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Head of "Working Russia", Viktor Anpilov

NORTH-WESTERN FEDERAL DISTRICT

Arkhangelsk Oblast
Kaliningrad Oblast
Leningrad Oblast
Murmansk Oblast
Novgorod Oblast
Saint Petersburg
Republic of Karelia
Republic of Komi
Vologda Oblast

NORTH-WEST FEDERAL DISTRICT**ARKHANGELSK OBLAST***Highlights from the Previous Report*

The RNU was registered in the region. The head of the Arkhangelsk RNU, Vladimir Lomakin, was interviewed by a local newspaper in March 2000 and was quoted raving about Jewish banking capital striving to control the world.

Xenophobia

In July 2001, a local newspaper published an interview with the lead singer of a neo-Nazi rock group called "Hitler." Andrey Repin—known to his fans as "Goebells"—claimed that ethnic minorities were threatening Russia: "When I first came to Arkhangelsk, I was horrified to see all the Caucasians here." He added that law enforcement officials had forced the group to change their name to "Panzer Division" on their concert poster.¹

In December 2001, an organization called the Democratic Union of Youth announced an essay competition in Arkhangelsk aimed at fighting discrimination against people from the Caucasus. The inspiration for the project was the mass skinhead violence that broke out in October 2001 at Moscow's Tsaritsyno market, as well a skinhead attack several months before in Arkhangelsk, during which two Georgians were nearly killed. A local anti-racism activist was quoted by Radio Free Europe as saying that while inter-ethnic tensions are not particularly high in his city, the Moscow events especially point to the need to combat extremist nationalism. Negative feelings towards people from the Caucasus exist in the city, partially because of their dominant position in outdoor markets, and also because of the widespread perception that they are more likely to be engaged in criminal behavior than Russians. However, local crime statistics do not validate this belief. The Radio Free Europe reporter criticized local authorities for trying to "solve" these inter-ethnic problems by just restricting migration to the city and occasionally deporting ethnic minorities.²

KALININGRAD OBLAST

Estimated Jewish Population: 4,000 according to FEOR; 2,200 according to a local newspaper report.³

Highlights from the Previous Report

A local human rights NGO reported that:

The authorities are not interested in the expansion of the activity of nationalist groups in the region. Because of this, the RNU has formed brigades in Kaliningrad Oblast which distribute literature and provide security at the doors of a nunnery and at other sites. The core of the RNU is comprised of former police officers.

According to an expert on skinheads in Russia, there are between 1,000-2,000 skinheads in the city of Kaliningrad. A sukkah (a small structure erected during the Jewish holiday of Sukkot) adjacent to

the offices of the local Jewish community was burned down one day after it was defaced with swastikas.

Extremist Groups

Vladimir Nikitin—a candidate for governor who ultimately lost—was asked in an interview if local press reports of his ties to the RNU and Pamyat were true and if he is really a “nationalist.” Mr. Nikitin denied any ties with either group, but at the same time tried to defend them obliquely, asserting that they were not “nationalistic” organizations, but instead “structures founded in order to achieve totally defined political goals, quite often with the help of provocative methods.”⁴ Viktor Akulov—a former RNU activist, described by a local paper as a man with “very broad-ranging political potential”—ran for a seat in the provincial legislature.⁵ It is not known if he won or not.

In August 2001, a local newspaper published an interview from a hospital with Seseko Buyagi, a student from Mauritania studying at the Baltic State Academy. He had been attacked by club-wielding skinheads outside his dormitory and suffered a broken leg as a result. Another African student—Pierre Anani from Cameroon—was also in the hospital at the same time with a concussion after a skinhead attack.

The author of the article quoted Akhmed Maisa—chairman of the local Union of African Students—as saying:

If an African walks by himself and encounters a crowd of skinheads, they start a fight, throwing rocks and bottles and yelling: ‘Didn’t you hear? You need to get out of Russia!’ I have been in Kaliningrad for eight years already and before 1999 there was nothing like this happening... On May 9 [2001] they attacked me at the market, I think they would have killed me if some Georgians standing nearby hadn’t helped me. We caught one guy and took him ourselves to the police. After two days they let him free because he is under-aged. The police say that they can’t jail somebody just because they shave their head and dress strangely. But I think that if the police wanted to deal with them, they would.⁶

To the credit of the local police, they arrested a twenty year old suspect shortly after the local paper publicized the incident, charging him with “hooliganism with special cynicism.”⁷

Antisemitic Incidents

In April 2001, the newly elected governor of Kaliningrad Oblast—Vladimir Yegorov—and the chairman of the region’s parliament made a joint statement condemning antisemitic rhetoric and slanderous journalism that they claim is being used by forces loyal to the previous administration. The statement condemned:

[P]olitical forces that look at current events from the point of view of their unrealized ambitions... They do not like the fact that programs aimed at raising the standard of living for Kaliningraders have been created. With every step in this direction, their power fades. Only because of such motives could one explain the recent campaign aimed at discrediting those positive processes that have begun in the region. With this is connected the appearance on building walls of insulting slogans in the absence of any control from law enforcement agencies... An exploitation of people’s ethnic sentiments is happening, including the notorious antisemitism, and attempts are beginning to stir up separatist sentiment.⁸

In a controversy tinged by elements of antisemitism, a dispute arose between the Jewish community, which is trying to rebuild a synagogue destroyed during Krishtalnacht (Kaliningrad at the time was a German city), and a local firm whose head claimed that it had already invested money in building an expo center on the same site. In an interview, a local rabbi explained that Jews had been shot by the

Nazis near the synagogue and described the site as “covered with Jewish blood.” The secretary of local Russian Orthodox diocese—Father Maryan Pozun—wrote an open letter to the mayor of the city in the name of “hundreds of Russian Orthodox parishioners of the Krestovozdvizhensky Cathedral” calling on him not to allow the synagogue to be rebuilt, asserting that the area was already overcrowded and that there were plenty of other empty spaces in the city that could be used instead.⁹

Solomon Ginzburg—a member of the regional parliament—was quoted in August 2001 as saying that just as officials in the previous regional administration used to label him an “agent of Zionism,” his political enemies continue to attack him using similar propaganda tactics.¹⁰

In December 2001, a monument marking the grave of the 19th century Jewish scholar Rabbi Israel Salanter was destroyed by vandals six months after it was dedicated by a delegation of rabbis from around the world. The two meter tall granite monument was reduced to rubble and a nearby Holocaust memorial was painted with swastikas. Vandals also tore down a menorah in the city a day after it was erected. A local rabbi was quoted as saying: “The police said they have opened an inquiry. They also said it was just common vandalism.”¹¹ Shortly afterwards, the Council of National-Cultural Societies issued a statement condemning the vandalism and expressing concern over rising xenophobia in the region. The press service of the regional administration issued a statement reading, in part:

[T]his terrible incident took place against the background of statements of a hostile character made in certain media organs against representatives of several ethnicities living in the territory of the region.¹²

Antisemitic Media

Referring to the controversy over the reconstruction of a synagogue mentioned above, the local newspaper *Novye kolea* printed an article in April 2001 characterizing the conflict in the following way:

And then the Jews appeared... [Ellipsis in the original] You can't just swat them away, like you would a troublesome fly. They can beat you and beat you over the head with the charge of antisemitism. [Mayor] Yuri Alekseevich Savenko didn't risk it. He quickly gave the order to take away the plot of land from the businessmen... Now Baltic Expo can only count on the support of the Russian Orthodox Church.¹³

Earlier in 2001, the same newspaper warned that new governor—former Admiral Vladimir Yegorov—has too many Jews in his administration. After telling readers that a Jewish Vice-Governor under the previous administration named Karetny had “run off to hide in Israel,” the author charged that Governor Yegorov:

[I]s making a mistake by surrounding himself with Jews. On the walls of apartment buildings, graffiti is appearing saying “We voted for the admiral, not for these... [Ellipsis in the original] It's very likely that the governor doesn't understand that “by appointing to key positions people of one ethnicity, he should look ahead and take responsibility for the possible consequences of his personnel policy.” Some kind of new Karetny will be able to run off to Israel, but the anger of the mob will come down upon his co-ethnics, who aren't guilty of anything.¹⁴

Religious Intolerance

In July 2001, Presidential Plenipotentiary for the North-West Federal District Viktor Cherkesov gave a press conference in St. Petersburg during which he warned that his apparatus has started to exam-

ine the expansion of “foreign religions” and foreign charities into Kaliningrad.¹⁵

In August 2001, a local newspaper published an article entitled “My Son Fell Into a Sect. And He Forgot My Name.” The author starts out the article by writing that:

Our country is being seized by more and more new untraditional religious organizations. It’s possible that very soon, humanity will turn into skillfully controlled puppets. They only promise paradise.

The author lists the Jehovah’s Witnesses as a dangerous “sect” and warns readers:

Nowadays, you can hardly find a person who hasn’t at least once bumped into missionaries. Never give them your address or telephone number—let future contacts proceed only on your own initiative.¹⁶

LENINGRAD OBLAST

Highlights from the Previous Report

In March 2000, ultra-nationalist journalist Aleksandr Nevzorov was re-elected to the State Duma in the Vsevolozhsky district. On July 3, 1999 a group of 80 citizens in the town of Podporozhie demanded that the authorities deport the entire local Azeri community, or they would do it themselves.

Religious Intolerance

On December 16, 2001, an overwhelming majority (89.3%) of Sosnovy Bor residents voted “no” in a referendum on whether or not to allow the construction in the city of a Jehovah’s Witnesses prayer hall. The referendum, which coincided with regional parliamentary elections, was ruled invalid because only 31% of eligible voters participated (over 50% were required).¹⁷

Antisemitic Media

In October 2001, the Tikhvin antisemitic newspaper *Evpaty Kolovrat* published an article charging that the murder of Tsar Nicholas II and his family was a “ritual murder”—a favorite charge of antisemites.

MURMANSK OBLAST

Highlights from the Previous Report

Ten RNU members wearing swastikas burst into the Murmansk Christian Church, pushing around the pastor and shouting: “If your fathers knew what you believed in, they would turn in their graves!” The police were called and forced the RNU members to leave, but did not arrest them or even take down their names. The construction site of a mosque was burned down. Nobody was arrested, but the local mufti claimed that the arson was connected with demonstrations by local Russian Orthodox believers upset at the construction.

Extremist Groups

In February 2001, a local newspaper quoted a Murmansk police official saying that the authorities were investigating allegations that the RNU has disrupted the religious services of several minority faiths and even dragged some members of these congregations to a Russian Orthodox Church for coerced baptisms.¹⁹

Two articles in April and June in a local newspaper focused on the problems facing minority religious communities who have been targeted by the RNU.

According to the April article, an appeal was sent from various religious organizations of Murmansk addressed to the Presidential Plenipotentiary of the North-West Federal District, the governor and mayor of Murmansk, the Chief Inspector of the Murmansk Region, and prosecutors of the region and the city. The authors of the letter expressed their anxiety about the activities of the RNU, an organization that is not registered in Murmansk and which is very aggressive towards non-Orthodox faiths. Feeling a sense of impunity, the RNU attacks religious minorities. They slander Jews, blaming them for all of Russia's problems, and accuse the authorities of supporting the Jewish people.

Murmansk officials had the following to say about the RNU:

Ravil Nagimov, First Deputy Regional Prosecutor, reported that his office had examined the written appeal. An instruction was sent to the Department of Internal Affairs to investigate thoroughly all the cases of illegal activity by the RNU. The prosecutor of the Oktyabr district of the city of Murmansk annulled a decision to refuse to bring charges against the RNU for their illegal actions directed against Baptists in October-November 2000.

However, Vladimir Kisenko—head of the Committee on Ties with Religious Organizations and Humanitarian Aid of the Regional Administration—was indignant that law enforcement structures hadn't taken any measures to stop the RNU, which had burst into sermons of different confessions, wearing swastikas on their black uniforms, and beating parishioners. The RNU members have started to work in schools. The RNU is supported by the newspaper *Slavyansky khod*. Among its sponsors is the "Renewal of Murmansk and the Fatherland" movement headed by a deputy of the regional legislature named Kalayda.

Nikolay Rebrov, head of the Committee on Ties with Public Unions of the Regional Administration, says he thinks that he has no right to interfere with the work of public organizations like the RNU. He managed to meet some RNU members, who presented themselves as fighters for Orthodoxy and were not willing to discuss any issues with representatives of other confessions. RNU members are often former military men and what make Mr. Rebrov anxious is that they have succeed in attracting young people and teaching them martial arts in local schools.

The same reporter, in her follow up article in June, describes what she terms a rare event in the life of Murmansk—a meeting of representatives of all the confessions of Murmansk region, including Reform Jews, Adventists, Hare Krishnas, and Baptists. They were invited to discuss issues of church and state relations with the heads of cities and districts in the region. They were uniform in many opinions, particularly towards the aggressive actions of the RNU. Representatives of the Department of Justice, the MVD, and the Prosecutor's Office reported on their work on religious issues. They

said that the mere propagation of ideas could be very complicated to prosecute, so that it is very hard to prosecute the RNU. But the religious minority leaders found that unacceptable.²⁰

NOVGOROD OBLAST

Highlights from the Previous Report

In March 1999, a 13 year old skinhead, possibly a RNU member, raped and strangled to death a 13 year old Jewish girl in Borovichi, and then stuffed her corpse into a garbage can. The boy was placed in a psychiatric facility.

Also in Borovichi, on April 27, 2000 a car belonging to Anatoly Finkelshtein, the chief of security hired to protect the Borovichi synagogue, was doused with gasoline and set on fire. The previous Sunday, as the community celebrated Passover, Mr. Finkelshtein's car and the car of Eduard Alekseev, the leader of the Borovichi community, had swastikas drawn on them. The previous Passover, the roof of the synagogue was set on fire and on Yom Kippur in 1999, the windows of the synagogue were shot out. The community was forced to hire eight security guards to guard the building around the clock. Despite these measures, on May 14, 2000 four windows of the synagogue were broken, and on May 25, 2000 a rock was thrown through a window of the synagogue. On July 24, 2000 someone painted a Star of David with the word "kike" on the door of a Jewish family. Allegedly, a police officer asked the family not to tell anybody about the incident.

Extremist Groups

A local rabbi told UCSJ in July 2001 that the RNU gathers in the city of Novgorod every Sunday to distribute antisemitic and racist leaflets. In addition:

They persecute children, terrifying them, putting a pistol to their head and forcing them out of fear to join their movement. Those who refuse are forced to leave Russia, they say, because they will destroy their whole family. They hold school children in terror (according to parents who have appealed to our Center).

Provocative antisemitic leaflets are distributed around the city, on the walls of apartment buildings and on fences, and in postal boxes all sorts of appeals have appeared, some even calling for pogroms.

This happens in the face of the total indifference of the authorities.

There has not been any public condemnation or counter-action.²¹

In June 2001, a local newspaper also reported that the RNU was distributing leaflets in the city of Novgorod.²²

Antisemitic Media

The newspaper *Oprichnina* is published in Novgorod by the Orthodox Oprichnina Brotherhood (the *oprichnina* was a paramilitary group under Ivan the Terrible). In 2001, the newspaper, which freely uses the word "kike," published an article by a local RNU activist, who characterized his violent neo-Nazi group as a "peaceful" "Russian Orthodox" organization. Very quickly, however, the author showed how "peaceful" he really is:

In addition, the kikes finance the publication of many newspapers, brochures and books that stress the “Jewish question,” which gives them the ability to continue their eternal howling about “the poor, persecuted Jew.”²³

PSKOV OBLAST

Highlights from the Previous Report

In September 2000, a conference of extremist nationalist parties was held at the regional Lenin Library presided over by the head of the antisemitic National Republican Party of Russia—former policeman Yuri Belaev.

On January 31, 2000 a young man entered the Velikie Luki Jewish Cultural Humanitarian Center and announced that a bomb would soon go off in the building. The next morning, somebody tried to break into the center, but the attempt was foiled by the alarm system. The following day, the local FSB requested that the Center pay its debts for the use of the alarm system. An antisemitic article was published in the Velikie Luki KPRF newspaper *Nad Lovatyu* in April 2000. Ironically, although the article was dedicated to the memory of Lenin, a major theme of the article was why the Jews crucified Christ.

In October 2000, RFE/RL reported that: “[X]enophobia against migrants remains strong, as does the fear that the new arrivals might snatch away jobs from the locals.”

Extremist Groups

A local human rights NGO reported that the RNU:

[P]articipates in meetings with the regional UVD [police] about State Duma elections and watches over campaign events for national-patriotic candidates for the post of governor. This is all done in the open.²⁴

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 Pskov.²⁵

A court in Pskov handed down suspended sentences in a trial of four members of the vociferously antisemitic neo-Pagan group “The Union of Veneds” in January 2001. All four faced charges of vandalism, hooliganism and inciting ethnic and religious hatred. G. N. Pavlov, the leader of the local branch of the Veneds, was also charged with involving under-aged persons in a crime. Mr. Pavlov was thus sentenced to 5 ½ years in prison (suspended), another Vened got three years and two months, while the other two defendants each received a sentence of one year, eight months. In addition, a fine of 9,679 rubles was ordered collected from all four. It certainly didn’t help the defense that the young geniuses videotaped their actions.

The charges against the four extremists stemmed from the following crimes, all allegedly committed in late May 2000:

1. The vandalism of a Baptist church on Kuznetskaya Street, which the Veneds painted with a Star of David and the slogans “Death to the kike-Christians” (the Veneds believe that Christianity is a Jewish plot aimed at destroying Russia) and “Kill a sectarian.”

2. The vandalism of the building of the Free Institute, run by a Jewish member of the Yabloko Party named Shlosberg. The criminals painted the slogans “Death to the kikes” and “Kill Shlosberg” on the front façade of the building.

3. The vandalism of the Emmanuel Evangelical Christian church on Pervomayskaya Street. The Veneds threw rocks and eggs at the church and spray-painted the words “Death to Satan” on the walls.

The court also sent a request to the regional Department of Justice asking that the registration of the Union of Veneds in Pskov be annulled.²⁶ The Union of Veneds are a marginal group even among Russian neo-Nazis because of their outspoken hatred of Christianity, and therefore have no hope of positive relations with local authorities, most of whom regularly display their public adherence to the Russian Orthodox Church. The court’s request to ban the organization resulted in a June 2001 decision by the regional court to disband the Union of Veneds.²⁷ However, the trial and the subsequent ban didn’t deter the hate group from holding regular demonstrations, often in collaboration with the local RNU and National Bolsheviks.

Such demonstrations took place in December 2000,²⁸ March 2001,²⁹ and twice in September 2001.³⁰ One of these September 2001 demonstration involved several extremist organizations, who rallied in front of the regional administration building in Pskov. Participants included the RNU, the National Bolshevik Party, the Union of Veneds, the Russian Communist Workers Party (an antisemitic leftist splinter group), and a little known group called the Party of Freedom. The purpose of the rally was to call on the regional legislature to pass a law mandating that the passports of all residents of Pskov Oblast contain an indication of the bearer’s ethnicity. In the Soviet period, all citizens had such an indication in their passports and this made it easier to discriminate against Jews. Since the fall of the Soviet Union, Russian passports omit any reference to ethnicity. The extremist demonstrators held signs with openly antisemitic and chauvinistic slogans. Using the word *rosyane* (“Russians” as in citizens of Russia of all ethnic groups, not as in ethnic Russian or “*russky*”) in a derogatory fashion, one sign read “Dear *rosyane*—go live in Birobidzhan [the Jewish Autonomous Oblast].”³¹

On June 12, 2001 at least 43 tombstones in the Velikie Luki Jewish cemetery were vandalized. Two days before, the windows of the Jewish community center were smashed and Jews’ mailboxes were stuffed with antisemitic leaflets quoting Nazi leaders calling for the annihilation of Jews.³² Responding to these incidents, the Moscow office of the ADL reported that:

At the same time in Velikie Luki, groups of activists of Russian National Unity, known for their extreme chauvinistic views, are active, along with the extremist leftist nationalistic National Bolshevik Party and several other small but active gangs. RNU activists appear on the streets of the city in uniform, showing off a symbol similar to the Nazi symbol, and freely distribute their literature in several districts of the city.³³

Other Antisemitic Incidents

In a 2000 interview, the rector of the Pskov Pedagogical Institute—Valery Leshchikov—theorized that Jews actually collaborated with Hitler to cause the Holocaust. According to Rector Leshchikov, the Zionists faced too difficult a task in resettling six million Jews in Palestine, so they conspired with Hitler to kill the old and the weak among them, leaving a more manageable number of only the young and the strong to resettle in Palestine and build a Jewish state. Speaking about his bizarre theory in 2000, Rector Leshchikov is quoted in a local newspaper as saying:

[T]he Zionists took the confirmation of the German Nazis' power not as a national catastrophe, but as a unique historical opportunity to realize their plans. That is, here was the secret cooperation with Hitler."³⁴

SAINT PETERSBURG

Estimated Jewish Population: 100,000.³⁵

Highlights from the Previous Report

One thousand people took part in a joint rally by the Russian Communist Workers Party, the Union of Officers, the National Bolshevik Party and the RNU, all of which are explicitly antisemitic, in September 1999.

The 1999 State Duma elections triggered antisemitic activity. Nikolai Bondarik, a neo-Nazi leader and convicted murderer, ran for a State Duma seat on the platform of struggle against "God's enemies" the "Jewish-Caucasian mafia." On December 20, 1999 Nikolai Kuznetsov, a losing candidate from the LDPR, stormed into the office of the Yabloko candidate who defeated him, trashed the office while screaming antisemitic threats, and assaulted a campaign aide, who as a result had to be hospitalized. Antisemites participated in the May Day 2000 demonstrations in Petersburg, blaming Jews for the country's problems. In October 2000, Yuri Savelev, the rector of Baltic State University who was #3 on the electoral list of the blatantly antisemitic Movement to Support the Army, won a State Duma by-election to fill a seat once held by the murdered State Duma deputy Galina Starovoitova. The election was invalidated because of low turnout.

A newspaper reported that members of the National Bolshevik Party were attacking people from the Caucasus in the Saint Petersburg area, in one case stabbing to death an Armenian. A poll by the All-Russian Center of the Study of Public Opinion found that between 70-80% of Petersburg residents believed that the fewer people from the Caucasus there are in the city, the calmer it is. In November 1999, participants in a meeting of Jehovah's Witnesses were poisoned by a nerve gas attack which sent several to the hospital.

Extremist Groups

According to Aleksandr Tarasov, an expert on skinheads in Russia, there are around 3,000 skinheads in Petersburg.³⁶

In January 2001, the Latvian consulate complained that police were not protecting the building from vandalism by extremist groups after the consulate's windows were smashed on January 23. According to an article in the *St. Petersburg Times*, in the previous year, the consulate suffered from six "hostile acts, including angry pickets, telephone threats, and even a Molotov cocktail attack last July." An RNU member a year previously had vandalized the building with paint and eggs, but after confessing to the crime and spending just three days in jail, he was released under amnesty. A police source told the *St. Petersburg Times* that an RNU member was suspected in the latest attack as well, but that police had not yet arrested him.³⁷

In March 2001, a local newspaper reported on skinhead attacks against Africans in Saint Petersburg,

of which there are 3,000, most of whom are students. A typical attack was the assault on Andre Temgu—a student from Cameroon. As in most cases, police refused to see the skinhead assault on Mr. Temgu as a racist crime. The author of the article quotes a local skinhead explaining that he is defending Russia against: “Jews, people from the Caucasus, Asians and Negroes... They need to be beaten up, killed, cut up.” A Rwandan student is quoted saying that: “Many of my countrymen have fallen victim to the skinheads. Some, after being beaten, have ended up in the hospital, two of them even died.”

The author of the article scathingly criticizes the local authorities for their inaction in the face of skinhead violence, reminding his readers that as far back as 1995, skinheads who cut off the ear of a person from the Caucasus were convicted by a court, but then soon afterwards released from prison. Nowadays, skinheads continue to operate with a large degree of impunity:

Very often, the “pranks” of the skinheads end up unpunished. If the case actually gets to court, then the racist motivation for the crime of the skinheads is almost always set outside the realm of the investigation, and a lighter charge—of hooliganism—figures instead in the criminal case. Of course, one could think that this is because of flaws in the law: to prove racist motives is not easy. One could also conclude that this is the result of ignorance of the investigators and the judges who know nothing about skinheads. But one could also suggest that this is the manifestation of definite sympathy with the racists on the part of law enforcement agencies. Skinheads have good reason to assert that many people think like they do in the police and in the army.³⁸

In April 2001, a local newspaper reported that skinheads had attacked a group of demonstrators protesting the government’s pressure on NTV, which was then the only national television station not under government control. The attack was supposedly provoked by NTV’s “anti-Russian” positions.³⁹

That same month, several dozen members of the Russian Communist Workers Party (RKPR) held an antisemitic demonstration at Petersburg’s Finland Station. One local RKPR leader called President Putin “the main hireling of the Zionists in our country,” while other speakers blasted “bourgeois candidates” running for office in local elections. According to one speaker, the fact that such candidates were allowed to run is: “Not the fault of the Zionists, but of our own heads.”⁴⁰

Incredibly, in May 2001 Veniamin Petukhov—the top police officer in Saint Petersburg—publicly asserted that no crimes motivated by nationalist sentiment have been committed in the city.⁴¹ In June, his first deputy—Aleksandr Serov—reported that “the ethnic situation and the inter-confessional and political situation remain stable” and “crimes committed against citizens, including foreigners, are of a general criminal character. In the course of reviewing materials [of the investigation] it has not been established that the motives for these illegal actions were based on ethnic, racial or religious hatred.” Nevertheless, the police are monitoring the activities of skinheads in the city and increasing security around the dormitories of foreign students, according to Mr. Serov, a clear contradiction of his and his boss’s claims that all is well.⁴²

The same month, the local newspaper *Chas pik* profiled the case of a Rwandan pediatrician named Theodor Ndakayno who was beaten and stabbed by a group of youths who had earlier demanded that he “run back to your Africa!” Police at first refused to even admit that the attack had been reported to them, despite the fact that the victim’s wife had filed a full report shortly afterwards. Only when reporters started looking into the case was one of the attackers detained. In the same issue, *Chas pik* appealed to its readers to report racist and antisemitic graffiti in their neighborhoods to the newspaper, which would then send the information to the police.⁴³

An August 2001 article in *Moskovsky komsomolets* described how neo-Nazis in the Petersburg suburb of Tsarskoe Selo work with the Russian Orthodox Church to defend a cemetery against local Satanists, who have desecrated graves and held bizarre ceremonies there. After the latest outrage against the Kazan cemetery, the author of the article traveled to Tsarskoe Selo to interview local inhabitants. One person is quoted as saying that swastika wearing neo-Nazis from “Russian Rebirth” (a splinter organization that once belonged to Russian National Unity) are hunting cemetery vandals, in some cases using dogs, and promising to “break the skulls” of anybody they catch.

A Russian Orthodox priest from the local Fyodorovsky Church is quoted as saying about the former RNU members:

They pray. Now they are not fascists, but Russian Orthodox monarchists—“The Union of Russian National Rebirth.” A Russian order for Russia! They got into a fight with Barkashov [the founder of the RNU] and then he called them traitors. In our city they are a force. They maintain order. They have restored a memorial to heroes of the First World War.⁴⁴

In September 2001, around 150 skinheads attacked a theater in which a rap concert was being held (skinheads often attack fans of rap music out of hatred for black people and white fans of “black music”). Police managed to set up a cordon in front of the theater, but almost lost control of the situation when skinheads attacked them with bottles and bricks, injuring several policemen. After reinforcements arrived, the skinheads fled. Police were only able to arrest a few of them.⁴⁵ That same month, a local paper printed an article criticizing the local authorities for registering in 2000 an extremist organization called “Solntsevorot” [what many Russian neo-Nazis call the swastika] whose official charter begins with the words: “Glory to the Slavic Race! Glory to the Race—death to the freaks!”⁴⁶

A series of skinhead attacks against foreign students in Saint Petersburg eventually prompted a violent reaction. In late September 2001, skinheads beat two Chinese students studying at the Technical University. Two Zambian students were severely beaten on October 4 and another student from the Ivory Coast crawled back to his dorm on October 6 with a fractured skull. All four victims lived in the same dorm. This last incident so enraged residents of the dorm that around 50 of them disassembled metal legs from their beds and went out onto the streets to get revenge on the skinheads. They caught up with them at a metro station, but both sides were almost immediately arrested by police. While the skinheads were released quickly, the Africans were detained for several hours. Enraged by their treatment by the police, the students held a meeting at their dorm and decided to form self-defense units and boycott their classes until they are guaranteed protection from rampaging neo-Nazis. “Those fascists insult us every day,” one student from Cameroon told a reporter. “They yell: ‘Niggers, black-asses, monkeys, get out of here’ and throw bottles and stones at us. We have the feeling that they follow us around. And the second somebody leaves the dormitory by himself, they attack. Neither the administration of the institute or the police take any measures. We have asked for help many times, but with no results.”⁴⁷

In November, prominent local human rights activist Boris Pustyntsev warned that if the Saint Petersburg authorities don’t take measures against neo-Nazis, “we can only expect pogroms like those that happened a few days ago in Moscow [when 300 skinheads attacked a market place, killing three].”⁴⁸ A local newspaper echoed this warning, arguing that skinheads feel “the unspoken moral support of the public” in their attacks on people from the Caucasus, who are disliked by many Russians. The author of the article added that a local skinhead newspaper called *Slavyansky vestnik* is officially

registered in the city.⁴⁹

In December, a local paper reported on the trial of a leader of the local skinhead gang called “Totenkopf” (“Death Head” in German, a reference to the eponymous SS division) had begun in Petersburg. The gang formed five to seven years ago as fans of a rock group with the same name. It is considered the most radical skinhead gang in the city and has around 150 members. The leader on trial, whose name was withheld by the authorities, had previously served two years in prison for attacking citizens of Sri Lanka. He is currently accused of stabbing another skinhead and murdering with a knife in the back a total stranger at a rock concert in front of numerous witnesses.

The article concludes by noting the biggest skinhead gang in the city—“Russian Fist”—has over 150 members and that while the common perception of skinheads in Russia is that they are unsophisticated people, the high quality of their publications’ graphics and layouts show that they have been able to do a good job of raising money. In addition, the article reports that instructors from Western neo-fascist groups are working with Russian skinheads.⁵⁰

That same month, supporters of the liberal “Yabloko” party held a demonstration in Saint Petersburg protesting the activities of hate groups. They chanted slogans like “No to fascism!” and “People, be vigilant!” and demanded that police crack down on hate groups like the RNU.⁵¹

Antisemitic Incidents

In late 2000, a conflict erupted within the History Department of Saint Petersburg University between the openly antisemitic department head and students and professors who feared for the reputation of their school, one of Russia’s elite institutions of higher learning. Department head Igor Froyanov is the author of several antisemitic and anti-Western works which “expose” the secret conspiracies of Jews and the West to destroy Russia. The word “kike” was reportedly widely used in the lectures of Vladimir Vorobyov, the deputy head of the department, who has also allegedly compared other ethnic minorities to “parasites” who belong in the zoo. Professors who protested Professor Froyanov’s spreading of antisemitic ideas have been fired. In the worst Soviet tradition, one professor was even denounced by a group of students, who wrote in an open letter that he “is trying to mask his adherence to the new world order established by the USA.”⁵²

A special meeting of the university’s Academic Council voted to relieve Professor Froyanov of his post as head of the department on April 23, 2001. While many students were relieved to see Professor Froyanov forced to step down, several dozen others protested. The antisemitic press (the national papers *Sovetskaya Rossiya*, *Zavtra*, and *Nash sovremennik* and the locally published *Novy Peterburg*) campaigned on his behalf and he even received a letter of support from the speaker of the State Duma, Gennady Seleznyov, who called Professor Froyanov “the greatest historian of Russia.”

While the support of the antisemitic press was hardly surprising, it was particularly disturbing that *Parlamenskaya gazeta*—the official newspaper of the Russian State Duma—published an article in August 2001 that passionately defended Professor Froyanov. Claiming that Professor Froyanov is the victim of “a massive campaign” by the liberal press, journalist Aleksandr Filimonov paints a touching picture of a humble “fighter for justice” who is so “disinterested in his personal interests” that he chooses not to fight for himself.

The article revealed that 40 deputies of the State Duma had written to the Minister of Education on behalf of Professor Froyanov. In addition, several professors from Belgorod and one deputy from the Belgorod regional legislature (S. Bulavin) wrote an open letter to President Putin published in the July 31, 2001 issue of *Zavtra* that called for the president to defend the “Russian patriot” Igor Froyanov.

The author of the *Parlamenskaya gazeta* article brazenly admitted that Professor Froyanov has been accused of the “deadly sins... of antisemitism and xenophobia... in a series of obviously made to order articles” and that his book on the Russian Revolution “investigates the little known history of Jewish money” that supported the Revolution.⁵³

In September 2001, Professor Vladimir Vorobyov (Froyanov’s deputy, mentioned above) lost a lawsuit against the newspaper *Obshchaya gazeta* which he had accused of defamation. Professor Vorobyov sued over the way the paper covered the Froyanov scandal. The article in question accused Mr. Vorobyov of mistreating students, especially those who are non-Russians.

In its defense, the newspaper called six witnesses from the department who testified that Professor Vorobyov often used “repressive measures” against students he didn’t like, that he often expressed antisemitic and racist views in class, used words like “kike” and “puny alien” (*inorodets*) freely, sometimes came to class drunk, slammed the door on the arm of a female student, made a point of emphasizing the non-Russian last names of some of his students, and fiercely mocked one non-Russian female student until she burst into tears. Witnesses also testified that the department published an antisemitic newspaper and thus damaged the reputation of Russia’s oldest university.⁵⁴

Professor Froyanov later participated in a December 9, 2001 conference in Saint Petersburg entitled “Globalism in Russia.” Conference participants denounced the system of “global fascism” supposedly being constructed by the US, the government of which they even blamed for staging the September 11 terrorist attacks as a means of establishing world hegemony. Professor Froyanov raved about the conspiracies of Masons (a code word for Jews), while other professors denounced “the rising influence of Zionists in St. Petersburg” and the decision of a naval institute in the city to recognize Hanukkah as a day off for some of its students. Communist leader Gennady Zyuganov sent a statement to be read at the conference denouncing the US.⁵⁵

In September 2001, a memorial plaque commemorating efforts by the Jewish community in 1870 to train Jews in a variety of trades was vandalized when an unidentified person wrote on it “Kikes, get out of Russia!”⁵⁶

On October 14, 2001 voters in the city’s 209th electoral district once again elected Yuri Savelev—rector of the Baltic State Technical University and a top candidate in the explicitly antisemitic Movement to Support the Army—to a seat in the State Duma in a special election. However, as in the previous year, Mr. Savelev’s win was nullified by low voter turnout.⁵⁷

Antisemitic Media

Saint Petersburg is home to a large number of locally produced antisemitic publications.

A magazine entitled *Admiralteystvo* ran an antisemitic article in March by Oleg Karataev—dean of

the Saint Petersburg Water Transport University—that blamed Jews for “genocide” against Russians and, along with other minority groups, impeding the development of Russia as a state. The issue contained an introductory article by Presidential Plenipotentiary for the North-West Region Viktor Cherkesov, whose aides later accused Mr. Karataev of setting Mr. Cherkesov up to make it appear that he supports antisemitic and racist views.⁵⁸

An October 2001 issue of the local newspaper *Nashe otechestvo* contained typically illegal statements such as calling Manhattan “the richest kike region of New York” and referring to the Russian media as “the kike press of Russia” while citing the “Protocols of the Elders of Zion.” That same month, the paper celebrated the accidental shooting down of an Israeli passenger jet over the Black Sea by asserting that the “avenging sword of the Lord” had struck down the Jews on that plane for the sins of their people.⁵⁹

Also in October, the trial of reputed mafia killer Yuri Shutov began. Mr. Shutov, who allegedly has ties to the Saint Petersburg administration, publishes the antisemitic local newspaper *Novy Peterburg*.⁶⁰ The December 13, 2001 issue of this newspaper openly called for violence against Jews (“Citizens of Russia! Let us wipe the kike filth from the Russian land!”).⁶¹ In June 2001, a newspaper reported that the Big Jury of the Union of Journalists had voted to urge the Ministry of the Press to shut down the paper because of an article that reported on Jews who supposedly fought on the side of Nazi Germany.⁶²

An article in issue #3, 2001 of *Rodnye prostory*—a local newspaper printed by the neo-pagan antisemitic organization the Union of Veneds—celebrated the destruction of the Temple by the Romans, noting that all that is left of the Temple is “a place for the universal ‘wailing’ of the kikes.”⁶³

Novaya sistema, yet another locally produced antisemitic rag, published in its issue #21 of 2001 an article entitled “The Jews, Having Seized Power, Have Left Russia at the Level of 1860 in Agricultural Production” which accused Jews of deliberately destroying Russian agriculture.⁶⁴

Issue #10 from 2001 of the locally produced Russian Orthodox fundamentalist newspaper *Rus pravoslavnaya* contained an article about “the Jewish-Masonic world conspiracy which is waging a merciless war in our motherland against Christianity, enlightenment and culture.”⁶⁵

Another local paper called *Nashe obozrenie* openly supported skinhead violence against “the kike occupation government” in an article in 2001, which ended with the numbers “88” (international skinhead code for “Heil Hitler”).⁶⁶ It is published by the infamous neo-fascist Yuri Belaev. In October, a member of the local legislature sent an appeal to the city prosecutor’s office requesting criminal charges against Mr. Belaev for inciting ethnic hatred. However, the prosecutor’s office responded that it could not bring charges because there was supposedly no proof that Mr. Belaev intended to incite hatred. This despite the fact that Article 282 of the Criminal Code clearly does not require that intent be established! In reporting on this, the national newspaper *Obshchaya gazeta* speculated that: “Either the prosecutors don’t know the Criminal Code, or in their souls they sympathize with Belaev.”⁶⁷

In July 2001, the local newspaper *My-russkie* began an article with the words (supposedly written from the perspective of an evil Jew) “Shalom, Russian scum! I am tired of observing your stupid-

ity... [The USSR] was ruled by our Zionist ideology—Marxism. The Communist Party was and will be our lackey...”⁶⁸

In an article entitled “Patriot Dreams” printed by the local newspaper *Za russkoe delo*, the author made liberal use of the word “kike” to refer to the KGB and émigrés from Russia.⁶⁹

Xenophobia

On May 26, 2001 at a demonstration by the RKPR, a local leader claimed that the April 21 attack on Caucasian market traders by skinheads in Moscow’s Yasenevo market (see the Moscow chapter) was caused not by ethnic hatred, but by the fact that the traders were constantly cheating people.⁷⁰

Religious Intolerance

In June 2001, an anti-Jehovah’s Witnesses demonstration took place to protest a meeting by the Witnesses in a local stadium.⁷¹ The local diocese of the Russian Orthodox Church signed an open letter with “anti-cult” groups that same month to protest the activities of Jehovah’s Witnesses, who were labeled in the document “a destructive cult which widely uses in its practices disinformation.” The youth division of the local branch of the extremist Liberal Democratic Party of Russia also signed the letter.⁷²

On October 5, four unidentified men, two of whom were wearing police uniforms, burst into a Hare Krishna prayer service and started beating the congregants. The attackers claimed they were searching for illegal drugs and threatened to “sick Cossacks” on the Hare Krishnas if they didn’t cooperate.⁷³

REPUBLIC OF KARELIA

Estimated Jewish Population: 800 in Petrozavodsk.⁷⁴

Highlights from the Previous Report

Although they registered the RNU’s youth wing, the local authorities later took some actions against the group. The head of the local RNU was denied registration for the December 1999 parliamentary elections on the basis of falsified voter signatures. In August 2000, a court suspended the RNU’s activity for three months. In December 1999, a representative of the Bay Area Council for Jewish Rescue and Relief (BACJRR), a UCSJ member council, reported from Petrozavodsk that RNU posters had appeared around town and that some Jews had received death threats. BACJRR and its St. Petersburg affiliate, the Harold Light Center, arranged a meeting with the Republican Minister of Internal Affairs to express the community’s concerns. In June 2000, the Petrozavodsk Jewish community reported to BACJRR that another “wave” of RNU posters had appeared around town, this time in much greater quantity and in expensive, high quality print.

In September 2000, a local newspaper reported that over the preceding two years there had been at least two mass assaults on traders from the Caucasus by unidentified young men.

Extremist Groups

The Republic of Karelia's Supreme Court ruled on January 25, 2001 to ban the activities of the RNU. The court was responding to a petition from the republic's Justice Ministry.⁷⁵

In June 2001, the head doctor of the republic's Center for the Monitoring of Sanitation and Diseases (Sanepidnadzor), Anatoly Kovalenko, urged authorities in the Kondopozhsky District to shut down a neo-Nazi youth camp, arguing that he fears for the mental health of youths attending the camp. The camp is administered by "Russkie vityazi" ("Russian Knights")—the local youth wing of the RNU.⁷⁶ Although not mentioned in the article, in 1999 "Russkie vityazi" was registered by the republic's Department of Justice and soon afterwards opened the camp. That year, it was reported by *Uchitelskaya gazeta* ("Teachers' Newspaper") that 78 local youths graduated the camp, and that several hundred more were interested in joining. The RNU runs similar summer camps throughout the country to train young people in combat skills and the movement's hateful ideology. UCSJ has not received any information about whether this camp was shut down or not.

Antisemitic Incidents

In November 2001, the entrance to a Jewish cemetery in Petrozavodsk was destroyed by vandals.⁷⁷

Religious Intolerance

In February 2001, a national newspaper reported that plans to build a mosque in the Republic of Karelia to serve the 20,000 Muslims who live there were blocked by anti-Muslim sentiment among some local citizens and officials in the capital city of Petrozavodsk. Reportedly, at a public meeting in the October District attended by around 200 people, members of the audience called for "Russia for Russians" and for the Muslims to "Go to their Chechnya." It was there that the imam of the local community announced that the plans to build a mosque would be shelved, at which point many in the audience applauded.

The newspaper quoted Anatoly Postoev, the chairman of the October District's Pensioners and Veterans Club, accusing Dmitry Sheremet, a deputy on the Petrozavodsk City Council, of collaborating with activists from the RNU, a month after the group was banned:

Sheremet has contacts with the RNU, that is precisely known. Look at their flyers that are stuck on every wall! People are being called to a meeting, to demonstrate against the mosque, and it is helpfully whispered to them, 'there they are—your enemies.' This action was planned somewhere high up, and the deputy [Sheremet] is only its executor.

The newspaper quoted Deputy Sheremet admitting that he had met with Russia's most notorious hate group, whose members wanted to help against the Muslims, but that he "no longer wanted to meet with them." He later met with the local Muslim community and apologized to them.

Other officials had mixed reactions to the planned mosque construction. Both the local official in charge of religious affairs and the local FSB told the newspaper that the Muslims present no threat. However, after a broadcast on local television about Imam Visam Ali Bardliv and a series of articles in local newspapers warning of Islamic fundamentalists threatening Karelia, a series of letters were sent to the mayor of Petrozavodsk protesting his decision to allow the construction of the mosque.

The Minister of Internal Affairs of the Republic of Karelia, Igor Yunash, was reportedly among the letter writers. A member of the republic's parliament (identified in the article only as Lavrentev), the founder of an organization called "Parus," was quoted in the article as saying about the construction of the mosque: "This is dangerous for the whole country. Muslims participate in every current war, their expansion is obvious."⁷⁸

Later in February 2001, the mayor of Petrozavodsk—Andrey Demin—announced that he would not give his consent to the mosque construction without a prior survey of public opinion on this matter. The mayor acknowledges that Muslims have the right to perform their religious rituals, but argued that since "Petrozavodsk is not a Muslim city," a mosque should not be located in its center. At the present time the only mosque in Karelia is located in the city of Kostomuksh.⁷⁹

REPUBLIC OF KOMI

Highlights from the Previous Report

A branch of the antisemitic group Pamyat was allegedly supported by the administration of the town of Shchelyayur. Local authorities reportedly asserted that Pamyat does positive work with local youth by keeping them away from drugs and alcohol.

The Minister of Culture of the Republic of Komi, A. Beznosikov, was fired after several letters from leading citizens of the republic criticized a public antisemitic statement he made. Reportedly responding to pressure from the local Russian Orthodox bishop, in June 1999 police halted a prayer rally in a stadium organized by the Christian Church of the Full Gospel.

Antisemitic Incidents

In December 2001, a local newspaper reported that a criminal investigation of incitement of ethnic hatred was opened by the republic's Prosecutor's Office after antisemitic election leaflets were distributed in Inta.⁸⁰

VOLOGDA OBLAST

Highlights from the Previous Report

In June 2000, a newspaper reported that the antisemitic organization the Russian All-People's Union had set up a small branch in Vologda, made up entirely of youths who share a hatred of Jews, blacks and people from the Caucasus.

In March 2000, a local newspaper reported that during a banquet, Vologda Governor Vyacheslav Pozgalev, expressing his disapproval of a report on the ORT television station, emphasized the Jewish origins of the then owners of ORT.

In its May 2000 issue, the local antisemitic paper *Slavyanin* ran an article accusing the democratic party Yabloko of advocating the mass extermination of elderly Russians in gas chambers and attacked "Zionized branches of the government." Mikhail Surov, the head of the Vologda People's

Movement, and a member of the regional legislature, is reportedly known as a “local Zhirinovsky” for his nationalistic, anti-Caucasian views.

Antisemitic Media

In April 2001, the local newspaper *Zerkalo* published an article blaming “Masons” (a codeword for Jews), “the world conspiracy against Russia,” and “the hidden Trotskyites and their new followers” for the collapse of the Soviet Union.⁸¹

Religious Intolerance

In May 2001, Keston News Service reported that despite four court verdicts in favor of the local Muslim community, local authorities were still trying to demolish the city’s only mosque, built in 1998. A local Muslim leader complained to Keston about endless bureaucratic harassment ever since the mosque was built.⁸²

FOOTNOTES FOR NORTH-WESTERN FEDERAL DISTRICT

- ¹ *Gorodskaya gazeta "Arkhangelsk,"* July 14, 2001.
- ² "Korrespondensky Chas," Radio Free Europe, December 8, 2001.
- ³ FEOR. <http://www.fjc.ru/russiafr.htm>; *Kaliningradskaya pravda*, May 15, 2001.
- ⁴ *Kaliningradskaya pravda*, October 25, 2000.
- ⁵ *Kaskad*, September 26, 2000.
- ⁶ *Komsomolskaya pravda v Kaliningrade*, August 30, 2001.
- ⁷ *Kaliningradskaya pravda*, September 1, 2001.
- ⁸ *Kaliningradskaya pravda*, April 21, 2001.
- ⁹ *Kaliningradskaya pravda*, March 20, 2001.
- ¹⁰ *Kaliningradskaya pravda*, August 2, 2001.
- ¹¹ *London Jewish Chronicle*, December 14, 2001.
- ¹² Baltic News Service—Kaliningrad, December 19, 2001.
- ¹³ *Novye kolesa*, April 26, 2001.
- ¹⁴ *Novye kolesa*, March 28, 2001.
- ¹⁵ *Kommersant*, July 28, 2001.
- ¹⁶ *Strana Kaliningrad*, August 19, 2001.
- ¹⁷ Rosbalt news agency, December 19, 2001.
- ¹⁸ *Evyaty Kolovrat*, #2, October 2001.
- ¹⁹ *Polyarnaya pravda*, February 15, 2001. Reprinted in the February 21, 2001 issue of *Rossiyskie vesti*.
- ²⁰ *Polyarnaya pravda*, April 5, 2001 and June 7, 2001.
- ²¹ Rabbi Nelli Davydovskaya. A report written for UCSJ in July 2001.
- ²² *Novgorodskie vedomosti*, June 26, 2001.
- ²³ *Oprichnina*, #9, 2001.
- ²⁴ Veche, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 4, 53, 2001.
- ²⁵ *Vek*, February 16, 2001.
- ²⁶ *Novosti Pskova*, January 23, 2001.
- ²⁷ RFE/RL, Newslines, June 21, 2001.
- ²⁸ *Pskovskaya pravda*, December 5, 2000.
- ²⁹ *Pskovskaya pravda*, March 27, 2001.
- ³⁰ *Novaya gazeta*, October 18, 2001.
- ³¹ *Novosti Pskova*, September 4, 2001.
- ³² Press release, Bay Area Council for Jewish Rescue and Renewal (a UCSJ member council), June 16, 2001.
- ³³ Moscow office of the ADL press release.
- ³⁴ *Veche*, May 19, 2000.
- ³⁵ FEOR. <http://www.fjc.ru/russiafr.htm>.
- ³⁶ *Moskovskie Novosti*, July 4-11, 2000.
- ³⁷ *St. Petersburg Times*, January 26, 2001.
- ³⁸ *Novaya gazeta—Sankt-Peterburg*, March 5, 2001.
- ³⁹ *Smena*, April 2, 2001.
- ⁴⁰ Partinform news agency, April 14, 2001.
- ⁴¹ Interfax, May 15, 2001.
- ⁴² *Peterburgsky chas pik*, June 20-26, 2001.
- ⁴³ *Chas pik*, June 20, 2001.
- ⁴⁴ *Moskovsky komsomolets*, August 7, 2001.
- ⁴⁵ *Moskovsky komsomolets v Pitere*, September 19, 2001.
- ⁴⁶ *Chas pik*, September 26, 2001.
- ⁴⁷ *Novaya gazeta—Sankt-Peterburg*, October 11, 2001.
- ⁴⁸ *Kommersant—Sankt Peterburg*, November 1, 2001.
- ⁴⁹ *Versiya v Pitere*, December 3, 2001.
- ⁵⁰ *Smena*, December 4, 2001.
- ⁵¹ Radio Russia, December 13, 2001.
- ⁵² *Itogi*, November 28, 2000.
- ⁵³ *Parlamenskaya gazeta*, August 25, 2001.
- ⁵⁴ *Obshchaya gazeta*, September 13, 2001.