

Chinese in the park near the dormitory, at the bus station near the dormitory and on the road to the dormitory.”

On the other hand, the head of the regional administration’s department on youth policy blamed it on skinheads and the lack of “patriotic education” courses for local youth. He handed the reporter a document describing the regional administration’s program for training local youth to think “patriotically,” but the fact that the document begins by condemning “aggressive cosmopolitanism”—a Stalin era code word for Jews—indicates that such “education” may do more harm than good. Nevertheless, the official was quoted as saying that he worries about the growing number of youths who hold nationalistic views.<sup>303</sup>

On September 11, five more Chinese students were attacked in broad daylight by youths screaming “Get out of Russia!”<sup>304</sup>

In November, a Russian Jewish web site reported that the Oryol Department of Justice had registered the public movement “In Defense of Igor Semyonov.” The movement’s goal is to attain freedom for Mr. Semyonov, seven of whose followers have been imprisoned on murder charges.<sup>305</sup>

#### *Other Antisemitic Incidents*

A July 13, 2001 appeal sent to UCSJ and other Jewish organizations by Semyon Livshits, chairman of the Shalom Center of the city of Oryol, accused local authorities of unfairly treating the Jewish community.

The appeal contained two main grievances:

1. The local authorities brought administrative charges against the Shalom Center under a rarely applied 1999 law prohibiting the placement of posters, banners or other advertising material outside of designated areas. The Shalom Center’s only “crime” was to advertise a Jewish cultural festival it held on June 25, 2001. Two weeks later, the MVD contacted Mr. Livshits to complain about the alleged infringement of the law. The 1999 law has only been applied once before—against local neo-Nazis who were spreading violently antisemitic propaganda. The authorities only reacted to that incident after a strong outcry from the local Jewish community. Thus, by using this law for only the second time against the Jewish community, it appears that someone in the MVD was trying to teach the Jews a lesson.
2. Although the local authorities have allocated public funds to pay for the restoration of Russian Orthodox churches, and have returned several churches confiscated by the Soviet regime, they refuse to do the same for the Jewish community, and have rejected numerous appeals to return the city’s synagogue to the Jews. In contrast to some other Russian cities, no city officials have ever officially visited public events held by the Shalom Center.

#### *Religious Intolerance*

On April 3, 2001 the Sovetsky District Court of the city of Oryol ordered the regional Department of Justice to register the Jehovah’s Witnesses. The Department had rejected numerous application for registration beginning in 1996, absurdly claiming that the Jehovah’s Witnesses incite religious

hostility.<sup>306</sup>

## PENZA OBLAST

Estimated Jewish Population: 3,000.<sup>307</sup>

### *Highlights from the Previous Report*

According to a local human rights NGO, RNU activists distributed leaflets and a newspaper called “Russia Awaits Your Will.” The RNU tried to work in local schools, but was prevented from doing so by the local authorities. The vociferously antisemitic State Duma deputy Viktor Ilyukhin, who once accused Jews in the Russian government of committing “genocide” against the Russian people, won re-election in Penza in December 1999. According to a local human rights NGO writing in 2000: “Recently, antisemitic statements have become more frequent, including statements by well known local journalists.”

### *Extremist Groups*

A local human rights NGO reported that:

Militant supporters of Russian National Unity (RNU) exist in the region. Periodically, swastikas appear on the walls of apartment buildings, even in the center of the city. In several schools, leaflets calling for violence are distributed. In October 2000, an RNU leader came to Penza to organize a start up branch. Veterans of the Great Patriotic War [WW II], most of whom are former members of the Communist Party of the Soviet Union, have started to become members of the RNU... In July 2000 in the Kolyshleysky district, local residents beat two Chechen youths who came to visit relatives. In Penza, a group of skinheads exists. These young people propagandize hatred towards people of different ethnicity.<sup>308</sup>

In November 2000, a newspaper profiled skinhead violence in Penza. The article described an attack by 15 skinheads against two Chinese students, one of whom was hit with a brick on the head. The author of the article characterized the attack as typical:

In Penza, this is a typical story, if foreign students with Eastern features go by themselves to the city. Skinhead youths keep an eye out for them in parks, at the market and at stores, they stand guard at dormitories or near [academic] departments and silently beat them. They use sticks, chains, even construction material... Security in dormitories for foreign students is like at a defense factory... “They threw a Molotov cocktail here recently,” said the commandant of the dormitory Natalya Kuznetsova while showing the communal kitchen.

Despite these attacks, a police official was quoted in the article as saying “We don’t have skinheads here.”<sup>309</sup>

### *State Duma Deputy Viktor Ilyukhin*

Viktor Ilyukhin—a notorious antisemite who once accused Jews in the Russian government of “genocide”—represents Penza in the State Duma. Reacting in November 2000 to an antisemitic statement made by the communist governor of Kursk Oblast (see the Kursk chapter above), Mr. Ilyukhin claimed on the floor of the State Duma that “There is no antisemitism there [in Kursk].”<sup>310</sup>

In January 2001, he warned about the “threat” of Chinese migration to Russia.<sup>311</sup> In November, he made a more general racist comment:

Why do these migrants today actively penetrate all structures of power, the structures of economic policy, etc.? Why can't the native resident get what they do? If the balance is broken, then all traditions of living together are broken. And once they are broken, there will be conflicts. Whom are we building residences for in Moscow?!<sup>312</sup>

### *Religious Intolerance*

In December 2000, Keston news service reported that the regional authorities were harassing the Living Faith Pentecostal church, disrupting the distribution of the church's newspaper, encouraging institutions that have worked with the Pentecostals on joint projects to cease collaboration with them, and forcing the owner of a cinema, which the Pentecostals rented for services, to not renew their lease. The Pentecostals instead had to hold services in an unfinished building while suffering from freezing temperatures. In addition, media controlled by the regional government launched an “anti-sect” campaign against them.<sup>313</sup>

In August 2001, a local Muslim leader named Adurrauf Zabiroy accused the local media of “inflaming Islamophobia” by reporting on accusations of Islamic radicalism hurled between two Muslim factions in the city.<sup>314</sup>

## **RYAZAN OBLAST**

Estimated Jewish Population: 1,200.<sup>315</sup>

### *Highlights from the Previous Report*

On September 17, 2000 a Jewish Sunday school in Ryazan was attacked by 15 neo-Nazis armed with metal chains, who burst into the school, smashed windows, furniture and an art exhibit made by the children, and shouted death threats and fascist slogans at the 25 Jewish children studying there. Police arrived at the scene, but made no arrests.

The principal of the public school where the Jewish community was renting a room to use for Sunday classes was attacked by two fascist youths the day of the attack on the school. As the principal was making her way home, a car drove onto the sidewalk near her home and knocked her down. Two young neo-Nazis jumped out of the car and proceeded to beat her on the legs, all the while asking her why she “deals with kikes.” The same day, the director of the Jewish Sunday school spotted two neo-Nazis hanging out near her home. She immediately called the police, but by the time they showed up, the neo-Nazis were gone.

The reaction of the local authorities to this attack on the Jewish community was extremely disheartening. Shortly after the attack, local police sources told the media that four of the attackers had been identified, but even though the youths pose “some social danger, there is no need to take them into custody.” Police refused to characterize the attack as a hate crime or to confirm that the youths were members of any neo-Nazi group. A spokesman for the Ryazan FSB was quoted as saying that because there was no political motivation behind the attack, the FSB would not get involved in the investigation, leaving it up to the local police to solve the crime.

The US State Department condemned the attack and the US Ambassador to Russia met with local officials. The Presidential Plenipotentiary for the Central Region, Georgy Poltavchenko, came to Ryazan, partially to discuss the attack with the local authorities. The Bay Area Council for Jewish Rescue and Renewal—a UCSJ member council—held a joint hate crimes training seminar for local police along with the ADL and Ryazan officials. Despite the international and Russian government attention, nobody was ever brought to justice for the attack, as of the time of writing of this report (mid-2002).

Numerous locally produced antisemitic newspapers were distributed in the region.

On August 16, 2000 the newspaper *Meshcherskaya storona*, which has the largest circulation in the region, published an article attacking the Jehovah's Witnesses. In March 1999, the Ryazan RNU newspaper *Evpaty Kolovrat* published an article which demanded that all "Adventists, Baptists, Jehovah's Witnesses, Scientologists and Satanists" be banned forever in Ryazan.

### *Extremist Groups*

In a February 2001 article, Aleksandr Tarasov, a leading expert on skinheads in Russia, estimated that there are between several hundred and 1,000 skinheads in Ryazan.<sup>316</sup> According to a local human rights NGO: "Several officials themselves hold nationalistic views."<sup>317</sup>

During the gubernatorial election campaign, Mikhail Malakhov—the candidate backed by the local branches of Yabloko and the Union of Right Forces—called the attack on the Jewish school:

[N]ot surprising, since over the past two years in Ryazan, nationalistic sentiment is clearly rising. On fence posts, graffiti like "Respect Russia or leave it" and similar pro-fascist slogans have been painted. Even after this incident, for a month the local authorities couldn't find the means to erase the slogans and the words RNU, which means that this problem, the ethnic problem, is not paid attention to in Ryazan.<sup>318</sup>

In August 2001, a Ryazan newspaper examined the activities of the RNU in the city. The author accompanied RNU members as they distributed their local newspaper *Russky svet*, which is filled with hatred against Jews and other minorities. She claimed that many passersby gladly took the newspaper from the young extremists, while a few reacted angrily. The reporter then called the local Department of Justice to ask what the Ryazan law enforcement agencies were doing about the RNU. She was informed that the RNU had actually "disbanded itself" earlier, but that the Department of Justice on April 9, 2001 "registered it under a new name." No further details were provided in the article.<sup>319</sup>

On August 16, 2001 unidentified arsonists attempted to burn down the Ryazan synagogue using wooden construction material, located inside the synagogue because of restoration work, to set the blaze. The fire department reacted quickly, but was not able to put out the fire before it caused significant damage to the building. The synagogue building, originally confiscated by the Soviet government, was only recently returned to the Jewish community after many years of struggle. The community asked the police to open a criminal investigation.<sup>320</sup> The attack happened just a few weeks before the community was set to reopen the synagogue and hold high holiday services there for the first time since the 1930s. Chief Rabbi of Russia Beryl Lazar made an unusually strong statement about the arson attack, blasting the local authorities, who he charged:

[H]ave yet to act publicly against antisemitic activities. Ryazan officials never condemned the previous attack against the school and it is essential that the government denounce this act of violence. These attacks persist as a result of past public inaction on the part of the Ryazan government.<sup>321</sup>

A few weeks later, Nikolai Solovyov—Ryazan Oblast’s deputy governor for security issues—claimed in an interview that: “There is no interethnic tension in our city” and added that he believed the fire was set by vagrants who had slept in the empty synagogue while it was being repaired rather than by antisemites. Deputy Governor Solovyov also claimed that no one knows where the Ryazan RNU is, but a JTA reporter wrote that RNU members can be seen every Saturday on the streets of Ryazan, wearing black uniforms adorned with swastikas and distributing newspapers that blame Jews for the misfortunes of the Russian people.<sup>322</sup>

In October 2001, a court sentenced a man from the village of Murmino who claimed to be an RNU member to 15 years in prison for murdering an elderly woman with an axe.<sup>323</sup>

In late October 2001, Chief Rabbi of Russia Beryl Lazar visited Ryazan and again made a tough statement about antisemitism, saying that Israeli businessmen would invest or not invest in Ryazan Oblast depending on how the local authorities react to incidents of antisemitism.<sup>324</sup>

#### *Antisemitic Media*

In August 2001, UCSJ’s local monitor reported that books by the infamous antisemites Deacon Andrey Kuraev and Sergey Nilus (who first published “The Protocols of the Elders of Zion”) were openly sold in Ryazan. In addition, a book stall controlled by the local KPRF sold “The Protocols.”<sup>325</sup>

The newspaper *Vechernyaya Ryazan*—controlled by former mayor of Ryazan Valery Ryumin—continued to incite antisemitism in 2001. In an April 2001 interview with his own paper, Mr. Ryumin called on Jews who don’t like living in Russia to leave for Israel, and asserted that since some Jews have decided to stay in Russia, “this means that they have nothing to be offended about here.” Russians, in his opinion, have a right to defend their homeland, which is theirs, not the Jews’. He also blamed Jews for ruining his chances to win the gubernatorial elections in Ryazan in December 2000, in which he lost to the incumbent while at the same time winning an impressive 27%<sup>326</sup> of the vote.

Commenting on the struggle over NTV, which until two weeks before was owned by the head of the Russian Jewish Congress Vladimir Gusinsky, Mr. Ryumin opined that whenever the number of Jews anywhere gets too high, any country has the right to fight back against them, and that this is what is happening today in Russia, where the Jews had control over the media and are now being forced out.<sup>327</sup>

#### *Religious Intolerance*

In December 2000, a local newspaper reported that the regional Department of Justice had rejected the registration of the Mormons, Jehovah’s Witnesses and the “Golgotha” Baptist church.<sup>328</sup>

## SMOLENSK OBLAST

Estimated Jewish Population: 3,500.<sup>329</sup>

### *Highlights from the Previous Report*

In March 2000, RNU members distributing illegal election material were arrested by the Smolensk FSB. In April 2000, 150 members of the National Bolshevik Party held a demonstration in the center of the city.

In a June 2000 JTA article, a local history professor was quoted as saying that Smolensk is “very antisemitic” and that: “Neo-Nazi groups are quite active, there are lots of inscriptions like ‘Jews, Get Out of Russia’ in public places and absolutely no resistance and no public awareness of the fascist danger.”

### *Extremist Groups*

In a July 2001 interview with a local newspaper, the head of the Smolensk FSB—Major-General Viktor Maslov—revealed that the Smolensk security structures are worried about the activities of extremist groups, especially the National Bolshevik Party and the RNU.

The interview was dedicated to the subject of terrorism, mainly the potential threat posed by Chechen rebels to strategic objects in the Smolensk region. Major-General Maslov also made an unfortunate reference to the supposed threat posed by “the unstoppable, open expansion of foreign religious confessions and sects.” However, a large part of the interview focused on the threats posed by Russian extremist groups. In response to a question on what aspect of political terrorism presents the biggest threat, Major-General Maslov answered:

It comes from organizations that take up arms for the ideology of nationalism. In their ranks, youth are broadly represented, they secretly work to involve military and law enforcement agencies in political affairs. They actively try to infiltrate local power structures and agencies and create various secret militarized structures. In this sense, the activities of the regional branches of the RNU and the NBP [National Bolshevik Party] are of serious concern.

Let’s take the National Bolshevik Party as an example. Its regional branch is thought to be one of the most active on the territory of Russia. It has over 50 public-political actions in Smolensk to its credit... Until the Spring of 2001, the Nats-Bols were unarmed. But in March of this year a young man from Smolensk was arrested with an entire arsenal: four AKM automatic rifles, 83 clips, a kilogram of plastic explosives, and electronic detonators. As was later revealed, he went to Kazakhstan... to stand up for the interests of the Russian speaking population.

Rather than cracking down on these organizations, Major-General Maslov called for members of such groups to be:

[R]ecruited into those regional public institutions which today function strictly in accordance with the Constitution. Constant constructive dialog between the authorities and a broad spectrum of public-political organizations and groups is needed, including the Nats-Bols and supporters of the RNU. In this way, we can weaken the environment which extremists today exploit.<sup>330</sup>

On August 21, 2001, on his way to Belarus to support the election campaign of President Aleksandr

Lukashenko, Vice-Speaker of the State Duma Vladimir Zhirinovskiy addressed around 200 enthusiastic supporters in Smolensk, according to a local newspaper. He devoted almost an hour to talking about the Jews, saying at one point: “Communists, Jews and homosexuals have seized power all over the world.” When one spectator asked him: “Who has done so in Russia?” Zhirinovskiy answered: “The same.” He then gave Jews some back-handed compliments for their “healthy brazenness” and “talent.”<sup>331</sup>

#### *Antisemitic Incidents*

A monument to the 3,000 Jews from the Smolensk ghetto murdered by the Nazis in 1942 was desecrated multiple times in 2001, the last time in June. Unidentified people painted swastikas and antisemitic slogans on the monument, located in Vyazovenki.<sup>332</sup>

### **TULA OBLAST**

Estimated Jewish Population: 3,000 in the city of Tula.<sup>333</sup>

#### *Highlights from the Previous Report*

In March 2000, a newspaper reported that the leftist political party Spiritual Heritage had organized in Tula a meeting of its youth wing. Three hundred young people attended a concert sponsored by the party which featured a well known neo-Nazi singer nicknamed Pauk (“Spider”). Allegedly, an aide to a State Duma deputy was seen giving a Nazi salute during the concert when Pauk shouted from the stage for “more fascism!”

In October 2000, around 200 of Tula’s 300 resident foreign students, mostly from Africa and Asia, protested on the city’s main square against the murder of a Cameroonian student in Tula and the beating of a Nepalese student. According to local police, 22 crimes have been committed against foreigners in Tula, only five of which have been solved. However, the Tula police reportedly refused to admit that the attacks were racially motivated.

#### *UCSJ’s Regional Monitor on Local Conditions*<sup>334</sup>

1. Already in the post-perestroika era (the late 1980-early 1990s), there were incidents of vandalism in the old Jewish cemetery (in the district of the Patron factory): destroyed memorials, desecrated graves. Not one of the “hooligan youths” (which is what the police called them) was arrested. The last such “pogrom” happened in 1996 or 1997: swastikas were scratched on a series of memorials.

In the Jewish quarter of the so-called new cemetery (on Mylnaya Gora) in the summer of 1999 a series of memorials were defaced with swastikas and the words “SS” and “Kikes get out!” The culprits, as always, were not found. The police didn’t even want to accept a statement. All they did was say: “Hire security, we can’t send a policeman to watch every monument.”

2. In 1994-95 in Tula a leftist-nationalist, pseudo-patriotic organization was founded which used antisemitism broadly in its activities. They got their representatives into the regional parliament (V. Tikmakov, I. Garadeev, V. Leonov and others) and in the city parliament (I. Rogov), they actively

participated in election campaigns, accusing the regional leadership of having economic ties with international Jewish capital. Even [Governor] Starodubtsev—a communist and national-patriot—was accused of embezzling \$5 million through an American Jewish businessman named Bernard Goldstein.

3. In 1997-99, a local branch of the RNU formed. RNU members founded their own youth organization. In 1998, 1999 and 2000, they held meetings on April 20 (Hitler's birthday) in the square opposite the drama theater, in other words, in the very center of Tula, featuring antisemitic slogans, swastikas and Nazi salutes. Around 60-80 people attended these demonstrations. The police hardly did anything at all, though they stood nearby, probably guarding them more than they were guarding passersby (though in 1999, there was a clash with youths from democratic organizations, passersby were beaten and the windows of a café were smashed).

4. On April 20, 2001, there was a skinhead-RNU march from Pervomayskaya Street to the White House [the building of the Tula Regional Administration]. According to G. B. Litinetsky, around 100 people took part, most of them youth. They shouted "Russia for Russians!"; "Russian rule to Russians!" and "Kikes out of the government!" It is true, however, that a police cordon did not allow them to march up to the White House. Tula radio and television kept silent about this march, though, according to witnesses, it was a terrible thing to see.

5. For more than three years in the center of Tula, near the main post office, every Sunday (and often every Saturday too), nationalists perform propaganda work: they distribute to passersby their brochures, newspapers and leaflets, they subscribe people to their literature, they shout their slogans through megaphones. On the parapet of a nearby underground pedestrian crossing there is a stand selling leaflets, the vast majority of which are antisemitic. They are all about the "exposing" of the "kike-Mason conspiracy" aimed at destroying Russia and establishing the rule of Jewish plutocrats. It should be said that the seeds of antisemitism fall upon fertile ground: around these propagandists under a sign reading "Russian rule for Russians!" there is always a crowd of people holding conversations about hidden Jews in the government, even about the Jewish roots of Putin, Jewish dominance of the media, how Berezovsky organized the Chechen war, etc.

6. The tribune for nationalists in the city of Tula is the three year old newspaper *Zasechny rubyozh*. It is officially registered. Every one of its issues is an example of disgusting antisemitism dressed up in the guise of Russian Orthodoxy. Jews are blamed for every sin: the breakup of the Soviet Union, the collapse of the economy, etc. The typical Black Hundred terminology of this paper, which has a circulation of 18,000 (up to 200,000 during elections), leaps out at you. The newspaper is distributed for free.

Recently, in several districts of the city there have been meetings of the editors of this newspaper with the public. For example, in Zareche (Malye Gonchary micro-region) on July 5, 2001 a meeting was held with chief editor V. Tikmakov and the deputy of the regional parliament I. Garadeev.

7. The elevators of many apartment buildings in Tula are filled with Nazi symbols, and antisemitic graffiti like "Kikes get out!" and "Russia for Russians!"

The antisemitic card was very actively played during the recent gubernatorial elections in Tula. One candidate (Samoshin) "poured" compromising material onto another candidate (Sokolovsky) in



leaflets, emphasizing his allegedly Jewish background and ties with “the robber” Gusinsky [former head of the Russian Jewish Congress]. One leaflet with portraits of V. Sokolovsky with V. Gusinsky with the words “Find 10 things that are different here” is especially memorable.

Accusations of hidden Jewishness in Tula is always “profitable.” For example, during the last elections to the regional parliament, one candidate who was leading in her district—the communist Valentina Olegovna Mishina—lost a huge number of votes after a leaflet about the Jewish origins of her mother was distributed. Mishina went to court, but the authors of this defamatory leaflet were not found.

8. Right now the height of a struggle over property division has been reached at the Kosogorsky Metals Factory, where after the firing of former general director Vyacheslav Kramsky, new owners have come—representatives of the Moscow firm “AMES.” Since the owners of this firm have mostly Jewish last names, the “antisemitic card” has been played in Kosaya Gora.

At the beginning of July [2001], a carefully prepared but supposedly spontaneous meeting was held at the factory, during which speakers “blasted” the attempts of the world Jewish bourgeoisie to grab this nice bit of property. Somebody in the crowd yelled: “We won’t give the Jews the factory!” There is now dual-rule at the factory. The authorities are helpless.

#### *Other Antisemitic Incidents*

In October 2001, a newspaper reported that a maniac had castrated a part-Jewish 18 year old boy in the city of Aleksin while raving about Jews.<sup>335</sup>

#### *Antisemitic Media*

According to UCSJ’s Tula monitor Semyon Bragilevsky, most Tula newspapers are not antisemitic:

However, two official district newspapers—*Vremya i lyudi* of the Volovsky District and *Zarya* of the Efremefvsky District—both of which are clearly pro-communist, print antisemitic material, exploiting religious and patriotic themes.

The newspaper *Zasechny rubyozh* of the so-called Russian patriotic RNU and *Tulskaya pravda*—an organ of the regional committee of the KPRF [the dominant political party in the region]—regularly publish antisemitic material aimed at proving the existence of “a world Zionist conspiracy against Russia.”<sup>336</sup>

In June 2001, for the first time ever, a newspaper in Tula Oblast was sanctioned by the regional authorities for inciting ethnic hatred. A criminal case was started against the rabidly antisemitic publication *Russkaya pravda* and its production in the region was halted after it published an article entitled “Jewish Fascism” that clearly incited hatred against Jews.<sup>337</sup>

## **TVER OBLAST**

### *Highlights from the Previous Report*

An attempt by the RNU to have a conference in Tver in July 2000 was blocked by local authorities.

In October 2000, the governor signed into law a ban on the use of fascist symbols in the region. In June 2000, Vladimir Yudin—a professor at Tver State University—wrote an article in the pro-KPRF newspaper *Sovetskaya Rossiya* complaining that a synagogue was going to be opened in Tver, but at the same time, Russians supposedly have no means of expressing their own culture. In October 1999, a newspaper reported that a recent poll found that in 1998, negative feelings towards migrants in Tver had increased by a factor of two. The leader of the Tver Chechen community told a local human rights NGO that in the fall of 1999, he had to go to police stations every night to try and free Chechens rounded up by the police, mostly on illegal, spurious grounds. Chechen students at the Tver Agricultural Academy in the settlement of Sakharovo were rounded up and beaten by police, who were reportedly incensed that they had come to study in Tver.

### *Extremist Groups*

#### **RNU/Russian Rebirth**

In blatant defiance of the central government's sporadic campaign against the RNU, the Tver Oblast Department of Justice in January 2001 registered Russian Rebirth—the main successor to the RNU—at the same time accepting the self-dissolution of the RNU's Tver branch, which simply changed the name of the organization and its members' uniforms (no more swastikas).<sup>338</sup> In a clear example of the regional authorities' skewed priorities, the same year that it granted registration to a successor organization of Russia's most notorious hate group just a couple of months after it was founded (lightening speed by the standards of Russian bureaucrats), the regional Department of Justice rejected the registration of a Seventh Day Adventist and a Baptist congregation.<sup>339</sup> The decision to register "Russian Rebirth" came after the mayor of Tver rejected the RNU's request in late 2000 to patrol a Roma (Gypsy) settlement. The mayor rightly worried that such patrols would lead to bloodshed.<sup>340</sup>

#### **Skinheads**

At the end of March 2001, Katara Fakhmi—a student from Tunisia—was stabbed to death by skinheads. Foreign students reacted by petitioning the authorities to protect them. Hundreds of them blocked the streets of the city in a protest against the murder.<sup>341</sup> Deputy Governor Yu. Danilov assured the students that the police would do all they could to protect them.<sup>342</sup>

A long article entitled "Tver Racism: Myth or Reality?" profiling skinhead attacks on foreign students in Tver was published in a local newspaper in May 2001. The article began by noting that while the majority of Tver residents view foreign students from Africa and Asia "peacefully enough," for many local extremists in recent years, the sight of "the dark skin of students from India or Africa serves, like a red flag to a bull, as a signal to attack."

According to the article, on the night of May 10, 2001 skinheads armed with bottles and blunt instruments burst into a dormitory for foreign students at the Tver State Technical University. They proceeded to kick in the doors and beat as many students as they could. Police arrived ten minutes later, by which time the attackers had fled. Although the students identified some of their attackers, who live nearby, the police didn't arrest anybody. According to the article, police in Tver often release skinheads shortly after detaining them, justifying this practice by saying that they are under-aged. Students also told the reporter that the dormitory's alarm system had been broken for a couple of weeks before the attack and that the skinheads somehow knew this. The newspaper characterized

the attack as a “well- planned, demonstrative action” aimed at “showing that there are nationalistic forces in the city and that they are not day-dreaming,” adding that assaults and other forms of intimidation take place against foreign students in the city “almost every day.” The windows of their dormitories are regularly broken by stones, and in some cases they have had dogs set loose on them. It has become so dangerous for them that: “The students try not to leave their dormitories unless they absolutely have to.”

The newspaper then listed the following earlier incidents:

In May 2000, seven or eight skinheads attacked students near the dormitory of the Tver Technical University. One student was beaten with bats and was saved from potentially fatal injury only after other students intervened and forced the skinheads to leave. On September 23, 2000 a student from Nigeria identified in the article as Franklin was stabbed on a bus. His friend Yusuf (from Chad) was stabbed nine times and had to be hospitalized. Both men’s lives were saved by their heavy winter coats. Franklin also reports that he and a friend were beaten on a train to Moscow by hooligans armed with bottles. Other passengers, including police officers, hid behind their seats rather than interfere. Franklin had to go to the hospital with a concussion.

In an effort to stop the ongoing violence, in the autumn of 2000 a representative from the Indian embassy in Moscow came to Tver to meet with local students and law enforcement officials. In March 2001, police officials met with foreign student association leaders and took the following measures: A guard post was set up at one of the students’ dormitories, around 20 criminal cases were started against skinheads and other hooligans, and a special police brigade was formed to investigate the violence.

Despite these measures, in April 2001, 15-20 skinheads beat medical student Yemen Salim outside a dormitory in the Chayka district. He was taken to the emergency room and spent a month in the hospital. It should also be restated that the mass attack on the dormitory mentioned above took place in May 2001. It is not reported in the article what, if any, action local police planned to take to prevent the violence from escalating further. The article mentioned that skinheads in Russia (including, presumably, Tver) also attack Jews and dark-skinned ethnic minorities from the Caucasus and Central Asia.<sup>343</sup>

In June 2001, Valery Surinsky—Deputy Rector for Foreign Ties at Tver State Technical University—charged local police with “total indifference and helplessness” in the face of “a rampage of pro-fascist and nationalistic gangs in the city of Tver.” Mr. Surinsky opined that the use of local police in the Chechen war may have contributed to their racist attitudes when they returned to Tver.<sup>344</sup>

#### *Antisemitic Incidents*

In March 2001, a rock concert held in Tver featured a band screaming antisemitic slogans. According to a local newspaper article, while most of the lyrics of the group “Pagan Reign” were unintelligible, band members clearly shouted the pre-Revolutionary pogromist slogan “Beat the Kikes—Save Russia!” several times to cheering fans at the “Sedaya Rys” night club, known for hosting performances of “extreme music.”<sup>345</sup>

In October 2001, a newspaper profiled seven of the most wanted fugitives in Russia, including Yevgeny Kharlamov—a resident of Vishny Volochek who killed two police officers in a violent attempt to, in his own words, overthrow “the kike government.”<sup>346</sup> Along with a co-conspirator, who has since been arrested, Mr. Kharlamov tried to seize a police station in his native city on April 10, 1999. During a search of Mr. Kharlamov’s car, police found bottles of gasoline and a videotape called “Everything About the Kikes.”<sup>347</sup>

### *Antisemitic Media*

In December 2000, the local newspaper *Veche Tveri segodnya* published an article by Yuri Sharkov accusing Jews of destroying Russian culture during the Soviet period. Mr. Sharkov—an historic preservationist—argued that:

Mostly people of Jewish descent joined the commission on the destruction of churches and monasteries, but Ilich [Lenin] ordered that these sins be put on the heads of people without a “fifth point” [non-Jews].<sup>348</sup>

Two weeks later, the paper published an angry article by a war veteran blasting *Veche Tveri segodnya* for publishing Mr. Sharkov’s article. The veteran noted that on September 1, 2000 the paper had published an article by Dmitry Mamonov—a professor at Tver State University and elder of the St. Nicholas the Miracle Worker Church—who claimed that the murder of Tsar Nicholas II was a “ritual murder”—a charge that Russian antisemites constantly level against Jews.<sup>349</sup> Despite this letter, and the fact that the newspaper chose to publish it, Mr. Sharkov’s writings continued to appear on the pages of *Veche Tveri segodnya*, though he refrained from any more antisemitic attacks over the course of 2001.

At some point in 2001, the chief editor of *Tverskaya zhizn*—a local paper founded by the regional administration which regularly published antisemitic articles in previous years—was fired. The effect was noticeable—over the course of 2001, UCSJ was not able to find a single example of an antisemitic article published in *Tverskaya zhizn*. In an August 2001 interview with the local paper *Pozitsiya*, former *Tverskaya zhizn* chief editor Valery Kirillov blasted critics who called him a nationalist:

When you say a word in defense of the defenseless Russian peasant, they immediately put upon you the label of antisemite, political extremist, etc. That which they call “antisemitism” is often a necessary reaction to the actions of the “*prikhvatizatory*” [a pun on the words “privatizers” and the verb “to grab up”] among whom there are hardly any Russians.<sup>350</sup>

*Pozitsiya* seems to share some of Mr. Kirillov’s views. An article in that paper published in June 2001 blasted the State Duma for moving to approve a law legalizing the private sale of land, which the author of the article argued would lead to land being seized by “cosmopolitan hucksters” [“cosmopolitan” is a Stalin era codeword for “Jew”].<sup>351</sup>

### *Xenophobia*

In June 2001, the Tver chapter of the Memorial human rights group condemned police violence against Chechens and other minorities, including the arrest and beating in a remote forest of Nuradi Shamastov. “Tver human rights organizations are seriously concerned about the numerous incidents of violations of citizen’s rights connected with their ethnicity,” Memorial wrote in their open letter to the Tver Oblast Prosecutor’s Office.<sup>352</sup>

### *Religious Intolerance*

In November 2000, Dmitry Mamonov—a professor at Tver State University and elder of the St. Nicholas the Miracle Worker Church (see “Antisemitic Media” above)—wrote an open letter to a local newspaper warning of the “threat” posed by the growing Muslim population in Tver Oblast. In 20 years, Professor Mamonov argued, there would be ethnic conflicts in Tver if the migration of people from the Caucasus and Central Asia and the sharp drop in the population of Russians are not controlled. Mr. Mamonov—who signed his letter as a member of a human rights commission under the governor of Tver Oblast—claimed that migrants from Tajikistan are so barbaric that they are not even interested in having modern sewage systems installed in their homes.<sup>353</sup>

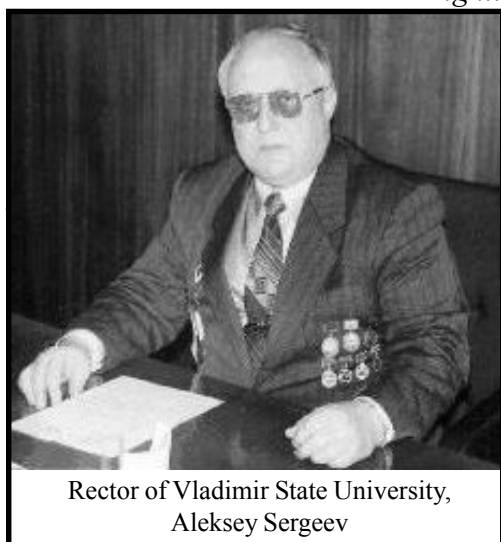
In his Christmas address in January 2001 [Russian Orthodox Christmas is celebrated on January 7], Archbishop Viktor of Tver and Kashin warned that: “Ancient Russian Tver Orthodox land is being desecrated today by a real invasion of all sorts of harmful sects.” The Archbishop included Mormons among those “sects.”<sup>354</sup>

In September 2001, the newspaper *Tverskaya zhizn* published an article whose author compared Mormon missionaries to mannequins and warned readers that:

They don’t look at all like muggers, but their goal is violence... I feel it necessary to point out the danger of this sect both to the military potential of our state and to the spiritual health of our citizens... The methods of psychology that are used by the sectarians quickly turn those they catch into the same kind of zombies that are produced by the “Jehovah’s Witnesses,” the Moonies, the Bogorodichny Center and other totalitarian sects.<sup>355</sup>

## **VLADIMIR OBLAST**

### *Highlights from the Previous Report*



Rector of Vladimir State University,  
Aleksey Sergeev

administration, *Vladimirskie vesti*, regularly published the paper wrote that it is possible that Tsar Nicholas II was “Zionists” and the Mossad, or perhaps the Vatican, were working behind the scenes of the Church. On February 9, 2000 the newspaper printed an article by Aleksey Sergeev, entitled “The World Behind the Scenes.” The article examined in detail how the Jews supposedly control the world, even going so far as to include a detailed organizational chart of “Zionist” and “Masonic” organizations to help elucidate his points. According to an article written by the Vladimir branch of the Russian human rights NGO Memorial, on February 16, 2000 the paper printed an article praising Stalin and approving of his actions against Jews.<sup>356</sup>

In May 2000, the newspaper *Izvestiya* alleged that there are strong ties between neo-fascist groups and the local authorities, and reported that Mr. Sergeev had been awarded a medal shortly after the publication of his article. When a local teacher was fired for insulting Jewish students with

his antisemitic tirades, the regional television station and *Vladimirskie vesti* campaigned on his behalf, giving him both air time and space in the newspaper to spread his antisemitic views. The Deputy Chairman of the Vladimir parliament allegedly supports the fired teacher as well. At one point, the head of the Public Relations Department of the Vladimir region was the founder of the neo-Nazi group the Russian National Movement—Viktor Pronkov. He currently teaches at Vladimir State University.

In August 2000, the pastor of the Calvary Chapel church in Kovrov reported that his church had been expelled from a building it had rented after the owner told church leaders he had been pressured by the city administration to push them out. Other building owners reportedly refused to grant the church space. In October 2000, three US missionaries were told to leave Vladimir, despite the fact that they had a legal visa.

### *Extremist Groups*

In February 2001, a newspaper reported that RNU leaflets had appeared in Murom and Gus-Khrustalny.<sup>357</sup>

In a clear signal of Kremlin concern, in June 2001, the central government's newspaper *Rossiyskaya gazeta* ran an article on extremism in Vladimir Oblast. Covering a local anti-fascist festival given by its organizers gave the provocative title, "Is Hitler Kaput?" the author argued that:

Hitlerism is known to have developed from the idea of racial superiority and national exclusivity. Alas, one still comes across this kind of sentiments in our everyday life. N. Yegikyan, a representative of the Armenian diaspora in Vladimir, rightly expressed her indignation at a discussion during the festival: Why is it that a person is sometimes judged in terms of the specific ending in his surname or the "shape of his nose" rather than by his inner virtues? African students studying in Vladimir shared with the audience their bitter experience of street fights provoked by nothing more than the color of their skin: "We realize that those excesses do not reflect the sentiments of the majority of Vladimir residents. But at the same time, we are not inclined to view them as simply ordinary hooliganism."...

But perhaps by holding their "Is Hitler Kaput?" festival, Vladimir youth have exaggerated the danger of the brown plague [fascism] and have drawn far-fetched conclusions from the fact that, for example, I. [Igor] Artemov, an inveterate nationalist, was recently elected to the Regional Legislative Assembly? A local liberal newspaper wrote about this: "Dear voters, what have you done, why have you elected him? Were you lured by primitive slogans such as 'Russian, help another Russian' or 'Only Russian people should be in power?' You have taken the bait.... Deputy I. Artemov has now been given legal access to the most extensive forum through which he will be able to advertise himself and promote the ideology of nationalism"...

The participants in the "Is Hitler Kaput?" festival indicated that the idea of setting one's own people against others is alive and well in the Russian provinces. One participant told me that: "When I spoke to lecturers at our Polytechnic Institute or at our university—not just to one but to three or ten of them—they asked me: 'What are you talking about? Don't you see that we Russians have been pushed to the background! Everybody knows that we are languishing under the yoke of a world government. Our university president (See "Highlights from the Previous Report") has written a few books on this topic!

One of the festival's organizers—candidate of philosophical sciences A. Marchenkov—pointed out that after a discussion held by the anti-fascists, the conflict between the foreign students at the Vladimir State University and the university management flared up with fresh intensity. The students there live like in a ghetto. Certain individuals who have absolutely no right to do so can force their doors open and check their passports in the middle of the night! One panic-stricken African who had locked himself in his room was driven out with the help of gas released from a canister! The police have not responded to any complaints, and appeals simply get lost. A dean who tried to defend three African students expelled from the university on the basis of ludicrously

false accusations was dismissed from his post. “The guys from the African community have appealed to us officially for help because they have nobody else to rely on,” Marchenkov said...

So what is going on after all: Is this an upsurge of ordinary delinquency or the return of typical fascism?<sup>358</sup>

In October 2001, a local newspaper reported that RNU members wearing swastikas regularly meet in a city park to distribute their hate literature to passersby.<sup>359</sup>

### *Antisemitic Media*

The nationally distributed antisemitic newspapers *Ya Russky!* and *Era Rossii* are printed in Vladimir. *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>360</sup> *Era Rossii* in 2001 accused the Chabad-Lubavitch “mafia” of selling drugs and also referred to that stream of Judaism as a “fascist sect.”<sup>361</sup>

## **VORONEZH OBLAST**

Estimated Jewish Population: 2,500.<sup>362</sup>

### *Highlights from the Previous Report*

A local human rights NGO accused police of collaborating with the RNU. In June 2000, an RNU member chased a woman and her child with an axe through the center of the city and tried to stab a policeman before being disarmed. The newspaper covering this incident noted that the RNU had already received three warnings from the Department of Justice, but that it has not yet been disbanded because of its delaying tactics in court.

The Congress of Russian Communities, whose leader Dmitry Rogozin was elected in December 1999 to represent Voronezh in the State Duma, used antisemitic propaganda during the parliamentary elections and is connected with a nationalistic paramilitary organization called the Union of Fist Fighters of Russia. Mr. Rogozin now heads the State Duma’s International Affairs Committee and represents Russia at the Council of Europe. Georgy Kostin, who won a seat in the State Duma in 1999 running in Voronezh as a member of the vociferously antisemitic Movement to Support the Army, used antisemitic propaganda in his election campaign. The newspaper *Bereg*, which is under the control of the Voronezh city administration, regularly published openly nationalistic articles.

In February 2000, the Voronezh Department of Justice moved to “liquidate” (disband) 13 minority religious congregations, including the OVERO Jewish community. The local authorities argued that the congregations had failed to register before the end of 1999, and ignored the fact that the State Duma had extended the registration deadline to the end of 2000. The OVERO Jewish community

later merged with a larger Jewish community that had already achieved registration, thus losing its independent existence.

In September 2000, Voronezh city authorities brought administrative charges against the manager of a stadium in the city for allowing an “illegal” meeting of 4,500 Jehovah’s Witnesses there. According to Keston News Service, city officials were unable to explain exactly what law the stadium manager had violated.

### *Extremist Groups*

#### **RNU/Russian Rebirth**

In blatant defiance of the central government’s sporadic campaign against the RNU, the Voronezh Oblast Department of Justice registered Russian Rebirth—the main successor to the RNU, according to a February 2001 local newspaper report.<sup>363</sup> In a clear example of the regional authorities’ skewed priorities, a few months before it granted registration to a successor organization of Russia’s most notorious hate group just a couple of months after it was founded (lightening speed by the standards of Russian bureaucrats), the regional Department of Justice rejected the registration of 13 minority religious congregations, including the OVERO Jewish community (See “Highlights from the Previous Report” above).

According to a local human rights NGO:

The chairman of the [Jewish] community I. N. Kornfeld has noted numerous incidents of antisemitism—the desecration of a synagogue (graffiti on its walls) and of graves in the Jewish cemetery (over 16 gravestones were destroyed, several still have not been restored). In the media, these incidents were condemned appropriately, however, the authorities reacted rather weakly. The police didn’t find the culprits. There are a huge number of complaints about the RNU, which is carrying out direct agitation against Jews. They post leaflets in which a bear is depicted with a six sided star. However, antisemitism is more often than not on the grassroots level.<sup>364</sup>

In May 2001, a newspaper warned that while, lately, people have been forgetting about the RNU: “The split in its leadership led only to the center of the movement shifting to Voronezh.” Yevgeny Lalochnik now leads one of the RNU’s successor organizations in Voronezh, not to be confused with Russian Rebirth. The Lalochnik RNU is still based at a technical school in the center of the city.<sup>365</sup>

In October 2001, a newspaper reported on a scandal within the Upper Don Cossack Society involving accusations of embezzlement against its leader, Aleksandr Stepanov. According to the article, Mr. Stepanov is a former RNU member who is currently a deputy chief of a department (unnamed in the article) within the regional administration. Earlier, on July 17, 2001, a group of Cossacks participating in a memorial procession commemorating the murder of Tsar Nicholas II and his family raved about “kikes,” whom they blamed for the murders.<sup>367</sup>

In November 2001, a local newspaper reported that RNU leaflets can be found all over the city—on the streets and even (appropriately enough) in public restrooms.<sup>368</sup>

#### **Skinheads**

In a February 2001 article, Aleksandr Tarasov, a leading expert on skinheads in Russia, estimated



that there are between several hundred and 1,000 skinheads in Voronezh.<sup>369</sup>

In March 2001, RFE/RL reported that:

Last year, foreign students started receiving declarations filled with ethnic and racist slurs, which frequently carried the letters RNU, for Russian National Unity, the ultra-nationalist group. During this school year not one day has gone by in which someone has not robbed or beaten a foreign student. In the most recent incident, a Vietnamese student was severely beaten, his money and watch stolen at 4:00 in the afternoon, and no one walking by the incident tried to help him, according to the [RFE/RL] correspondent. Earlier, a Chinese student sustained such a sharp blow to the head that he required stitches. The response from local law enforcement officials has been indifference and at times even hostility, which prompted some of the students to organize the strike. Some 2000 foreigners reside in Voronezh, and the students have threatened that if their complaints are not satisfied they will attempt to close down one of the city's main streets.<sup>370</sup>

On April 20, 2001 (Hitler's birthday—a day usually marked by skinhead violence), over 100 students held a protest at the Voronezh Medical Academy to demand police protection from skinhead attacks. The meeting was prompted by two attacks against students from Bangladesh and China. The students threatened to break their contracts with the Medical Academy and leave Voronezh if no action was taken.<sup>371</sup>

On Victory Day (May 9), around 15 skinheads beat a Syrian student.<sup>372</sup> The day before, a local newspaper reported that:

Students say that Russians don't react when foreigners are attacked and sometimes, even the police walk by, also not seeing anything... It would be criminal to underestimate the seriousness of this situation. The situation is going from bad to worse. Already even readers living in what seem to be peaceful village districts [of the Voronezh region] are reporting savage beatings. For example, on April 12 in Talovaya, Vartan Galstyan and his friend Vasily Golovkov, who stood up for him, were beaten. Both were taken on stretchers to the hospital. A group of "aborigines" [a sarcastic reference to nationalistic Russians] who did the beating were detained by the police, but it was in vain—in two days they were freed "because of lack of proof." Even though the whole street saw the beating... [ellipsis in the original].<sup>373</sup>

Later in May 2001, the Voronezh branch of the liberal political party The Union of Right Forces (SPS) issued a statement accusing the local authorities of passivity in the face of numerous neo-Nazi attacks on foreign students in the city. The SPS stated that these attacks undermine "the international prestige of Voronezh and the country as a whole" and cause economic damage to local universities, since many foreign students are now considering transferring to schools elsewhere in order to "leave a city of racial and ethnic intolerance."

Despite this, the SPS statement reads, the police do little to protect the students. In addition, the police "stubbornly fail to react to the systematic desecration of the regional center and other population points by flyers, slogans and leaflets of provocational content and close their eyes to the public actions and attacks of extremist organizations like the pro-fascist RNU." The beatings of foreign students are the direct results of such "vulgar patriotic agitation."

The statement ended with the following dire prediction: "If we don't stop these youthful, home-grown racists today, then tomorrow, having become grown ups, they will undertake the cleansing of the population according to color of skin, slant of eyes and shape of noses."<sup>374</sup>

On May 29, 2001 *Izvestiya* published a long article on extremism in Voronezh, accompanied by a racist picture of a crazy looking African banging on a drum. The article began with a description of

the annual “Africa Day” celebration at Voronezh State University on May 27, which for the first time was held only for students, not other city residents, out of security fears. The author of the article charged that the showing of a film about “Chinese expansion” in Primorsky Krai on local television had led to attacks on Chinese students in Voronezh. Commenting on the May 9 attack on a Syrian student (see above), the article quoted a university official named Vladimir Klimov as saying:

The Syrians conducted themselves emotionally, demanding immediate vengeance. At the police station, they confronted the policemen, whom they think are ineffective. Those students were fined by a court for disrupting public order. But the youths who attacked them were sent home. There is an article on “inciting ethnic hatred” in the Criminal Code, but it is hardly ever used in Voronezh.

The author of the article cited police officials denying that organized skinhead gangs exist in the city, or that there are really that many attacks on foreign students. One official asserted that there were up to that time six crimes committed against foreign students, while the students themselves had committed five crimes.<sup>375</sup> Strangely enough, five months later, the Voronezh MVD reported that in the first ten months of 2001, 72 crimes against foreign students in Voronezh were registered, according to a November 2001 local newspaper report. The author of the article wrote that violence is especially frequent right after sport or musical events; large groups of skinheads come out of the local stadium and head for Voronezh State University to smash the windows of dorms where foreign students live and beat any that they can find. Skinheads also distribute fascist literature sent from Moscow by more established skinhead groups. The newspaper estimated that there are 200 skinheads in the city.<sup>376</sup>

A May 25 local newspaper report described the formation in March of self-defense units among foreign students made up of students working in three shifts of 15 each to guard their dorms.<sup>377</sup> This didn't stop yet another attack on July 15, after which security at foreign student dorms was tightened even more.<sup>378</sup>

On a positive note, a news agency reported from Voronezh in September that upon his return from the UN conference on racism, local human rights activist Andrey Yurov announced that Voronezh and Kharkov, Ukraine would be the sites of special youth camps set up to teach tolerance. His organization, the International Youth Human Rights Movement, would also coordinate with Ukrainian human rights groups in the nearby cities of Lugansk, Donetsk and Kharkov to fight against racism.<sup>379</sup>

In December, the local FSB announced that it had launched an operation against radical youth groups resulting in the confiscation of weapons and 54 criminal cases.<sup>380</sup>

### **Other Extremist Groups**

In early September 2001, Vice Speaker of the State Duma and head of the LDPR Vladimir Zhirinovskiy told a crowd of supporters that Jews, Communists and homosexuals hold power all over the world. However, he added, although Jews and Communists control Voronezh itself, there were no homosexuals in power in the region. A separate news report added that Mr. Zhirinovskiy was in Voronezh to meet with the regional governor to discuss energy issues.<sup>381</sup>

#### *Antisemitic Media*

The newspaper *Bereg*, which is funded by the city administration, continued to incite antisemitism in 2001. A June 2001 article argued that “a genocide of the native population” of Russia was happening, which would lead to: “A picture of the future of Russia in which the bosses will be the Jews, the consumers will be people from the Caucasus and the workers will be Asiatics.” The author called for “civilized nationalism” like that practiced by Jorg Haider of Austria, to save Russia.<sup>382</sup> In August, the paper printed an article about “The Protocols of the Elders of Zion” which argued that the infamous antisemitic forgery was a real document which accurately predicted events happening today in Russia. The article is full of references to “Masons,” “invisible puppet masters,” and, of course, Jews. As part of Sergey Nilus’ book “It is Near, at the Door,” “The Protocols” are, according to the article, on sale in kiosks owned by the Russian Orthodox diocese.<sup>383</sup> (See the Sverdlovsk Oblast chapter for more on Nilus’ book and the Russian Orthodox Church).

### *Xenophobia*

As in past years, the professional holiday of the Russian Army’s paratroopers (August 2) was marred by racist violence in Voronezh. Paratroopers smashed stalls in central market, where traders from the Caucasus do their business, Galina Arapova, director of the Tsentralno-Chernozemny Center for Mass Media Rights, reported. In contrast to Moscow, where the police mounted a massive display of force in a partially successful effort to prevent large-scale violence, Ms. Arapova says that in Voronezh: “The police were passively watching the hooligans’ activity. It was practically a replay of last year.”<sup>384</sup>

### *Religious Intolerance*

In a January 2001 interview with a national newspaper, Metropolitan Mefodi of Voronezh and Lipetsk argued that: “Artificially installed religious pluralism brought by the efforts of Western missionaries, in my opinion, is accepted with difficulty and does not help public accord.”<sup>385</sup>

In June 2001, a local newspaper reported on the long-standing attempts of local Muslims to get permission to build a mosque in Voronezh. Reportedly, after the then mayor of the city told Muslim leaders in the mid-1990s that while the war in Chechnya was going on, it was not appropriate for a mosque to be built in the city, the community gave up on any kind of financial support from the authorities for construction. Now, Muslims are waiting for nothing more than a plot of land to be set aside for them to build a mosque with their own money, preferably a plot not located too far from the center of the city. A local Russian Orthodox priest was quoted as saying that he had no problem with mosques or Muslims in general in Voronezh, because: “The biggest harm to people today comes not from followers of Islam, but from any kind of Baptists, Jehovahists and other sects which defame Russian Orthodoxy.”<sup>386</sup>

In addition to defaming Jews, the newspaper *Bereg* (which is funded by the city administration) mounted a large-scale campaign against Jehovah’s Witnesses in 2001. In March 2001, the paper printed an article calling the missionary activities of Jehovah’s Witnesses and Mormons “a genuine colonization of the Russian people.” An article in the same issue argued that “totalitarian sects” like the Jehovah’s Witnesses are tools of Western intelligence agencies.<sup>387</sup> An April 2001 *Bereg* article claimed that because the US government stood up for the rights of the Jehovah’s Witnesses in Russia, it is that government’s fault that some of that “sect’s” followers have died.<sup>388</sup> A December 2001 *Bereg* interview with Anatoly Nikiforov—the secretary of the regional inter-confessional council and

an advisor to the regional parliament—revealed the threat of violence hanging over the Jehovah’s Witnesses in Voronezh. According to Mr. Nikiforov:

When the “Jehovah’s Witnesses” were planning in Voronezh regional congresses, monarchists and Cossacks came to the parliament. They came with threats: “If the authorities don’t take adequate measures, we will take physical action...” [ellipsis in the original] It all ended up without bloodshed, thank God.<sup>389</sup>

Other newspapers took a similarly paranoid stance on minority Christians. In March 2001, *Molodoy kommunar* prefaced an interview with Andrey Sanin—a “specialist in geopolitics”—by quoting a warning from the Ministry of Education about “sects” like the Jehovah’s Witnesses supposedly striving to “erase in the memory of people the history of Russian statehood” by enslaving large numbers of “adepts,” causing “significant harm to people’s physic and physical health.” Though it scarcely seems possible, Mr. Sanin was even more paranoid than the Ministry of Education, arguing that sinister forces in America were trying to destroy Russian Orthodoxy—supposedly the US’s last remaining enemy—through the use of missionaries, including Jehovah’s Witnesses and Baptists: “The USA practiced successfully this battle with its last remaining enemy in Kosovo by breaking up the country into several warring parts [apparently, the Serbs had nothing to do with this!].” Mr. Sanin called for “the special services and the Russian Orthodox Church to fight against the dominance of sects in Russia.”<sup>390</sup>

## YAROSLAVL OBLAST

Estimated Jewish Population: 800.<sup>391</sup>

### *Highlights from the Previous Report*

Semyon Tokmakov, a skinhead famous for his attack on an African-American US Marine in Moscow, went back to his home town in Rybinsk after being amnestied in 1999. There he organized his fellow skinheads, several of whom posted election leaflets in the town in favor of the RNU’s election bloc “Spas.” Other skinhead groups were also active in the region, where they attack people with “non-Slavic” features. During the December 1999 parliamentary elections, Anatoly Greshnevikov won a seat in the State Duma running as a member of the antisemitic party the Russian All-People’s Union.

According to a local human rights NGO, hatred towards people from the Caucasus is increasing in the region, largely because of the “anti-Chechen hysteria” incited by the national media. On September 25, 1999 several dozen youths in Pereslavl started a riot, shouting “Beat the Caucasus, save Russia!” In June 2000, NTV reported that neighbors of an African physician in Yaroslavl had repeatedly sent collective letters to the authorities, demanding that he leave Russia because they could not stand living near a black person.

### *Extremist Groups*

In November 2000, a Yaroslavl newspaper reported that a traveling art exhibit intended to promote ethnic and religious tolerance in Russia was targeted by extremists when it got to Yaroslavl. The exhibit, entitled “I Don’t Want to Hate,” traveled to 20 different Russian cities and was funded by the Soros Foundation and other groups. It consisted of a series of posters with themes intended to show

what different ethnic and religious groups in Russia have in common. One poster, which showed images of Jesus, the Buddha and Mohammed merging into each other, was the subject of protests from the local Russian Orthodox and Muslim communities. Soon afterwards, twenty local “patriots” showed up at the exhibit, smashed a window and defaced some of the art.<sup>392</sup>

In a February 2001 article, Aleksandr Tarasov, a leading expert on skinheads in Russia, estimated that there are between several hundred and 1,000 skinheads in Yaroslavl.<sup>393</sup>

In April 2001, a protest by RNU members from Gavrialov-Yamskoe and the Pereslavl branch of Pamyat and Cossacks from Moscow took place in Rostov Veliky. The extremists were protesting a proposal to build a prayer hall for Jehovah’s Witnesses in the city. The day before, the local authorities bowed to public pressure and took back permission to build the prayer hall, but the protest took place anyway, culminating in the planting of a large cross on the proposed construction site.<sup>394</sup>

In July 2001, magazine reported from the village of Vedene, where the cupola of the local Russian Orthodox church is topped with a metal cross with swastikas welded on it. The swastika cross was designed by the local priest Father Sergy, who refused to obey his diocese leaders who asked in 2000 that the swastikas be hidden. A burly former submarine officer who wore a Nazi helmet when interviewed by *Ogonyok*, Father Sergy displayed in his house a collection of Nazi paraphernalia, including a portrait of Eva Braun. In the late 1980s he joined Pamyat and is friends with Alexander Barkashov, the founder of the RNU. Father Sergy claimed that his swastikas, with arms set in a counterclockwise direction, represent an ancient Orthodox symbol. “We never had such an energetic, work-loving priest,” the head of the neighboring village of Krasnie Tkachi, Alexander Selyaev, told *Ogonyok*. Mr. Selyaev said Father Sergy fixed up the Vedene church, which had been in ruins, and he goes to the villages around it to pick up his parishioners in his van. The van has a large swastika painted on it.<sup>395</sup>

In August 2001, the heads of three radical leftist organizations held a public meeting in Yaroslavl. Viktor Anpilov, the head of the radical leftist party Working Russia, Mikhail Filin, ataman of the Cossack Brotherhood, and Vladimir Tkachenko, chairman of the Union of Soviet Officers, participated in the meeting. All three organizations are known for having antisemitism as a main part of their ideology. Topics discussed at the meeting reportedly ranged from “Who is a kike-Mason and who is simply a Mason” to “exposing the world Zionist conspiracy” and how to bring back the USSR. A local farmer named Ezhikov also condemned “world Zionism.” Vasily Shandybin, a Communist MP from the Bryansk region who often makes antisemitic public statements, cancelled his appearance at the last minute.<sup>396</sup>

### *Religious Intolerance*

In May 2001, the local newspaper *Severny kray* blasted a demonstration by Russian Orthodox nationalists against the proposed construction of a Catholic church.<sup>397</sup> In December 2001, a local newspaper reported that the local Russian Orthodox priest in the village of Kupanskoe warned his congregation to avoid contact with nine Baptist families who had recently moved to the village.<sup>398</sup> In July 2001, a news agency reported that a protest organized by the Slavic Cultural Center had been held in Tutaev against Jehovah’s Witnesses.<sup>399</sup>

## ENDNOTES FOR CENTRAL FEDERAL DISTRICT

- <sup>1</sup> Bel.ru, May 1, 2001.
- <sup>2</sup> Bel.ru, September 5, 2001.
- <sup>3</sup> *Parlamentskaya gazeta*, August 25, 2001.
- <sup>4</sup> *Nezavisimaya gazeta*, May 30, 2001.
- <sup>5</sup> Keston News Service, May 31, 2001.
- <sup>6</sup> Bel.ru, May 7, 2001.
- <sup>7</sup> Keston News Service, May 31, 2001.
- <sup>8</sup> *Nezavisimaya gazeta*, May 30, 2001.
- <sup>9</sup> Keston News Service, December 6, 2001.
- <sup>10</sup> Keston News Service, May 30, 2001.
- <sup>11</sup> FEOR's web site: <http://www.fjc.ru/russiafr.htm>.
- <sup>12</sup> Written in July 2001 by Lyudmila Komogortseva, member of the Bryansk Oblast legislature, head of the local human rights NGO "The Human Rights Association," and UCSJ's Bryansk monitor.
- <sup>13</sup> *Bryanskaya pravda*, July 27, 2001.
- <sup>14</sup> *Bryanskaya pravda*, August 24, 2001.
- <sup>15</sup> *Bryanskaya pravda*, December 17, 1999.
- <sup>16</sup> A July 2001 speech by Lyudmila Komogortseva to UCSJ activists in Moscow.
- <sup>17</sup> The Human Rights Association, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 2, 125, 2001.
- <sup>18</sup> *Parlamentskaya gazeta*, September 21, 2000.
- <sup>19</sup> *Argumenty i fakti*, January 10, 2001.
- <sup>20</sup> NTV, "Segodnya," April 4, 2001.
- <sup>21</sup> [www.shandibin.ru](http://www.shandibin.ru).
- <sup>22</sup> NTV, April 19, 2001.
- <sup>23</sup> RenTV, May 17, 2001.
- <sup>24</sup> *Komsomol'skaya pravda*, November 21, 2001.
- <sup>25</sup> *Moskovsky komsomolets*, September 19, 2001.
- <sup>26</sup> UCSJ's Bryansk monitor Lyudmila Komogortseva.
- <sup>27</sup> The Human Rights Association, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 2, 126, 2001.
- <sup>28</sup> *Bryanskoe vremya*, May 24, 2001.
- <sup>29</sup> *Bryanskoe vremya*, September 13, 2001.
- <sup>30</sup> *Moskovsky komsomolets*, December 8, 2000.
- <sup>31</sup> *Fakt*, September 19-25, 2001.
- <sup>32</sup> *Bryanskoe vremya*, December 12, 2001.
- <sup>33</sup> *Bryanskoe vremya*, November 22, 2001.
- <sup>34</sup> FEOR. <http://www.fjc.ru/russiafr.htm>
- <sup>35</sup> The Institute of Human Rights, June 18, 2001.
- <sup>36</sup> Written by Stanislav Maev a member of the Obninsk Regional Human Rights Group and UCSJ's monitor in the Kaluga region, July 2001.
- <sup>37</sup> The Obninsk Regional Human Rights Group, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 2, 308, 2001.
- <sup>38</sup> Election pamphlet from Kaluga provided to UCSJ in July 2001.
- <sup>39</sup> *Vash sputnik*, November 13, 2001.
- <sup>40</sup> *Vest*, July 26, 2001.
- <sup>41</sup> *Oktyabr*, June 29, 2001.
- <sup>42</sup> *Oktyabr*, July 13, 2001.
- <sup>43</sup> *Oktyabr*, August 7, 2001.
- <sup>44</sup> *Oktyabr*, August 7, 2001.
- <sup>45</sup> Regional statistics from FEOR, <http://www.fjc.ru/russiafr.htm>. City population statistics from Andrey Osheroov.
- <sup>46</sup> Written by Andrey Osheroov—head of the Jewish community, member of FEOR and UCSJ's regional monitor, July 2001.
- <sup>47</sup> A pejorative term for dark-skinned people from the Caucasus and Central Asia.
- <sup>48</sup> A Communist splinter group headed by the rabid antisemites Viktor Ilyukhin and General Albert Makashov.
- <sup>49</sup> *Khronometer*, November 15, 2000.

- <sup>50</sup> Email from Andrey Osherov to UCSJ, December 11, 2001.
- <sup>51</sup> *Mezhdunarodnaya evreyskaya gazeta*, July 2001.
- <sup>52</sup> Email from Andrey Osherov to UCSJ, July 30, 2001.
- <sup>53</sup> Email from Andrey Osherov to UCSJ, September 9, 2001.
- <sup>54</sup> www.Sem40.ru, October 18, 2001.
- <sup>55</sup> Email from Andrey Osherov to UCSJ, November 27, 2001.
- <sup>56</sup> Email from Andrey Osherov to UCSJ, December 4, 2001.
- <sup>57</sup> Keston News Service, November 24, 2000.
- <sup>58</sup> Written by Igor Bukhman—head of the Kursk Jewish community and UCSJ’s regional monitor, July 2001.
- <sup>59</sup> *Kommersant*, December 7, 2000.
- <sup>60</sup> *Khoroshie novosti*, April 11, 2001.
- <sup>61</sup> *Vjorsty*, September 4, 2001.
- <sup>62</sup> www.presscenter.ru, October 3, 2001.
- <sup>63</sup> www.jewish.ru, December 12, 2001.
- <sup>64</sup> The Central-Black Earth Investigative Human Rights Center, “Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000,” Moscow Helsinki Group, Volume 3, 149, 2001.
- <sup>65</sup> Slavic Center for Law and Justice, March 26, 2001.
- <sup>66</sup> Lipetsk Human Rights Society, “Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000,” Moscow Helsinki Group, Volume 3, 171, 2001.
- <sup>67</sup> *Russkie idut!*, #7-8, 2001.
- <sup>68</sup> FEOR. <http://www.fjc.ru/russiafr.htm>.
- <sup>69</sup> ITAR-TASS, June 22, 2001.
- <sup>70</sup> *Vechernyaya Moskva*, July 11, 2000.
- <sup>71</sup> *Argumenty i fakty*, June 22, 2001.
- <sup>72</sup> *The Moscow Times*, December 13, 2000.
- <sup>73</sup> *Segodnya*, December 14, 2000.
- <sup>74</sup> *The Moscow Times*, March 5, 2001.
- <sup>75</sup> *Segodnya*, March 17, 2001.
- <sup>76</sup> *Tverskaya*, March 13, 2001.
- <sup>77</sup> *Komsomolskaya pravda*, March 19, 2001.
- <sup>78</sup> *The Moscow Times*, April 27, 2001.
- <sup>79</sup> *The Moscow Times*, April 20, 2001.
- <sup>80</sup> NTV, April 21, 2001.
- <sup>81</sup> ITAR-TASS, April 21, 2001.
- <sup>82</sup> *The Moscow Times*, April 24, 2001.
- <sup>83</sup> RIA-Novosti, April 23, 2001.
- <sup>84</sup> RTR Television, April 22, 2001.
- <sup>85</sup> *Nezavisimaya gazeta*, April 24, 2001.
- <sup>86</sup> ITAR-TASS, April 25, 2001.
- <sup>87</sup> www.ntv.ru, December 5, 2001.
- <sup>88</sup> *Moskovskie novosti*, April 24-30, 2001.
- <sup>89</sup> *Itogi*, April 30, 2001.
- <sup>90</sup> www.ntv.ru, May 2, 2001.
- <sup>91</sup> *Moskovsky komsomolets*, May 7, 2001.
- <sup>92</sup> Ekho Moskvyy radio, May 10, 2001.
- <sup>93</sup> *The Moscow Times*, May 17, 2001.
- <sup>94</sup> *Komsomolskaya pravda*, May 29, 2001.
- <sup>95</sup> *Moskovsky komsomolets*, June 2, 2001.
- <sup>96</sup> *Kommersant*, June 1, 2001.
- <sup>97</sup> RIA-Novosti, June 9, 2001.
- <sup>98</sup> *Nezavisimaya Gazeta*, June 14, 2001.
- <sup>99</sup> *Moskovsky komsomolets*, June 13, 2001.
- <sup>100</sup> *Trud*, June 20, 2001.
- <sup>101</sup> *Kommersant* and *Nezavisimaya gazeta*, June 28, 2001.
- <sup>102</sup> *Rossiya*, July 18, 2001.
- <sup>103</sup> *Kommersant*, July 31, 2001.
- <sup>104</sup> *Vechernyaya Moskva*, July 31, 2001.

- <sup>105</sup> *Vechernyaya Moskva*, August 24, 2001.
- <sup>106</sup> *Kommersant*, August 8, 2001.
- <sup>107</sup> *Nezavisimaya gazeta*, September 8, 2001.
- <sup>108</sup> *Moskovsky komsomolets*, September 8, 2001.
- <sup>109</sup> *Moskovsky komsomolets*, November 19, 2001.
- <sup>110</sup> Report by the Protestant-Catholic Task Force on Racial Attacks and Harassment, received by UCSJ in September 2001.
- <sup>111</sup> *Rossiia*, September 4, 2001.
- <sup>112</sup> *Diplomat*, September 15, 2001.
- <sup>113</sup> www.sem40.ru, September 25, 2001. Originally reported to sem40.ru by the Moscow office of the ADL.
- <sup>114</sup> RTR television, October 10, 2001.
- <sup>115</sup> Associated Press, October 31, 2001.
- <sup>116</sup> NTV, October 31, 2001.
- <sup>117</sup> Reuters, November 2, 2001.
- <sup>118</sup> *Kommersant*, November 6, 2001.
- <sup>119</sup> *Moskovsky komsomolets*, November 1, 2001.
- <sup>120</sup> *Rossiyskaya gazeta*, November 2, 2001.
- <sup>121</sup> *Kommersant*, November 5, 2001.
- <sup>122</sup> Center TV, November 5, 2001.
- <sup>123</sup> *Smena*, December 4, 2001.
- <sup>124</sup> www.polit.ru/documents/452837.html, November 6, 2001.
- <sup>125</sup> RFE/RL Newsline, November 9, 2001.
- <sup>126</sup> *Vremya-MN*, November 9, 2001.
- <sup>127</sup> *Vechernyaya Moskva*, November 21, 2001.
- <sup>128</sup> *Izvestiya*, November 26, 2001.
- <sup>129</sup> Rosbalt news agency, December 1, 2001.
- <sup>130</sup> *Moskovsky komsomolets*, April 23, 2001.
- <sup>131</sup> RFE/RL Newsline, April 30, 2001.
- <sup>132</sup> RFE/RL Newsline, May 4, 2001.
- <sup>133</sup> *Kommersant*, May 30, 2001.
- <sup>134</sup> Interfax, June 29, 2001.
- <sup>135</sup> *Novye izvestiya*, July 7, 2001.
- <sup>136</sup> JTA, July 24, 2001.
- <sup>137</sup> Partinform news agency, August 15, 2001.
- <sup>138</sup> *Ogonyok*, September 6, 2001.
- <sup>139</sup> ADL's Moscow office, November 6, 2001.
- <sup>140</sup> *Komsomolskaya pravda*, December 17, 2001.
- <sup>141</sup> Center TV, December 24, 2001.
- <sup>142</sup> www.ntv.ru, March 20, 2001.
- <sup>143</sup> *Obshchaya gazeta*, March 22, 2001.
- <sup>144</sup> *Moskovskaya pravda*, July 3, 2001.
- <sup>145</sup> Blagovest-Info, August 17, 2001.
- <sup>146</sup> *Kommersant*, August 18, 2001.
- <sup>147</sup> *Vremya novostey*, September 19, 2001.
- <sup>148</sup> *Moskovsky komsomolets*, October 1, 2001.
- <sup>149</sup> *Rossiyskaya gazeta*, November 2, 2001.
- <sup>150</sup> *Izvestiya*, November 26, 2001.
- <sup>151</sup> UCSJ's Moscow Bureau chief Aleksandr Brod, December 19, 2001.
- <sup>152</sup> *Moskovsky komsomolets*, October 6, 2000.
- <sup>153</sup> Partinform news agency, November 8, 2000.
- <sup>154</sup> Ekho Moskv, November 19, 2000.
- <sup>155</sup> *Kommersant*, November 30, 2000.
- <sup>156</sup> *Kommersant*, December 5, 2000.
- <sup>157</sup> Partinform news agency, January 9, 2002.
- <sup>158</sup> *Kommersant*, March 26, 2001.
- <sup>159</sup> Partinform news agency, May 10, 2001.
- <sup>160</sup> www.ntv.ru, May 9, 2001.



- <sup>161</sup> Partinform news agency, August 29, 2001.
- <sup>162</sup> Partinform news agency, September 19, 2001.
- <sup>163</sup> Glastnost-Media Daily News Service, September 16, 2001.
- <sup>164</sup> Partinform news agency, October 3, 2001.
- <sup>165</sup> *Kommersant*, October 5, 2001.
- <sup>166</sup> Partinform news agency, November 14, 2001.
- <sup>167</sup> *Moskovsky komsomolets*, November 9, 2001.
- <sup>168</sup> *Kommersant*, November 28, 2001.
- <sup>169</sup> UCSJ Moscow Bureau Chief Aleksandr Brod, December 24, 2001.
- <sup>170</sup> *Kommersant*, September 19, 2001.
- <sup>171</sup> *Kommersant*, October 11, 2001.
- <sup>172</sup> www.ntv.ru, November 8, 2001.
- <sup>173</sup> Prima news agency, November 5, 2001.
- <sup>174</sup> www.ntv.ru, December 26, 2000.
- <sup>175</sup> *Nezavisimaya gazeta*, February 28, 2001.
- <sup>176</sup> *Russky vestnik*, #42-43, 2001.
- <sup>177</sup> *Russky vestnik*, #38-39, 2001.
- <sup>178</sup> www.ntv.ru, January 16, 2001.
- <sup>179</sup> www.ntv.ru, January 24, 2001.
- <sup>180</sup> *Kommersant*, February 12, 2001.
- <sup>181</sup> Pravoslavnaya liniya, March 9, 2001. <http://rus-sky.com/horugvenosec/info/093001.htm>.
- <sup>182</sup> www.ntv.ru, March 27, 2001.
- <sup>183</sup> Blagovest-Info news agency, May 21, 2001.
- <sup>184</sup> *Kommersant*, May 24, 2001.
- <sup>185</sup> Blagovest-Info news agency, July 18, 2001.
- <sup>186</sup> *Kommersant*, July 18, 2001.
- <sup>187</sup> Blagovest-Info news agency, November 8, 2001.
- <sup>188</sup> Communication Service of the Office of External Communications of the Moscow Patriarchate, December 17, 2001.
- <sup>189</sup> Blagovest-Info news agency, December 14, 2001.
- <sup>190</sup> RFE/RL Newsline, September 7, 2001.
- <sup>191</sup> *Kommersant*, February 6, 2001.
- <sup>192</sup> *Limonka*, #180, October 2001.
- <sup>193</sup> *Segodnya*, January 18, 2001.
- <sup>194</sup> Ekho Moskvyy radio, January 25, 2001.
- <sup>195</sup> *The Moscow Times*, April 20, 2001.
- <sup>196</sup> *Kommersant*, May 26, 2001.
- <sup>197</sup> MK-Novosti, July 3, 2001.
- <sup>198</sup> Center TV, September 23, 2001..
- <sup>199</sup> www.smi.ru, November 3, 2001.
- <sup>200</sup> *Kommersant*, November 5, 2001.
- <sup>201</sup> www.ntv.ru, December 5, 2001.
- <sup>202</sup> Partinform news agency, September 27, 2000.
- <sup>203</sup> *Komsomolskaya pravda*, October 3, 2000.
- <sup>204</sup> *Izvestiya*, November 28, 2000.
- <sup>205</sup> Partinform news agency, April 25, 2001.
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- <sup>207</sup> Partinform news agency, November 14, 2001.
- <sup>208</sup> RIA-Novosti, November 22, 2000.
- <sup>209</sup> *The Moscow Times*, July 27, 2001.
- <sup>210</sup> *Kommersant*, December 14, 2000.
- <sup>211</sup> *The Moscow Times*, February 1, 2001.
- <sup>212</sup> Interfax news agency, February 5, 2001.
- <sup>213</sup> *Izvestiya*, December 1, 2000.
- <sup>214</sup> JTA, February 1, 2001.
- <sup>215</sup> *Forward*, February 9, 2001.
- <sup>216</sup> *Kommersant*, April 3, 2001.
- <sup>217</sup> ITAR-TASS, April 26, 2001.