Moscow branch, Aleksandr Kuvaev.<sup>152</sup> At a November 5, 2000 rally of Working Russia attended by about 200 activists, party leader Viktor Anpilov called on other leftist politicians to join Working Russia “against the Zionists.” Party activist A. Korovin charged Russian television stations with glorifying Zionism, while D. Legkostupov added that: “Only our armed forces are capable of striking a blow against all of Zionism in all the world!”<sup>153</sup> On November 19, 2000 the radio station Ekho Moskvyy reported that members of the Communist Union of Youth, led by their leader Konstantin Zhukov, had been arrested outside the Palestinian embassy for disrupting a peaceful protest against terrorism. The young communists were reportedly holding antisemitic signs and were released shortly after being detained.<sup>154</sup> On November 29, the same group picketed the Israeli embassy, holding signs reading “Zionists out of Palestine” and mockingly singing Jewish songs. One protestor asked a reporter covering the event if he was from a “kike newspaper.”<sup>155</sup>

In December 2000, a journalist covering the 7<sup>th</sup> Congress of the KPRF reported that at the entrance to the hall he had been handed a brochure by a party activist entitled “Inventions of the Zionists.” The brochure was meant to expose “myths” about the KPRF, including the “myth” that it is an antisemitic party. “We have never been antisemites,” the brochure read, “for us, nationalism is unacceptable... Today our number one enemy is Zionism.”<sup>156</sup> On December 30, 2000 Working Russia held another rally, attended by around 200 people. Viktor Anpilov condemned “some sort of Jewish by spirit” organizations for funding candidates opposed to Working Russia in local elections, including a candidate who he charged has “dual Russian and Israeli citizenship.”<sup>157</sup>

On March 24, 2001 members of the People's Communist Movement rallied near the monument of Yuri Dolgoruky, a medieval Russian prince, to call for the deportation from Moscow of “all kikes” and people from the Caucasus. The demonstrators were joined by a small group from an organization called the Patriotic Union of Women. One representative of this group warned that attempts to replace the old Soviet passport with Russian passports that don't indicate the bearer's ethnicity would strip Russians of their identity and force them to live “like in a concentration camp.” The woman continued in this vein, asserting that: “The whole government is united against the Russian people, look at these Nemtsovs and Zhirinovskys... All these kikes sit in the government and, instead of working on social problems, put young people in prison.” Stepan Kovalkov, a lecturer at the Russian Orthodox Academy, added that: “In Russia there is no peace because of race mixing. The mixing of one race with another is taking place, and during such mixing, parasites start to multiply.”<sup>158</sup>

On May Day (May 1, 2001), some of the 30,000 mostly Communist demonstrators held signs reading “Down with the power of Jewish fascism and bandit capitalism!” and “Russian! Rise up off of

your knees!”<sup>159</sup> On May 9 (Victory Day), around 20,000 demonstrators from the KPRF, Working Russia and the explicitly antisemitic Movement to Support the Army rallied in Moscow. Mikhail Filin—a Cossack leader allied with radical leftists—told the crowd: “All must unite in the struggle against international Zionism and our bourgeoisie.”<sup>160</sup>

Several Communist groups held a protest meeting on August 23 in front of the embassy of the Netherlands in Moscow. The extremists rallied to condemn the International War Crimes Tribunal (located in the Hague in the Netherlands) for the upcoming trial of ex-Yugoslav president Slobodan Milosevic. An unspecified number of members of the Russian Party of Communists, the Communist Party of the Union of Russia and Belorussia, the Russian Communist Workers Party, the Avantguard of Red Youth, the “In Defense of Youth” movement and the “Stop NATO” movement held signs reading “The Hague is the new Auschwitz!” and “The Hague is a death factory!” Speakers accused the Hague tribunal of being “financed by American-Zionist capital” and called it “a weapon of vengeance against Serb leaders who stood up for the independence and sovereignty of their motherland.”<sup>161</sup>

Speakers at a September 15 meeting of Working Russia expressed their support for the September 11 terrorists.<sup>162</sup> The next day, Working Russia activists fought with police near a government building.<sup>162</sup>

On September 28, 20 members of the Revolutionary Party of Communists waving signs that read “Down with Zionism!” held a pro-Palestinian demonstration in front of the Israeli embassy.<sup>164</sup>

On October 4, members of the KPRF, Working Russia and other groups rallied to commemorate the October 1993 shelling of the Russian parliament. Some held signs depicting former president Yeltsin with a Star of David on his chest. The head of the KPRF’s Moscow branch—Aleksandr Kuvaev—condemned President Putin for “dragging Russia into a war for the New World Order in which there won’t be a place for it.”<sup>165</sup>

On November 7 (the anniversary of the Russian Revolution), around 10,000 members of the KPRF, Working Russia and smaller Communist groups rallied in Moscow, some holding signs that read “Down with the power of Jewish fascism and Jewish capitalism!”<sup>166</sup> Others referred to President Putin’s as “Shalomov” and a group of young Communists chanted “Death to the Jews!” as they marched to the demonstration. Viktor Anpilov reportedly charged that: “The filthy Jews want everyone to fight for them in Afghanistan.”<sup>167</sup>

Approximately 1,000 people rallied in Moscow at the Gorbaty Bridge on November 27 to protest at the behest of the vociferously antisemitic Movement to Support the Army (DPA). Supporters of the DPA—led by the infamous antisemites Viktor Ilyukhin and General Albert Makashov, who has publicly called for the murder of Jews—sharply criticized planned government reforms of the military, held up portraits of Stalin, and referred to members of the government as ‘traitors.’” The second speaker after State Duma deputy Ilyukhin—a coal miner named Konstantin Pimenov—blasted “kikes” and screamed that: “Around Putin there is a Zionist clan, children of enemies of the people who were not beaten hard enough!”<sup>168</sup>

On December 22, Communists and nationalists gathered at the Baku movie theater in Moscow to celebrate the 122<sup>nd</sup> birthday of Joseph Stalin. Speakers at the event, including the editor of the

vociferously antisemitic newspaper *Due*—Yuri Mukhin—blasted democrats and “Zionists” while praising Stalin. Antisemitic literature was widely distributed at the event, including a list of the “real” Jewish names of prominent Russian politicians, from which a reader can learn that the President of Russia is “really” named Shalomov. The event was organized by a group calling itself “The Army of the People’s Will.”<sup>169</sup>

### **Muslim Antisemites**

Some Russian Islamic leaders expressed vociferously antisemitic sentiments after the September 11 terrorist attacks in the US. While these leaders remain a minority, their voices have become more prominent, exposing the dangerous radicalization of some Russian Muslims.

On September 19, Abdul Vakhed Niyazov—chairman of the Eurasian Party of Russia’s Political Council Presidium and a member of the State Duma—and Shaykh Nafigulla Ashirov—co-chairman of the Council of Muftis of Russia and supreme mufti of the Asiatic part of Russia—held a joint press conference to give their opinions about the September 11 attacks. Mr. Niyazov asked rhetorically: “Who stands to gain from this? Who was the first to exploit the situation to their own advantage?” and claimed that the first to comment on the attacks supposedly “were not the Americans or the Russians but the same Shcharansky and Liberman, who seemed to be constantly standing in front of the NTV cameras.” Shaykh Ashirov added that: “We know which country has an extensive network of special services. These are the Zionist special services. Bin Laden does not have these resources. This was done not by Arabs or Muslims but by those who have the resources and who stand to gain from this.” In the spirit of Bin Laden, Shaykh Ashirov warned the US that God would judge the American people’s actions.<sup>170</sup>

On October 10, a round table discussion entitled “Russia, Islam and Globalization” was held at the President Hotel. Shaykh Ashirov condemned the US and Israel, calling those countries the “main terrorists.” Aleksey Mitrofanov—a leading member of the ultra-nationalist LDPR party of Vladimir Zhirinovskiy—praised the Taliban.<sup>171</sup> On November 5, Shaykh Ashirov publicly predicted that the US would be defeated “because to fight against Allah is senseless” and added that the Taliban was a “humanitarian” government. He concluded by calling upon Russian Muslims to fight in Afghanistan against the US:

Every Russian Muslim soon needs to decide on which side of the barricades he will fight with weapons in his hands. Those of Russia’s Muslims who want to fight in Afghanistan have already gone there... every Muslim has the right to fight on the side of the defenders of the Afghan state.<sup>172</sup>

A news agency covering the same press conference reported that Shaykh Ashirov called for Westerners to be shot.<sup>173</sup>

### **Russian Orthodox Antisemites**

Antisemitic Russian Orthodox groups loosely affiliated with the Moscow Patriarchy were especially active in Moscow in 2001, and antisemitic Russian Orthodox newspapers continued to be published. Despite their illegal public incitement of hatred against Jews, police did nothing.

In December 2000, NTV’s web site reported that members of the Union of Orthodox Brotherhoods and the Union of Orthodox Banner Bearers had met with former KKK leader David Duke, who spent

a large part of 2000-2001 traveling around Russia (see “Other Antisemitic Incidents” below). Leonid Simonovich—head of the Union of Orthodox Banner Bearers—expressed interest in cooperating with Mr. Duke.<sup>174</sup>

In January 2001, Patriarch Alexi II sent a congratulatory note to the editors of the rabidly antisemitic Russian Orthodox newspaper *Russky vestnik* in celebration of that publication’s 10<sup>th</sup> anniversary. The Patriarch thanked *Russky vestnik* for “defending the traditional values of our nation fearlessly and zealously and giving a moral assessment of what is happening in our society.” A typical example of this newspaper’s “traditional values” came in an article published in issue #3-4 in 2000 entitled “The Myth of the Holocaust” in which the author claimed that:

[T]he myth of the Holocaust, which has been blown out of proportion by the world behind the scenes conspiracy, presents the Jews as the main victims of the past war, when the numbers of their victims were deliberately exaggerated, this insults the Russian people, the others peoples of Russia and all of humanity.<sup>175</sup>

In issue #42-43 of 2001, the paper published yet another Holocaust denial article entitled “Who Needs the Lie About the Holocaust and Why?” in which the author claims that:

Today the Holocaust has become one of the main weapons of the supra-national forces. The thesis of the many publications about the Holocaust is that all non-Jews, and Christians especially, are guilty before the Jews.<sup>176</sup>

Another article in 2001 claims that Christ: “[W]as crucified by the ‘chosen’ people because he didn’t become their Messiah and doubted their exclusivity.”<sup>177</sup>

Also in January 2001, a conference was held near Moscow in honor of Sergey Nilus—the Russian Orthodox writer who first published “The Protocols of the Elders of Zion.” Leonid Simonovich of the Union of Orthodox Banner Bearers claimed that Nilus’ “predictions” were coming true today, while a monk named Kornily presented a report identifying the three-prong serpent of Judaism, papism and Masonry as Russia’s main enemy.<sup>178</sup> Later that month, in a keynote address at an annual public lecture, Professor Anatoly Kurnosov of the Ecological Department at Russian Orthodox University in Moscow blamed Jews in the government, media and the business world for Russia’s problems. According to NTV, during the lecture Professor Kurnosov yelled: “Russian people, wake up!” and was greeted with applause from a large part of the audience. He blamed Jews for destroying the economy, saying: “Things have gotten to the point that the Minister of the Economy is a non-Russian, and the economy for ten years already has been flat on its back.”<sup>179</sup>

In February 2001, the Union of Christian Rebirth and the Union of Orthodox Banner Bearers held a demonstration against globalization. Demonstrators held signs that read “Russians Against Globalization” and “Blood Drinkers, Rootless Bastards and Cosmopolitans [a code word for Jews] to the Moon!” The leader of the Union of Christian Rebirth, Vladimir Osipov, seemed to support the idea of deporting all Jews from Russia. When one member of the audience interrupted his speech with the cry “Drive all the kikes out of Russia!” Mr. Osipov responded: “Yes, the kikes, that’s Pochinok, that’s Kokh [Russian officials], that’s the fifth column that reduces us [the Russian population] by a million every year!”



Russian Orthodox extremists

Leonid Simonovich of the Union of Russian Orthodox Religious Banner Bearers added that “Rus-

sians should fight not only against globalization but against all non-Russian aliens [*inorodtsy*].” Some members of the audience shared their benighted understanding of what globalization means with a newspaper reporter. One woman was quoted as saying that: “Globalization is when everybody is mixed, and there will be no nations, and Jews will rule everything.”<sup>180</sup>

A March 9 meeting by the same groups featured a speech by Professor Boris Borev of Moscow State University—the country’s most prestigious center of higher learning—who called for a struggle against “anti-Russian gang of traitors who have climbed up into every echelon of power.” The chairman of the Russian-Serbian Orthodox Brotherhood—Konstantin Ershkov—condemned President Putin for going to a synagogue: “If V. Putin serves the Jews, that is his business as a private person, but a head of state like him who doesn’t think about the interests of the Russian people, we don’t need him!”<sup>181</sup> On March 25, members of the Union of Christian Rebirth, the Union of Russian Orthodox Banner Bearers, and For Faith and Fatherland took part in the rally. Leonid Simonovich called for Emperor Paul I, whom he alleged was murdered by “Masons” (a code word for Jews), to be made a saint, along with Andrey Yushchinsky, whose murder in 1911 was blamed on Jews. Aleksandr Chervyakov, the editor of the magazine “Russian Master” (see above), was also in attendance.<sup>182</sup>

On May 19, the Union of Christian Rebirth, the Union of Russian Orthodox Banner Bearers, and the Union of Orthodox Brotherhoods held a procession on Red Square. Vladimir Osipov blasted the US as a country “where Satanism flourishes” and complained that the new Russian passports no longer indicate the bearer’s ethnicity, calling this “anti-Christian.”<sup>183</sup> Antisemites often complain about this change because it makes it harder to identify Jews. On May 23, the Union of Christian Rebirth held a demonstration outside the State Duma protesting the change in the passport. Demonstrators held signs reading “Globalization is Judaization” and “Don’t take away our ethnicity!” One woman screamed at a reporter: “In Israel, the Jews smear shit on all the non-Jews!” while another calmly explained to the same journalist: “We don’t have television, we have kike-a-vision.”<sup>184</sup> Around 2,000 people participated in a July 17 procession organized by the Union of Christian Rebirth, the Union of Russian Orthodox Banner Bearers, and the Union of Orthodox Brotherhoods.<sup>185</sup> The procession was in honor of Tsar Nicholas II, who was murdered by the Bolsheviks. Participants at one point yelled out: “Kikes killed the Tsar!”<sup>186</sup>

On November 7—the anniversary of the Russian Revolution—dozens of people participated in a prayer against “the evil kike belief” in the Slavic Cultural Center. Vadim Kuznetsov—chief editor of the “Eternal Life” almanac—argued that all Christians living in Russia must recite this prayer to spiritually cleanse themselves of “Jewish illusions.”<sup>187</sup>

On December 13, the World Russian People’s Council convened in Moscow, presided over by Patriarch Alexi II and attended by President Putin, who in his speech condemned intolerance. In sharp contrast to the tone of the President’s speech, parts of the guest list read like a Who’s Who of Russian antisemites: The writer Valentin Rasputin, State Duma deputy Dmitry Rogozin, head of the antisemitic Congress of Russian Communities, “Eurasianist” Aleksandr Dugin, artist Ilya Glazunov, former State Duma deputy Sergey Baburin and KPRF leader Gennady Zyuganov. For some reason, nobody questioned the appropriateness of the leader of Russia’s Communists, whose party has the blood of thousands of Russian Orthodox clergy on its hands, attending a Church event. This appalling blindness to history was amply in evidence in the words of Metropolitan Kirill of Smolensk and Kaliningrad—a leading member of the Church hierarchy—who in a speech made the incredible

claim that:

Today's process of asserting liberal values, which is going on today all around the world, as the alleged culmination of centuries of history of the development of human civilization presents today even more of a threat than Communist atheism once did.<sup>188</sup>

Other speakers warned of the “threat” posed by non-Orthodox Christians. Nikolai Vikulin—deputy head of the rabidly antisemitic Russian People’s Assembly in Volgograd (see the Volgograd chapter for more on this organization)—was given the chance to rant and rave about a favorite topic of Russian antisemites: the fact that Russian passports no longer identify the ethnicity of their bearers as in the Soviet times, thus making it harder to single out the Jews. In a not so subtle echo of the Stalin era code word for Jews—“rootless cosmopolitans”—Mr. Vikulin warned that the new passports would leave Russians “a herd without birthright and tribe.”<sup>189</sup>

### **The National Bolshevik Party (NBP)**

Some free speech advocates, including the International PEN Center, have come to the defense of the NBP’s leader—writer Eduard Limonov—who was arrested in 2001<sup>190</sup> on charges of terrorism and participating in an illegal armed formation. These defenders of free speech seem to ignore the fact that the NBP regularly engages in illegal antisemitic and racist incitement.

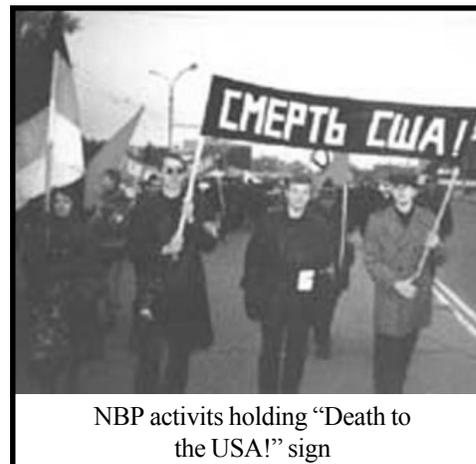
On February 5, 2001 the NBP rallied with supporters of Viktor Alksnis—the notorious “Black Colonel” of the Soviet special forces who now represents a district in Moscow in the State Duma—outside of Lubyanka (the headquarters of the FSB). Working Russia was also reportedly represented at the rally. The NBP members reportedly shouted for the murder of the “oligarchs” using the KGB’s murder of Leon Trotsky as an example that the FSB and President Putin should follow. One speaker predicted that most liberal politicians would soon be “buried” and the rest forced to “go to their Israel.”<sup>191</sup>

In October, the NBP’s newspaper *Limonka* published an article about the September 11 terrorist attacks in the US that began with the words: “I don’t know about the rest of you, but my friends and I celebrated September 11 with champagne.” The author went on to celebrate the killings of “Jewish financiers who have sucked the blood out of the whole world, and from Russia first of all!”<sup>192</sup>

### **Liberal Democratic Party of Russia (LDPR)**

In January 2001, President Putin awarded ultra-nationalist Vladimir Zhirinovskiy—head of the LDPR—the title of “honorary jurist” for his activities aimed at “strengthening Russian statehood.”<sup>193</sup> In reality, Mr. Zhirinovskiy’s racist and antisemitic tirades have more likely than not weakened the cohesion of the Russian Federation by enraging many ethnic minority groups. Fortunately, the LDPR is slowly losing electoral support, though it is still represented in the State Duma with about 5% of the national vote and Mr. Zhirinovskiy remains a deputy speaker of the Duma.

On January 25, 2001 Mr. Zhirinovskiy joined neo-Nazis to protest outside the Swiss embassy in



NBP activists holding “Death to the USA!” sign

Moscow, in reaction to the arrest in Switzerland of a former Kremlin official implicated in corrupt dealings. Some of the neo-Nazis were recorded by Ekho Moskvyy radio saying they had come to do battle against Masons and Jews. In April, Mr. Zhirinovskyy loudly refused to join the majority of State Duma deputies when they stood up to honor the memory of the Holocaust, arguing that the six million Jews exterminated by the Nazis deserved no more respect than the 30 million Russians killed in World War II, for whom there was no special remembrance day (this last assertion is particularly absurd, given the May 9 Victory Day holiday and the high level of awareness within Russian society of the sacrifices made by all Soviet citizens during World War II).<sup>195</sup> During a discussion in the State Duma on May 25 of a controversial bill entitled “On the Russian People,” Mr. Zhirinovskyy “presented himself as someone who is being persecuted because of his Russianess,” according to a newspaper report. He is quoted by the newspaper as saying: “I wrote a book entitled ‘The Troubles of the Russian People’ but they didn’t want to publish it. The publishing house was interested to know: ‘Why the troubles of the Russian people instead of the Jewish people?’” He then added that non-Russians spread narcotics, while in contrast, it is the Russians who are wise, good and work the land.<sup>196</sup>

In July, protesting against a bill in the State Duma to combat extremism, Mr. Zhirinovskyy’s second in command in the LDPR—Aleksy Mitrofanov—made the ridiculous assertion that there is no antisemitism or extremism in Russia.<sup>197</sup> For years, both the LDPR and the KPRF have successfully blocked tougher laws against extremism, clearly fearing that some of their members could be subjected to those laws.

During a television interview on September 23, Mr. Zhirinovskyy blamed Israel for the September 11 terrorist attacks in the US, claiming that President George W. Bush was anti-Israel before September 11, so the Israelis decided to change his attitude by secretly staging the attacks.<sup>198</sup>

On November 3, he told a group of LDPR protestors that the skinheads responsible for the October 30 Tsaritsyno market pogrom (see “Skinheads” above) were “defending their honor and dignity” from migrants who “insult and demean Russians.”<sup>199</sup> He added that among criminal clans, there are no Russians, instead “they are full of Jews and Caucasians.”<sup>200</sup>

In December, a special commission chaired by the Speaker of the Duma decided to refer a question of stripping Mr. Zhirinovskyy of his position as deputy speaker of the State Duma to the Duma’s ethics committee. The move against Mr. Zhirinovskyy was started by State Duma deputy Gadzhi Makhachev (Republic of Dagestan) on the basis of Mr. Zhirinovskyy’s constant incitement of inter-ethnic hatred against people from the Caucasus, including his November 3 statements.<sup>201</sup> However, at the time of writing this report, Mr. Zhirinovskyy retains his position in the Duma.

### **Other Extremist Groups**

On September 24, 2000 around 200 people joined a demonstration by the Russia Party on Suvorov Square. Viktor Korchagin—an antisemitic publisher—called the protest an action “not against Jews, just against kikes.” Mr. Korchagin claimed in a speech that “forty kikes own Russia” and blamed Jews for the sinking of the Kursk submarine. Protestors held signs reading “Russians are the most humiliated people in the kike kaganate of the Russian Federation.” Other signs had slogans with antisemitic quotes attributed to famous Russians of the past: “All kikes, irregardless of their gender, age and well being, must leave the Russian Empire (Empress Elizabeth, December 2, 1742)” and

“The synagogue is a den of thieves and a hiding place of wild animals. Shouldn’t they be rooted out like an all-consuming infection of the whole universe? (Ioann Zlatoust).”<sup>202</sup>

In October 2000, former State Duma deputy Sazhi Umalatova convened the founding congress of the Party of Peace and Unity, attended by 620 delegates. At one point, a miner from Vorkuta stood up and called for “all the Abramoviches” to go to Israel or America, and a Cossack delegate was later escorted out of the hall after screaming about “kikes.”<sup>203</sup>

On November 27, 2000 around 50 members of the “grandfather” of Russian neo-fascist parties—Pamyat—held a demonstration outside the German embassy to show solidarity with a German neo-Nazi party. The demonstration by one of Russia’s most infamous antisemitic groups was officially permitted by city officials, according to a newspaper report.<sup>204</sup>

On April 22, 2001 around 150 people from the Patriotic Union of Women “Slavyanka” held a demonstration on Theater Square holding signs like “Down with Jews and television” and “Let’s have Russians on television.”<sup>205</sup>

On May 28, 2001 anti-NATO demonstrators rallied at the embassy of Yugoslavia to express their support for the war criminal Slobodan Milosevic. When interviewed by a reporter from Kommersant, one demonstrator called that paper “a kike newspaper” and accused her of “cleaning the asses of the kikes.”<sup>206</sup>

On November 8, 2001 Pamyat issued a statement condemning “Jewish terrorists” and “the Jewish lawyer in a yarmulke Luzhkov.”<sup>207</sup>

#### *Other Antisemitic Incidents*

On November 22, 2000 an MVD spokesman issued a statement claiming that his agency had no knowledge of the whereabouts of former KKK leader David Duke, whose frequent visits to Russia and public antisemitic and racist statements while there in 2000-2001 were widely reported in the Russian press.<sup>208</sup> Interestingly, while the Russian authorities allowed Mr. Duke to come and go as he pleased, despite being under investigation in the US, the government barred some foreign representatives of human rights and environmentalist organizations, as well as some Protestant missionaries, from coming into the country.<sup>209</sup>

On December 14, 2000—just a few weeks after the MVD’s announcement—Mr. Duke gave a press conference at the Union of Writers of Russia to promote his Russian language book “The Jewish Question Through the Eyes of an American.” Mr. Duke yelled to the audience: “The opposition of Jewry to the pure white nation, which it covers in filth every day, is obvious!... They are preparing an electronic concentration camp for Russia by introducing Individual Taxpayer Numbers and new passports with individual numbers!”<sup>210</sup> On February 1, 2001 a *Moscow Times* reporter wrote about how she burned a copy of Mr. Duke’s book after buying it in a bookstore inside the State Duma. According to the reporter, the book was selling briskly.<sup>211</sup> A few days later, the Chairman of the State Duma’s Committee for Legislation—Pavel Krashenninikov—called for criminal charges to be brought against Mr. Duke for his illegal incitement of ethnic hatred.<sup>212</sup> However, as far as UCSJ is aware, no such action was ever taken.

A December 1, 2000 article in *Izvestiya* sharply criticized a November 26 broadcast on TV-6 of the

comedy show “Amba-TV” which revolved around several antisemitic and racist skits that *Izvestiya* compared to Nazi propaganda. Actors playing the roles of vulgar Jews with exaggerated long noses joked about pogroms and converting to Christianity. In one skit, a slow witted Jewish child accidentally wrote the word “kikes” during a spelling exercise. The show reached an even lower point when it compared people from the Caucasus to animals:

They are either content or aggressive... I don't advise you to look at them in the eye, throw them food or to show them your fingers... Experts point out a special rule governing the migration of Caucasians. As soon as somebody in the family gets anything at all that can be sold, they without thinking migrate to Moscow.<sup>213</sup>

In January 2001, the chief veterinarian at the Ministry of Agriculture claimed during a lecture that nearly all human cases of mad cow disease in Europe involve “Jews who eat lamb brains.”<sup>214</sup>

In an escalation of official harassment against Jewish leaders connected to NTV founder and former head of the Russian Jewish Congress Vladimir Gusinsky, on February 2, 2001 police searched Moscow's Choral Synagogue demanding records of official invitations to visit Russia issued to foreigners by the Moscow Jewish community (such invitations are often necessary for visas). The police claimed that they found mistakes in the records. A Jewish leader was quoted in a newspaper saying: “They told us to correct them, or we would lose our right to invite foreigners.” At the same time, the usually routine renewal of the long term visa of the chief rabbi of Moscow—Swiss citizen Pinchas Goldschmidt—was mysteriously delayed.<sup>215</sup> Eventually, he was granted a renewal.

A three day “Pan-Slavic Congress” began on April 2 in Moscow, uniting representatives from Slavic countries throughout the former Soviet bloc. Viktor Ilyukhin, a Communist Party member of the State Duma known for his antisemitic rhetoric, criticized President Putin, accusing him of betraying Russia. On the other hand, delegates from Yugoslavia, Russia, Ukraine and Belarus praised the dictator of Belarus—Aleksandr Lukashenko—as the only president of a Slavic country who has not “sold out” his people to the West. They were especially critical of the United States and the arrest of former Yugoslav dictator Slobodan Milosevic. Some of the books on sale at the conference included “What Do the Jews Want From Us?” and “Jewish Fascism in Russia.” This last work is authored by Boris Mironov, a former Minister of the Press under Yeltsin with close ties to neo-Nazi groups.<sup>216</sup>

On April 26, the State Duma again rejected a motion by Deputy Aleksandr Fedulov to condemn antisemitism. The initiative got only 129 out of the necessary 226 votes for passage.<sup>217</sup> The next day, Mr. Fedulov announced that he was leaving the pro-Kremlin “Unity” party to protest “the hypocrisy in its ranks.”<sup>218</sup> In June, the motion failed to pass the State Duma for a fourth time.

On July 31, a Jewish woman was attacked on the street by a man shouting antisemitic slogans, according to the ADL's Moscow office. The woman—identified in the report only as Valentina G.—suffered serious damage to her eye. Police opened an investigation.<sup>219</sup>

In August, a newspaper reported that the Moscow city authorities were refusing to register the Moscow Jewish Religious Community on the basis of “totally invented reasons.”<sup>220</sup> Eventually, the community was registered.

On September 15, a false bomb threat was called in to a synagogue in Moscow, according to a vaguely written newspaper report.<sup>221</sup> On September 23, the Choral Synagogue was vandalized, despite heavy security. Somebody wrote “Kikes, out of Russia” on the walls of the synagogue and

“Glory to the kike-fighting Gestapo” on a memorial plaque to a Jewish writer.<sup>222</sup>

The September 20 issue of *Vechernyaya Moskva* contained the responses of prominent Muscovites to the question: Do you agree that antisemitism has decreased in Russia? The answer given by Aleksandr Krugov—the Moscow City Duma’s deputy chairman—pretty much summed up what most other respondents said:



I don’t agree. Incidents of antisemitism have not fallen, especially not on the day to day level. Let’s remember the explosion in the synagogue alone [in 1999]. Of course, you can’t compare this to the Soviet times.

On September 28, vandals painted a swastika, a Star of David and the words “Death to the kikes!” on the walls of the Maimonides State Classical Academy.<sup>223</sup>

### *Antisemitic Media*



### **Media and Other Reports on Antisemitic Publishing**

Moscow is home to a huge mass of antisemitic publications, most of which are publicly distributed without any reaction from law enforcement agencies, though there was some slight progress in the authorities’ reactions to such illegal activity in 2001. In an indication of the skewed view that some city officials have of the need to enforce laws prohibiting hate speech, the Moscow Prosecutor’s Office investigated the Panorama think tank—a group of leading experts on political extremism in Russia—for supposedly inciting ethnic hatred.<sup>224</sup>

In February 2001, a newspaper published an article on the widespread sale of Nazi literature and symbols in Moscow. The sale of such items is booming, despite a Moscow law that prohibits the use of Nazi symbols. The law calls for a fine of between 20-100 monthly minimum wages for the sale of Nazi symbols, but the potential profits more than compensate for these penalties. Customers are either souvenir hunters interested in Nazi Germany or neo-Nazis. Despite police raids, such items are sold all over the city quite openly. In addition, “Mein Kampf” and a book published in Latvia entitled “Adolf Hitler” (which glorifies the Nazi leader) are also easily available, again in clear contravention to the city law.

The article concludes with the following statement:

Alas, the demand for national-fascist ideology and its “trappings” has only risen in the past few years, and just banning it won’t reduce it. As is known, such phenomena that are dangerous to all of mankind only rise in those

countries where extreme poverty and lawlessness rule, and Russia is now such a country. One hopes that we will in any event be able to pull ourselves out of the quagmire before the “brown plague” infects the major part of our fellow citizens.”<sup>225</sup>

In March 2001, the ADL’s Moscow office reported that the Moscow Prosecutor’s Office was refusing to open a case against Boris Mironov—former Minister of the Press under President Yeltsin—for referring to Jews as a “source of evil” in an introductory chapter he wrote to the Russian language book by ex KKK leader David Duke—“The Jewish Question Through the Eyes of an American” (see “Other Antisemitic Incidents” above).<sup>226</sup> While a case was finally opened later in the year by the federal Prosecutor General’s Office, by December, it was closed. According to the ADL’s Moscow office, Deputy Prosecutor General Yu. Biryukov claimed in a letter that Mr. Mironov had not violated the law by inciting ethnic or religious hatred.<sup>227</sup>

In May 2001, a news agency reported that the Ministry of the Press had issued a warning to the newspaper *Russkie vedomosti* for its incitement of ethnic and religious hatred.<sup>228</sup>

Also in May, journalist Aleksandr Bovin charged that the antisemitic newspapers *Natsionalnaya gazeta* and *Ya Russky!* were on sale within the State Duma.<sup>229</sup> In 2001, *Natsionalnaya gazeta* published an article calling for “The banning of the activity in Russia of Jewish fascist organizations like the All Russian Jewish Congress of Gusinsky and the ‘anti-fascist’ center of Proshechkin...”<sup>230</sup> *Ya Russky!*—a publication of the People’s National Party of Ivanov-Sukharevsky—printed in 2001 an article entitled “Kosher ‘Kommersant’” blasting the newspaper *Kommersant* for publishing Yom Kippur greetings from Chief Rabbi of Russia Adolf Shaevich. The author of the article argued that the October 1993 shelling of the Russian parliament took place on Yom Kippur, as well as the anniversary of the hanging at Nuremberg of “the so-called ‘Nazi war criminals.’”<sup>231</sup>

On May 26, a newspaper reported that police had raided the Zodchie House of Culture, where “Mein Kampf,” “The Protocols of the Elders of Zion” and other antisemitic works were on sale.<sup>232</sup>

An article in August by the head of the Union of Writers of Moscow accuses its rival organization—the Moscow branch of the Union of Writers—of a wide range of improprieties, including the promotion of antisemitism. Despite the obviously biased and hostile nature of the article, which focused mostly on a property dispute between the two organizations, the accusations of antisemitism have some credibility, since the Union of Writers has several prominent members who write and promote antisemitic literature and have ties to extremist groups and media. The author of the article focuses on the Moscow branch of the Union of Writers’ journal—*Moskovsky literator*—asserting that: “The Jewish theme is a painful one for *Moskovsky literator*.” She cites the following lines from a poem recently published in that magazine: “That side lies with impunity. Satan and the kike are the bosses there.”

Another writer—Yuri Baranov—is cited writing that a positive sea change in Russian literature has incited “totally contradictory feelings in our anti-Russian authorities.” Two lines from one of his poems in the magazine follow: “Some kind of big-nosed Internationalist, some kind of shaking, *kartavy* [Russian pejorative for a person who speaks with a stereotypically Jewish pronunciation] marginal.”<sup>233</sup>

In November 2001, *Moskovsky komsomolets* columnist Mark Deych wrote the latest in a series of expose style articles on the refusal of Moscow prosecutors to apply the law to antisemitic publisher Viktor Korchagin. Mr. Korchagin has for years escaped justice as case after case brought against

him for his incitement of ethnic hatred have been dropped or sabotaged. In his article, Mr. Deych quoted a phone conversation between Boris Stambler—a 76 year old decorated World War II veteran—and Vladimir Gladenko—a senior Moscow prosecutor on why the Prosecutor’s Office had once again dropped charges against Mr. Korchagin:

Stambler: Why does the Prosecutor’s Office not put a stop to Korchagin’s calls to deport the Jews from Russia?

Gladenko: Korchagin calls for the deportation from Russia not of Jews, but of kikes.

Stambler (after a pause caused by shock): How can one understand this?

Gladenko (calmly and politely): Korchagin explained to us how to understand this. We didn’t find anything illegal in his declarations.<sup>234</sup>

In a November 2001 interview, former Minister of Nationalities Ramazan Abdulatipov charged that racist and antisemitic publications were contributing to inter-ethnic and inter-religious problems in Russia, yet nevertheless: “All of these books are sold on shelves in a country where, according to the Constitution, ethnic and religious discord is prohibited.”<sup>235</sup>

In December, UCSJ’s Moscow Bureau chief Aleksandr Brod reported that antisemitic literature is openly sold in Moscow. One bookstall in the center of town (near the “Russia” theater) owned by the “Ring” company sells over 30 blatantly antisemitic books six days a week. The titles include such well known antisemitic books as “How an Antisemite is Made” by Deacon Andrey Kuraev, “What the Jews Want from Us” by Aleksandr Sevastyanov and “Russia Under the Rule of the Masons,” by Oleg Platonov. The bookseller told Mr. Brod that she doesn’t read what she sells, and added that the books are selling so quickly that she has to replace them with new copies two to three times a week.<sup>236</sup> That same month, Mr. Brod reported on the sale of antisemitic literature in other locations, including “The Protocols of the Elders of Zion” which was on sale on the New Arbat.

### ***Sovetskaya Rossiya and Zavtra***

On August 10, 2000 President Vladimir Putin granted an unprecedented meeting to the editors of the two main communist and nationalist newspapers in the country—*Sovetskaya Rossiya* and *Zavtra*. At the time, *Sovetskaya Rossiya*, the de facto official newspaper of the Communist Party, occasionally printed antisemitic articles by guest contributors, used antisemitic stereotypes and code words in its own articles and editorials, and sometimes ran antisemitic cartoons. *Zavtra* was much more openly and consistently antisemitic, often printing articles about alleged Jewish conspiracies, interviews with extremists like Aleksandr Barkashov, the leader of the RNU, and once an article by General Albert Makashov in which he defended his use of the word “kike.” Neither editor had ever been invited to the Kremlin before, a sign that former President Yeltsin saw them as beyond the pale.

When the news of the meeting broke in August 2000, UCSJ condemned it as a sign that President Putin apparently didn’t see the promotion of antisemitism as a litmus test for political legitimacy. Five months after that historic meeting, in January 2001, UCSJ conducted an analysis of both newspapers’ content over the course of that month in order to determine how their new status as “respectable” newspapers impacted on the level of antisemitic content. A quick glance at the summaries below demonstrate that both newspapers continue to spread hatred against Jews and extreme paranoia towards the West. While the level of antisemitism in articles appearing in *Zavtra* is comparable to its content in August 2000, *Sovetskaya Rossiya* actually became more blatantly antisemitic.

The January 11, 2001 issue of *Sovetskaya Rossiya* featured an article about the dangers of television. The article declared that “there is almost no place left for Russians” on TV. The author then likens Russians’ supposed exclusion from television to the days after the freeing of the serfs, when the (Russian) peasants were left with hardly any land of their own. The subtle intimation is that the Jews are responsible for excluding Russians from television.

A January 18, 2001 article in *Sovetskaya Rossiya* claimed that NATO, led by the USA and Turkey, is planning to set Orthodox Russians at war with Muslims in the North Caucasus. The goal of this supposed plan is to tear the North Caucasus and adjacent territory along the Volga River and Caspian Sea from Russia as a first step toward the eventual destruction of Russia and the Russian people. The article alleges that Israeli weapons are being used to support the separatists in Chechnya. Moreover, the US and Israel, in concert with oligarchs and holdovers from the Yeltsin administration (“The Family”) in Russia, have already reached an agreement to ignite this war in the Spring of 2001.

The January 18 *Sovetskaya Rossiya* also published an article satirically defending Jews from the standard accusations that come from antisemites (for example, that Jews turned Russia into a country of alcoholics). The article uses the word “kike” multiple times to refer to Jews, and does not actually deny any of the Jews’ alleged crimes. In fact, the message of the article is not that Russians are not being oppressed by other peoples, but rather that Russians are strong enough to triumph over the intrigues of the Jews, or any other ethnic groups.

Another article in the January 18 issue of *Sovetskaya Rossiya* asserts that 95% of the country’s power structures are controlled by Jews. The article is ostensibly a first person account of why a draft age man is avoiding conscription.

In its January 5, 2001 edition, *Zavtra* published an article about the child-pornography industry and the illegal trade in women from the former Soviet Union for prostitution abroad. *Zavtra* twisted this important and tragic topic into an antisemitic attack by linking the slave trade/child-pornography industry almost exclusively with Jews and Israel above all other nations. While acknowledging that there are numerous destinations for women and children who have been abducted into sex-slavery, Israel is the only destination mentioned specifically in the article. Furthermore, the article stated that Jews constitute a disproportionately large segment of the clientele of child pornographers. The article also claimed that the trade in women is not a crime in Israel as long as the women involved are not Jewish, and that Jewish-Caucasian organized crime groups are the only groups responsible for forcing women into prostitution or slavery in the former Soviet Union. In addition, the author alleged that the Israeli consulate in Brazil is a center of the child porno-business and that Israeli tourists can stop by that consulate for sex with 10 year old girls. The article also explicitly stated that it is not just a few Jews who are involved with these crimes, but that all of Jewry is collectively guilty. Finally, the article repeated typical accusations that Jews are in control of various governments throughout the world. First, the article listed three supposed hobbies of Moscow Mayor Yuri Luzhkov: armchairs, horses, and the development of Jewish-Azerbaijani business in Moscow. Second, the article repeated the frequent assertion in the antisemitic press that the US media is controlled by Jews and suggests that Jews also control American political power structures.

In the same issue, *Zavtra* reported on the punk-rock culture in the Siberian city of Tyumen. A group called Cultural Revolution produced, according to *Zavtra*, “metaphysical and existentialist songs” —

songs which have been played at meetings of the RNU. Among the group's songs is one titled "Kill a kike." The author expressed his regret that the "cultural mafia" and "liberal-fascist censors" have blacklisted the group's "patriotic-radical" music, which gets no airtime on the radio.

In its January 19, 2001 issue, *Zavtra* reported on a website called the "Emperor's Clothes" that details the "ugliness" of America. According to the article, in spite of being a Jew and a socialist, the site's manager, Jared Israel, has some sense about him; he knows when to get behind people like skinheads and General Albert Makashov. In the same issue, *Zavtra* ran an article accusing government agencies, especially the Ministry of Culture and its head Mikhail Shvydka, of collaborating with Western organizations (mainly George Soros) to produce "pro-western, little-read, anti-Russian and, mainly, anti-state" print media. The article argued that Shvydka's Jewish roots play a role in his willingness to work with Soros to encourage such projects. The author also made a point of mentioning that Soros is of Jewish descent.

### Other Antisemitic Media

Aside from antisemitic publications already mentioned above, the following periodicals are published and/or distributed in Moscow:

- *Serbsky krest*, which in 2001 published an article claiming that: "[R]ejecting the true Messiah—Christ—the Jews await their false Messiah—the antichrist, who should bring the whole world under Jewish control."<sup>237</sup>
- Konstantin Kasimovsky's *Pravoe soprotivlenie*, which in 2001 published an article by Aleksandr Eliseev, who wrote: "For those who accuse me of Judeophilia, I note that I only love Russians and other Aryans." The same issue contained an interview with the ataman of the Moscow Cossack Okrug—Vyacheslav Demin—who accused "Jewish sectarians" of practicing ritual murder.<sup>238</sup>
- *Radonezh*, a Russian Orthodox fundamentalist paper which in 2001 published an article asserting that: "The only true Messiah is Christ, who exists in glory. From the point of view of Christianity, the 'Mashiakh' awaited by the Jews is the coming antichrist."<sup>239</sup>
- *Slavyanskoe edinstvo*, which in 2001 asserted that "kike politicians and the kike media... are doing all they can to preserve the kasha of pluralism inside Russian heads."<sup>240</sup>
- *Kazachy vzglyad*, which in 2001 referred to the World Trade Center as "The Center of the Transnational Jewish Financial Oligarchy."<sup>241</sup>
- *Chernaya sotnya* ("Black Hundreds"), which in 2001 accused Israel of being behind the September 11 terrorist attacks in the US.<sup>242</sup>
- *Duel*, which in 2001 praised the "glorious partisan-kamikadzes" of September 11 for perpetrating "a beautiful slaughter of kikes."<sup>243</sup>
- *Russky front*, which in 2001 printed an article by Stanislav Terekhov—head of the Union of Officers—who wrote that "Zionism has gone on the offensive" after September 11 and claimed that no news agency reported on any Jews dying in the September 11 terrorist attacks.<sup>244</sup>

- *Trety Rim*, which in 2001 published an article calling NATO's military action in Kosovo "the strikes of Judeo-Masonic America against Orthodox Serbia."<sup>245</sup>
- *Mera za meru*, which in 2001 claimed that: "Trotsky put into place the concept of the Biblical doctrine of rule over all of humanity by the 'chosen' race."<sup>246</sup>
- *Russkaya falanga*, which in 2001 printed an article about the publisher of "The Protocols of the Elders of Zion" Sergey Nilus which began with the following words: "There are names which once they are pronounced incite the fury of enemies of Christianity, first of all of kikes."<sup>247</sup>
- *Den literatury*, which in 2001 published an article recommending that all those who want to learn about the "Jewish question" should read Henry Ford's "International Jewry" and Oleg Platonov's "History of the Protocols of Zion" (both of which are disgusting antisemitic tracts).<sup>248</sup>

### *Xenophobia*

Aside from the numerous skinhead attacks described above, dark-skinned ethnic minorities face numerous problems at the hands of racist police in Moscow and a discriminatory and illegal registration policy. In addition, racist articles in otherwise respectable periodicals incited hatred against people from the Caucasus with impunity.

In February 2001, Azer Guliev addressed the "Yurddash" party in Azerbaijan just after returning from a series of meetings in Moscow with police officials and Moscow's Azeri community. Mr. Guliev claimed that hundreds of Azeris have been killed in Russia due to racist police violence and other discriminatory policies.<sup>249</sup>

In March 2001, the official paper of the Moscow city administration printed an article attributing criminal qualities to entire ethnic groups by claiming that ethnically defined gangs of criminals specialize in crimes according to their ethnicity:

People from Georgia have no equal when it comes to robbing apartments. Azeris are the best drug dealers, while among visitors from Armenia there are many fraudsters. Ingush and Dagestanis engage in car jackings and robberies.<sup>250</sup>

In May 2001, *Literaturnaya gazeta* justified skinhead violence against people from the Caucasus:

When you go the metro stations near which there are fruit markets totally controlled by the Caucasians, you get the feeling that you are not in Moscow: everywhere there is crazy filth and trash, the Caucasians sit on benches either in a row or in circles, blocking the entrances to the metro...

These "guests" blatantly and unceremoniously look our women up and down on the street and in public transportation, often scaring them. It really isn't polite to act that way in Russia!

And all of this happens day after day, month after month. It's no surprise that this causes anger, including aggression and nationalistic attacks.<sup>251</sup>

A two-part series of articles written by journalist Yuliya Kalinina for the widely read newspaper *Moskovsky komsomolets* in late July and early August exceeded even *Literaturnaya gazeta*'s May article in its pathological racism towards people from the Caucasus. In her article "Pacified by the Caucasus," Ms. Kalinina writes in a classically chauvinistic style that would not be unfamiliar to American readers of KKK propaganda if African-Americans were substituted for people from the Caucasus, who are, in her view: dishonest, dirty, filled with lust towards Russian women and totally alien. Worst of all, Ms. Kalinina goes so far as to strongly hint that Russia needs to become a mono-ethnic state and openly refers to ethnic minorities as "internal enemies":

Perhaps, in the 21<sup>st</sup> Century the only countries that will be successful will be those with a monolithic population, united by common history, traditions and customs, language, and views? Perhaps living that way would be better and more comfortable than living in one company with internal enemies?

She compares Caucasians to crows, who gather in one spot and screech to each other unintelligibly while casting lustful glances at passing Russian women. She waxes nostalgic about how a certain Moscow park used to be filled with grandmothers taking their grandchildren out for ice cream, but now those grandmothers are nowhere to be found, thanks to the Caucasians who have taken over the area. "They" clearly don't belong in Moscow, which has a totally different atmosphere than the southern Russian cities where "they" belong.

In typical Stalinist fashion, she then constructs a hierarchy of ethnic minority groups living in Russia, listing which ones are "Russian" (in other words, assimilated) and which ones are "alien." While she thinks that other Slavic peoples, Tatars, Kalmyks, Kazakhs and Jews (thank you very much, Ms. Kalinina!) are "Russian," people from the Caucasus are definitely "alien."

She then interviews other Muscovites, one of whom tells her that the reason why she dislikes Caucasians is because they hate Russians so much and look down on them, so "our feelings towards them are just a weak reflection of what they feel towards us."

"Why," Ms. Kalinina asks, "should we live together with those who hate us so savagely? Why should we live with people whom we ourselves hate and fear?" Chechnya should no longer be part of Russia, because then Russians would not have to put up with the terrible chance that Chechens may move next door to them. As it is now, Chechens are Russian citizens, so for those unlucky Russian neighbors "there is nothing that can be done with them [Chechens]."

Incredibly, Ms. Kalinina ends her article claiming not to be a racist:

In all that is written above there is not a drop of nationalism or chauvinism. Our 'Caucasian guests' are miraculous people. They rarely drink, they are very enterprising, flexible and open to compromise. It's just that over the past few years they have become too many. It appears that in two or three years of such active, tropical reproduction, they will gobble up Moscow whole... I would not want this to happen.<sup>252</sup>

In her second article—"Pacified by the Caucasus II"—Ms. Kalinina reverted to the language of the school yard to defend her racism. Writing about the angry and supportive letters she received after her first article, Ms. Kalinina vomited out her hatred onto the page:

Let the guests piss in your pocket. It's nothing terrible. Clean it, take your suit to the dry cleaners, but don't you dare to say openly that they pissed in your pocket. Because, first of all, you will deeply insult them and traumatize their psyches, and secondly, the cultured public will immediately howl that you were badly raised and that you—you!—should be taken to court like a malicious hooligan...

There are two sides to every discussion. When I pick up yet another letter, I know ahead of time which side it represents. If the letter came from a person with a “non-Russian” last name, it will contain insults and accusations of nationalism. If there is a “Russian” last name on the envelope, then there will be gratitude and expressions of support.<sup>253</sup>

Shortly after the deadly October 30 Tsaritsyno market pogrom (see the “Skinheads” section above), the Union of Armenians of Russia issued a statement, part of which condemned Ms. Kalinina and linked her articles to the market violence.<sup>254</sup> Unfortunately, some of Ms. Kalinina’s attitudes towards Caucasian market traders are widely shared in Moscow. A poll by the ROMIR agency in October found that 72% of respondents disapproved of the fact that Caucasians make up the majority of market traders in the city.<sup>255</sup>

As usual, the professional holiday of the Russian Army’s paratroopers (August 2) was marred with racist attacks in 2001. Over one hundred paratroops and 29 Azeri traders were arrested in Moscow after paratroopers rampaged in the city, attacking market vendors, most of whom are from the Caucasus. The traders at one market “seriously resisted” an attack by paratroopers, leaving several paratroopers with knife and gun shot wounds. This may explain the arrest of the Azeri traders. Police were cited in a newspaper report claiming that the reason why paratroopers attack people from the Caucasus is because at this time of year, they are selling watermelons, which the paratroopers want to grab without paying.<sup>256</sup>

Also in August, a newspaper quoted an Afghan trader at the Sevastopol hotel complaining of daily police shakedowns.<sup>257</sup> A separate article quoted an Afghan—one of 9,000 asylum seekers who live in Russia—saying that because of their legal status, they have very limited access to medical treatment or school for their children.<sup>258</sup>

A November article by RFE/RL described the difficulties facing many migrants in Moscow. A prominent advocate for refugee rights—Svetlana Gannushkina—told RFE/RL that:

[Immigrants from CIS countries] don’t have the right to work in this country, and they only can register [for temporary residence] for three months. They live as illegal people. What does it mean? It means that this person may suffer from all the problems that we have in this country. Our militia is corrupt, and this corruption affects immigrants a hundreds times more [than it does other people]. In our country, xenophobia and racism are growing at an unbelievable rate, and of course [immigrants] pay [the consequences of this as well]. If I were asked, I would not suggest that people immigrate to Russia. When our friends from the Caucasus come to Moscow for a visit, we prefer to be with them all the time, because we’re afraid of someone beating them up.

A refugee from Abkhazia explained how she is able to put up with the difficulties of life in Moscow—for all the problems, it is much better than life back home:

After the war began, it became impossible to live [in Abkhazia]. The situation [there] is so bad. You don’t have anything there. I can’t live feeling afraid all the time. People are afraid of each other. You don’t know if someone’s going to kill you. Here [in Moscow] it’s difficult, of course, but at least I’m not scared that someone is going to kill me, and this is the most important thing. I can work and I can make my living. In a day I can earn 200, sometimes 300 or 400 rubles (roughly between \$7 and \$14). We work for our bread. I cannot afford many things, but at least I’m not dying. Thank God, we’re not hungry here.<sup>259</sup>

Also in November, *Izvestiya* reported that a bar call “Puzyr” near the Universitet metro station had instituted a policy barring entrance to people from the Caucasus.<sup>260</sup>

*Religious Intolerance*

Incredibly, especially in view of the dire poverty facing many Muscovites, the Moscow authorities spent much of 2000-2001 persecuting the Salvation Army, denying it registration and trying to disband it. In December 2000, the city's social services department cancelled the Salvation Army's "Meals on Wheels" program, citing a November 2000 decision rejecting the Salvation Army's appeal against the denial of its registration. Among other things, the court cited the "fact" that the group is a "militaristic organization" as a reason why it should not have registration (for some reason, this provision is never used against groups like the RNU!). The Keston News Service reported that the Salvation Army was experiencing problems renting office space due to landlords citing the group's lack of registration.<sup>261</sup> On September 12, 2001 a Moscow district court ruled that the Moscow branch of the Salvation Army should be disbanded (or, in the charming parlance of the Russian law enforcement bureaucracy, "liquidated"). The Salvation Army appealed the case to the Constitutional Court.<sup>262</sup> Ignoring the pending appeal to the Constitutional Court, a municipal court in December ordered the Salvation Army to cease all of its activities. However, its leader vowed to disobey the court order. Keston News Service quoted the Salvation Army's lawyer asking: "Why would anybody want to close down the Salvation Army? Because they feed the homeless? I'm ashamed that this is happening in my country."<sup>263</sup>

Moscow prosecutors also continued their persecution of the Jehovah's Witnesses, who have been taken to court several times since 1998 (see previous UCSJ reports) in an effort to disband their Moscow branch. In February 2001, an expert for the prosecution—Dr. Valery Belyanin of Moscow State University—testified that the Jehovah's Witnesses use "technologies of psychological influence" upon the readers of their literature.<sup>264</sup> That same month, the prosecutor in charge of the case told the court that she is seeking a country-wide ban on the Jehovah's Witnesses, who have managed to have 360 of their communities registered in Russia.<sup>265</sup> Fortunately, on February 23, 2001 the Golovinsky inter-municipal court ruled that the Jehovah's Witnesses have the right to exist in Moscow.<sup>266</sup> However, this did not end their judicial nightmare. Yet another retrial was scheduled for October in the same court. Aleksandr Dvorkin—an infamous "fighter against sects" for the Moscow Patriarchate—was called as a witness.<sup>267</sup> The lead prosecutor cited the need to counter the "negative influence of foreign religious organizations and missionaries" in the name of national security, citing a recently promulgated Security Council document: "They withdraw good people from society and replace the worldview which people have acquired over the years with their own." A representative of the Moscow Department of Justice called the Jehovah's Witnesses "a typical destructive sect like Aum Shinrikyo [the Japanese cult that released nerve gas in a Tokyo subway], the White Brotherhood [a violent cult native to Ukraine and Russia] and Scientology."<sup>268</sup>

The legal offensive in court was accompanied by a campaign of defamation in the Moscow press. In February 2001, *Izvestiya* published an article on cults which listed the Jehovah's Witnesses alongside Aum Shinrikyo and the Unification Church. The article was accompanied by a photo of a man worshipping a picture of Aum Shinrikyo's leader.<sup>269</sup> An October 2001 article in *Vechernyaya Moskva* entitled "Zombies from Jehovah" described how the Jehovah's Witnesses "hunt for victims" all over the city. The article began with a description of a woman who was supposedly a Jehovah's Witness and was being held at the infamous Serbsky Institute (where dissidents in the Soviet times were subjected to psychiatric torture) for murdering her child.<sup>270</sup> Earlier in 2001, the head of the Serbsky Institute—Tatyana Dmitrieva—revealed that the Institute was subjecting "members of 20 non-traditional religious organizations" to psychiatric examinations, searching for signs of "psychological influencing" and "hypnosis."<sup>271</sup> On August 26, unknown people broke the windows of the Jehovah's

Witnesses' office in Moscow.<sup>272</sup>

In April 2001, Keston News Service reported that the Tsaritsyno Children's Theater was forbidden by city authorities to lease space to a Pentecostal congregation, following a television broadcast in which the Pentecostals were described as "a sect bringing an alien culture."<sup>273</sup>

In September 2001, around 30 leaders of Protestant denominations from throughout the country met in Moscow to coordinate a response to what they called a campaign of pressure and demonization by the government and the Russian Orthodox Church.<sup>274</sup>

## MOSCOW OBLAST

### *Highlights from the Previous Report*

In November 1999, a newspaper profiled Mikhail Seleznyov, the city prosecutor of Shchelkovo. Mr. Seleznyov is allegedly the author of numerous racist articles and was quoted as saying that he himself wears the RNU's modified swastika, which he claims is not a fascist symbol. In April 2000, the Anti-terrorist Cossack Center was created in Moscow Oblast under the leadership of Ataman Vyacheslav Demin, who has a long history of extremist and antisemitic activity. The center was ostensibly created to cooperate with the FSB in efforts to monitor the local Chechen population. Several antisemitic newspapers were published in the region.

### *Extremist Groups*

In August 2001, police in Zelenograd arrested 18 year old Vadim Solovyov—leader of a local skinhead gang—on assault charges. According to police, on June 22, 2001 Mr. Solovyov and some of his followers went to a Zelenograd market place looking for a fight with Azeri traders. He was accused of hitting Kheybat Ismailov on the head multiple times with a hammer, resulting in serious brain trauma and hospitalization.<sup>275</sup>

Also in August 2001, the Moscow Oblast Department of Justice filed a suit in the oblast court to "liquidate" the local branch of the National Bolshevik Party (NBP).<sup>276</sup> However, on September 27, the court refused to disband the hate group.<sup>277</sup> The Department of Justice appealed to the Supreme Court, which in November 2001 upheld the lower court's ruling.<sup>278</sup> The Department's prosecutor appealed this decision back down to the Moscow Oblast Court, arguing that the NBP was breaking a law prohibiting organizations that aim to overthrow by force the constitutional structure.<sup>279</sup> However, the case was eventually suspended.

A November 2001 newspaper article profiled life in the suburban village of Dachny, located near Moscow. A local resident told a reporter that skinheads first appeared two years before and that in 2001 they came to the settlement three times, once on Hitler's birthday (April 20), to attack Tajiks:

They find the homes where the Tajiks are hiding, they break down the doors, smash everything and then beat them. And the victims have nobody to complain to, they live here illegally without a *propiska* or citizenship. The police? The police themselves come to them every week for tribute. They drag everybody into a "Uazik" [jeep] and take them to the station. No citizenship—pay a fine, no registration—pay a fine.<sup>280</sup>

On November 7—the anniversary of the Russian Revolution—three residents of Kolomna were detained by police for distributing RNU literature in mail boxes in the village of Serebryanye Prudy. The RNU members faced possible fines, but it is not known if they were actually forced to pay them. A regional law prohibits printed matter with fascist symbols on the territory of Moscow Oblast.<sup>281</sup>

Also in November 2001, a newspaper in Korolev reported that, responding to a tip, police in the city of Pushkino were waiting at the train station as dozens of skinheads, who were coming to town to attack Caucasian market traders, arrived. The paper reported that the police were heavily armed, but there was no information on the number of arrests, if any.<sup>282</sup>

In December, a newspaper in Ramenskoe polled local teenagers on their reactions to the October 30 Tsaritsyno market pogrom in Moscow. While some expressed disgust at skinhead violence, one 17 year old responded:

I personally agree with the actions of the “skinheads.” If I had been with them, I would have done the same thing. Why?! Well, why don’t people of Caucasian nationality [a pejorative term] live in the Caucasus? Why do many people who work 12 hours a day get kopecks in return, while they rake in millions?<sup>283</sup>

#### *Antisemitic Media*

In January, Aleksandr Krutov, the producer of the frequently antisemitic television show “Russian House,” was removed from his position as general director of the “Moskoviya” television network, which broadcasts from Moscow Oblast into Moscow and surrounding regions. He was allowed to keep control over “Russian House.”<sup>284</sup>

Although it generally focuses on Russian Orthodox themes, “Russian House” has broadcast antisemitic programs, including Holocaust denial, and Mr. Krutov has made his show a forum for hate groups—including neo-Nazi organizations and fundamentalist Russian Orthodox activists—to spread their ideas. The show, along with a newspaper of the same name, is produced in collaboration with a former KGB general (Nikolai Leonov—a reputed former colleague of President Putin), and Archimandrite Tikhon—the head of the Sretensky Monastery, who has close ties to hate groups.

Mr. Krutov was reportedly backed by the former governor of Moscow Oblast, Anatoly Tyazhlov, and ran the channel starting in 1997. However, under the new governor, Boris Gromov, the Moscow Oblast Ministry of Information stripped Mr. Krutov of his position, maneuvering through new shareholders in the “Moskoviya” channel.<sup>285</sup> A complicated series of personnel changes and court orders followed—at one point, Mr. Krutov regained his position as the station manager, but then lost it again. His program was given a shorter time slot, then a longer one. It remains on the air at the time of writing this report.

Predictably, the antisemitic press condemned the move against Mr. Krutov. The leaders of the KPRF and the Agrarian Party (Gennady Zyuganov and Nikolai Kharitonov) joined the editors of the two main antisemitic newspapers in Russia (*Zavtra* and *Sovetskaya Rossiya*) in an open letter condemning the firing of Aleksandr Krutov. The letter, published in the January 23, 2001 issue of *Sovetskaya Rossiya*, accused the son of the late Father Aleksandr Men, a leader of the liberal wing of the Russian Orthodox Church, of being behind the “Russophobic” campaign against “Russian House.” Mr. Men is a vice governor of Moscow Oblast. The letter went on to call for the federal government to come to Mr. Krutov’s defense, because he supposedly represents the interests of the Russian people.<sup>286</sup> In

July, Mr. Krutov asserted in an interview:

What sort of equality of citizens can you talk about today: if you steal a billion, then you are a financial genius, but if you drag off a bag of potatoes, you go to prison. The only thing we are all equal before, from the President to a homeless person, is God. What sort of brotherhood can the plutocrat Abramovich and the ruined peasant Ivanov build?<sup>287</sup>

Several antisemitic periodicals are published in Moscow Oblast, including:

- *Ezhemesyachnoe russkoe obozrenie* in Mytishchi, which in 2001 appealed to Cossacks to bring about “The radical de-Zionization of the government apparatus and the media.”<sup>288</sup>
- *Novaya rabochaya gazeta*, published in Klinttsy, which in 2001 published an article entitled “Will Soviet Jews Repent for Their Betrayal of the Soviet Government?” which condemned Jews who emigrated and fell under “Zionist” influence.<sup>289</sup>
- *Peresvet*, published in Frolovo, which in 2001 printed an article entitled “Marxism-Leninism is a Kike Ideology.”<sup>290</sup>
- *Arkaim*, published in Elektrostal, which in 2001 published an article supposedly containing the text of a secret speech by conspiring Jews who bragged about how they are bringing about “the death of the white race” and concluded with a fictional Jewish leader screaming “Die Aryan Goys!”<sup>291</sup>

### *Xenophobia*

In April, students of the National Chechen Theatrical Studio “Nakhi”—six girls and 19 boys studying at the Moscow State University of Art and Culture—were victims of a racist attack by police in Khimki, according to an article in *Novaya gazeta*—a newspaper whose coverage of the war in Chechnya has frequently infuriated the Russian government.

The newspaper reported that at 5:30 AM on March 28, 2001 a heavily armed division of Interior Ministry troops (RUBOP-The Department for Fighting Organized Crime) in masks and camouflage broke down the doors and burst into the students’ rooms on the fifth floor of the dormitory. The students were dragged from their bed at gunpoint and forced to lie on the floor. This division of Interior Ministry troops had just come back from serving in Chechnya. When they discovered that one of the students was from a region in Grozny where they had been stationed, they threatened to take that student out to the woods and shoot him. This is apparently the norm—many soldiers return from Chechnya suffering from a “post-Chechen syndrome” and ready to explode are sent directly to civilian assignments.

The troopers reportedly set their dogs on one student, Timur, before throwing him to the floor. He had an examination on civil law later that day which he had been studying for all night, and he asked the police to look at his papers to see that he was not a Chechen rebel fighter, and to let him go take his test. They answered: “Oh, you’re still studying civil law, monkey! Your place is in the mountains—go there!” Timur’s father was beaten so severely that he lost consciousness.

The alleged reason for this raid of a student dormitory was an anonymous phone call that reported the students might have explosives. But clearly the real reason, according to the article, was for ethnic cleansing: The troopers arrived in such a state of rage that, upon seeing copies of the newspaper *Derzhavnaye vedemosti*, they accused the Chechen students of possessing anti-Russian propaganda. However, the troopers obviously were ignorant of the content of this newspaper—*Derzhavnaye vedemosti* is published under the patronage of a Russia Duma deputy, with the support of the Federation Council (the upper house of the Russian legislature) and generally falls in line with the ideology of the pro-Kremlin party “Unity.”

After forcing all the students to the floor, the troopers rifled through their belongings, taking whatever they wanted: perfume, food, money, socks. One of the students noted that this was exactly the behavior of Russian troops in Chechnya, saying: “[They] got used to this in Chechnya. They go into a house, and take everything they want.” The troopers also allegedly planted weapons among the belongings of some of the residents. The troopers forced the students to lie on the floor until midday, then marched them out of the building and took them to headquarters for interrogation. The students were asked questions about whether their parents were rebel fighters in Chechnya, how they felt about the Army, had they seen any rebel fighters, and the like. The questioning lasted until evening, at which point the students were set free, without any charges filed against them.

The students all agreed as to the motivation behind the raid: the police attacked them because of their ethnic origins. Worse, this unit has allegedly carried out similar actions on more than one occasion.

The article concluded with the following warning:

We have already crossed a dangerous threshold. Not marginal Barkasovites or Limonovites [RNU or NBP] but representatives of law enforcement agencies... acting in the name of the law and the Constitution, carried out a real ethnic pogrom in Khimki. Nobody stopped them, no prosecutors came running to restore legality. This means that people in uniform, with absolute impunity, not only were simply occupied in inciting ethnic hatred, which in and of itself is illegal, but have initiated mono-ethnicity in the country, meaning its further break up into ethnic fragments, which leads to separatism. The very same separatism which President Putin is allegedly fighting against.<sup>292</sup>

### *Religious Intolerance*

In January 2001, local Protestants sent a letter of protest to the city authorities of Chekhov complaining of a ban on the screening of a film about Jesus. The congregations had already paid for the rental of a movie theater to show the film, but the director of the cinema reneged after being pressured by city authorities.<sup>293</sup>

On the evening of April 17, 2001 unidentified arsonists burned to the ground the “Blessing in Christ” Baptist church in Chekhov. Three bottles filled with flammable liquid were thrown into the church building from the street. At that time, the 73 year old mother of the pastor, Mariya Barankevich, was in the building. She was able to inform her son about what was happening over the phone. Arriving at the scene in a car, Pastor Pyotr Barankevich pulled his mother out of the burning building and then took her to the hospital with signs of smoke inhalation poisoning.

At the same time, members of the church asked the Chekhov police for help because they connected the arson with threats that Pyotr Barankevich had received on April 9 over the phone. An any-

mous caller had expressed his anger at the active evangelization efforts of the Protestants in the “Orthodox city.” According to witnesses, the police “responded to the call, but only stood aside and watched the fire.”<sup>294</sup> A May 2001 *Nezavisimaya gazeta* article reported that local police claimed that the church burned down by itself.<sup>295</sup>

In November, three Protestant pastors from Chekhov wrote an open letter to President Putin complaining of religious persecution in their city. One pastor claimed that he had been beaten twice, and condemned the police for doing nothing to stop the threats and acts of violence directed against them.<sup>296</sup>

Local media occasionally incited hatred against minority religious faiths. In April, a Russian Protestant news service reported that a newspaper in Chekhov had labeled Protestants totalitarian sects.<sup>297</sup> A July article in a Moscow Oblast newspaper accused the Jehovah’s Witnesses, Mormons and Pentecostals of being tools of Western intelligence agencies.<sup>298</sup>

In November, a newspaper reported on violence against Jehovah’s Witnesses in Podolsk. A 20 year old Jehovah’s Witness was assaulted after knocking on the door of a local resident. However, police refused to arrest the attacker, telling a reporter: “I’m tired of all of these sectarians. If they had come to me, I would have thrown them from the second floor.”<sup>299</sup>

## ORYOL OBLAST

### *Highlights from the Previous Report*

In March 2000, Konstantin Kryuchkov, a follower of Oryol’s main neo-Nazi leader Igor Semyonov, was sentenced to 18 years in prison for murder, attempted murder and robbery. He and two fellow party members had put together a list of “New Russians” marked for “expropriation” and managed to kill two young women on the list before the police caught up to them. According to the newspaper *Izvestiya*, out of the 40-50 members of Mr. Semyonov’s organization, seven have been sentenced for murder.

On June 25, 2000 Igor Semyonov himself was arrested, along with two of his followers, by the FSB. They were charged with storing a large amount of explosives and weapons, including sniper rifles, in a garage. As in past years, the local authorities supported Mr. Semyonov through articles in the official newspaper of the regional administration *Orlovskaya pravda*. On August 2, 2000 the paper ran an article painting Mr. Semyonov as a “fighter for justice” who instills in local youth a spirit of patriotism and is in no way “a dangerous man with fascist beliefs.”

Local journalists who covered the incident in ways that were unsympathetic to Mr. Semyonov received threats, and one was even called by a local FSB official, who criticized her for using the word “fascist” to describe Mr. Semyonov.

### *UCSJ’s Regional Monitor on Local Conditions*<sup>300</sup>

The provincial city of Oryol, which several years ago became known throughout the world for the trial of the neo-fascist Igor Semyonov [see UCSJ’s 1998-99 Russian Regional Report], lives on the

outside a quiet life.

There are no loud actions, though on posters advertising a concert of Jewish music at the end of May 2001 there quickly appeared the words: “Let’s organize a Holocaust”; “Death to the Jews!” and “Down with this concert!”

A representative of the organization “United Europe” in Oryol named Veronika Katkova, who is convinced that incidents of extremism are terrible and dangerous, sent an appeal to a district police station in Oryol. An officer conducted an investigation and interrogated three citizens. They stated that they didn’t see anything. On the basis of this “investigation,” Prosecutor O. Sheludchenkov refused to open a criminal case, because of a “lack of a crime.” Because of this, articles for the press and documents for a court complaint are being prepared.

It is worth talking especially about the newspaper *Orlovskaya pravda* [the official newspaper of the regional administration]. Many of its articles there is clear religious and ethnic intolerance. Journalists of this paper defended Semyonov during his first trial in 1998 (a book called “Swastika Over the City of the First Salute” was written about the results of this trial by Emmanuel Mendelevich with the assistance of UCSJ), and again in August 2000, when he was arrested and charged with “illegal acquisition, transfer and possession of weapons.” It was then that an article appeared in *Orlovskaya pravda* entitled “What Stands Behind the Arrest of the ‘Terrible Nationalist?’” by Sergey Tsyplenkov. The article talks about what a good person Semyonov is, how he strives to transfer his experience to the youth, and how difficult it is for him in prison. The article ends with the question: “Why not let Semyonov, whose guilt appears more and more doubtful, free under a written undertaking not to leave the city?” But guilt was proven and Semyonov sits in pre-trial detention to this day, his appeals to the Supreme Court have also not yielded any results.

Two *Orlovskaya pravda* journalists—Sergey Zarudnev and Yuri Lebedkin—the authors of antisemitic and nationalistic articles, were awarded honorable titles and large monetary prizes by the Oryol Oblast parliament. Sergey Zarudnev is known in the city for his publications in defense of the leader of the Oryol neo-fascists Igor Semyonov, as well as a series of articles justifying the activities of the RNU. Yuri Lebedkin also doesn’t hide his nationalistic views. The city’s Jewish community sees the awards given to these journalists as an indirect form of approval of their incitement of ethnic hatred.

The Semyonov case has had its last “i” dotted and therefore, while sitting in pre-trial detention he sent a complaint to the chief editor of the newspaper *Moskovskie novosti* about articles published in 2000 by the paper’s reporter L. Butuzova. He listed the articles where he was named the leader of the Oryol fascists. He also wrote:

There is no legal understanding of “fascism” and “Nazism” in Russia. The well known definitions of these words in the Big Soviet Encyclopedia obviously have nothing to do with my views or activities. In the conscience of people and in my conscience, fascism and Nazism are associated with the ideals and practices of the National Socialist Workers Party of A. Hitler and the party of B. Mussolini.

I am not a member of these parties. I have not called myself a fascist or a Nazi, and I don’t think of myself as one. Every May 9, the organizations I head put flowers on the grave of fallen Soviet soldiers on Tank Driver’s Square in Oryol. Groups of veterans have sent appeals in my defense. In other words, those who fought against fascism and Nazism, saving people like Butuzova, don’t think of me as a fascist or a Nazi, but treat me with respect.

I was the leader of an organization which was engaged in the patriotic education of youths, trained those soon to be conscripted for military service, helped restore Orthodox churches, organized an evening of patriotic songs in the name of Igor Talkov [an infamous antisemitic writer from the Soviet period], fought against negative phenomena in society, and organized actions in defense of the Russian people and Russia, as well as the peoples of Yugoslavia, Iraq and Sudan.

Through her actions, which spread all around Russia and the whole world incorrect information, the editors of the newspaper and its special correspondent L. Butuzova denigrated my honor and dignity, hurt the feelings of me and my family, formed an image of me in the eyes of thousands of people which doesn't correspond to reality, injured my reputation and caused me moral harm. In connection with this, I ask you to publish a retraction.

There seems to be no need to comment on this.

The newspaper [*Orlovskaya pravda*] fulfills the policies of the regional administration, which supports it financially.

### *Extremist Groups*

In December 2000, a local newspaper sharply criticized Oryol authorities for what it termed as their indifference towards the activities of local hate groups. The newspaper cited three recent examples—the desecration of a memorial in a local cemetery (which the authorities have made no effort to repair), the large number of nationalistic posters pasted around the city, and a recent “pogromist” article in a newspaper supported by the regional administration that defamed Jews, foreigners and other minorities. The authorities have not reacted in any way to these events, the newspaper charged.<sup>301</sup>

The Oryol Oblast Court on February 13, 2001 annulled an earlier verdict by the Sovetsky District Court sentencing Igor Semyonov to three and a half years in prison for illegal possession of a large quantity of explosives and weapons.<sup>302</sup> Nevertheless, Mr. Semyonov remains in custody at the time of writing.

After a series of skinhead attacks throughout 2001, several Chinese students decided to return to China out of fear for their lives. A group of students who arrived on July 17, 2001 were attacked just a few days later on July 30 by two skinheads wielding bricks. The next day, three skinheads dressed in masks started chasing Chinese students in a park near one of the technical university's dorms. A female student fell down and was kicked by skinheads. On August 7, skinheads struck again, this time with chains. Police didn't start a criminal case, but did assign an officer to accompany the 33 Chinese students almost everywhere they went. But by this point, eight had already decided to go home.

“I at first thought that there is a good atmosphere here, the best place to study. But now every day I am worried, I am afraid and I don't think so much about my studies, but about who is hiding behind the nearest tree,” a Chinese student told a newspaper reporter as he packed his bags to go home. The reporter added that a local police official termed the attacks nothing more than “banal” street violence, to which a Chinese student leader was quoted as replying: “These were not attacks motivated by robbery. The first time it happened, I even offered my purse to those skinheads, but they didn't take it.” “And this wasn't a ‘banal argument,’” the reporter added. “They were waiting for the