

nationalist groups. The governor's societal chamber has not made any statements either. The local press only describes actions taken by RNU activists.<sup>88</sup>

On November 7, 2001—the anniversary of the Russian Revolution—RNU members tried to disrupt the march of around 400 local communists, but police managed to step in and control the situation.<sup>89</sup>

### **Other 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 Saratov.<sup>90</sup>

In June 2001, a 15 year old girl was allegedly killed by a drunken Cossack security guard whose sexual advances the girl rejected.<sup>91</sup> In October 2001, a news agency reported that Saratov Cossacks help guard the border with Kazakhstan, confiscating drugs and other contraband.<sup>92</sup>

In September 2001, Cossacks and members of the neo-Nazi “Russia Party” held a demonstration in Saratov. The extremists distributed antisemitic literature to passersby along with calls to support the Taliban against “the American aggressor.”<sup>93</sup>

In October 2001, the Mufti of the Spiritual Directorate of Volga Muslims—Mukaddas Bibarsov—said in an interview on Saratov television that the US, which he called “the world gendarme,” was destroying Afghan civilians under the guise of a battle against terrorism. “This is mockery over simple people who are not guilty of anything,” the Mufti claimed.<sup>94</sup>

### *Antisemitic Incidents*

In December 2000, the Moscow office of the ADL condemned the indifference of the Saratov city police, who did not react in any way to a demonstration aimed at disrupting a KEROOR (Congress of Jewish Religious Organizations and Communities of Russia) conference. Antisemites gathered outside the building where the rabbis were meeting on December 18 holding signs reading: “Gusinsky awaits you in the resorts of Spain” and “The Saratov-Magadan train departs at 7:40” [Magadan was the site of the worst GULAG camps; 7:40 is what Russians call the Jewish song “Hava Nagila”].<sup>95</sup>

In November 2001, for the first time in the Saratov region's legal history, a case based on a law prohibiting the incitement of ethnic hatred was brought against two antisemitic activists—Vitaly Sosnin and Aleksandr Kovalyov. The extremists had gathered in a local park on September 25. Police secretly videotaped them and seized antisemitic literature, including “Mein Kampf” and Mr. Sosnin's book “It's Time to Raise Up the Sword.”<sup>96</sup> According to a newspaper article, Mr. Sosnin's book reprints “The Protocols of the Elders of Zion.”<sup>97</sup>

In a November 29, 2001 article about antisemitism in Saratov Oblast, Sergey Pochechuev—press secretary of the Saratov synagogue—is quoted as saying the following:

In Saratov nowadays it has become unsafe. Over the past year, the Jewish cemetery has been attacked five times. On the night of October 8, nine gravestones were destroyed. On the night of the 15<sup>th</sup>, there were over 60. The Kirovsky ROVD are investigating. But the culprits have not once been found. In the spring, a Molotov cocktail shattered on the roof of the synagogue. A fire didn't break out due to good luck—a parishioner saw it in time. We cannot open a Sunday school in the synagogue since we cannot guarantee the total safety of the

children. You can find everything in Saratov book stalls, including “Mein Kampf.” Luckily, those who do the pogroms [against the cemetery] don’t read books. However, their potential leaders can read them.<sup>98</sup>

### *Xenophobia*

In November 2001, a local newspaper asked residents of Saratov about their attitudes towards the Tsaritsyno Market rampage by skinheads in Moscow (see the Moscow chapter). A local policeman was quoted as saying that:

When it comes to people of Caucasian nationality [a racist term used to describe people from the Caucasus] there are nothing but problems. There are some, of course, who live a decent life and work normally. But there are many who steal, rob people, kill, and sell drugs. You see the crime news stories on TV yourself, there isn’t one gang that isn’t half made up of people from the south. Many don’t work, aren’t registered anywhere, and live illegally. And they often behave arrogantly. The fight at the Moscow market, that was an eruption of dissatisfaction, those guys just wanted to show the traders who boss is there. Though I myself am against such methods.<sup>99</sup>

### *Religious Intolerance*

In September 2001, the liberal national newspaper *Novye izvestiya* ran an article criticizing religious discrimination in Saratov Oblast:

[T]he provincial press—either on its own or because of an order—continues to attack those who don’t practice the “state” [religion] Russian Orthodoxy. Here is how they scare their readers:

“In a year, a prayer house for Mormons will be built in Saratov’s Leninsky District. Inside it will be opened a gymnasium, English language courses, a dance club and an Internet café, and a well designed park will appear around it. And all of this will be absolutely free of charge and open to everybody.”

Such false concern about local residents, the worried author adds, greatly upsets local mothers.

In other words, they fear for their children. So much so, that one of those mothers, having heard in defense of the construction that the Mormons will help draw children away from vodka and drugs, screamed in fury: “Drugs would be better than your religion!”

*Novye izvestiya* also quoted Governor Dmitry Ayatskov making a discriminatory statement:

In the wake of the tragedy in the USA [the September 11 terrorist attacks], Governor Ayatskov once again brought up the question of “the rebirth of the Russian Orthodox religion” and the undesirability of peaceful coexistence with “Islamists, Hare Krishnas and other sects.” The governor also noted that only one official in Saratov Oblast is struggling against Islam—the head of the FSB Anatoly Tregub. At the same time, he didn’t explain how exactly the general is fighting against Islam, or the main point, which is that war has been declared, as far as I know, not against Islam, but against terrorists and their supporters.<sup>100</sup>

## **REPUBLIC OF TATARSTAN**

Estimated Jewish Population: 15,000 in Kazan.<sup>101</sup>

### *Highlights from the Previous Report*

Followers of the Islamic fundamentalist groups Hezbollah and Al-Jamaa al Islami were arrested in

Tatarstan. During the December 1999 State Duma elections, Sergey Shashurin won a seat running as a member of the antisemitic party the Russian All-People's Union, winning 21.1% of the vote. In August 2000, a newspaper reported that the offices of prominent local Jewish leader and businessman Oleg Gorlik had been searched by the local KGB. The official reason for the investigation was a suspected connection between Mr. Gorlik's company and the smuggling of contraband. Other possible motives included a political struggle between Mr. Gorlik and other influential figures in the republic, and Mr. Gorlik's connections with media magnate and head of the Russian Jewish Congress Vladimir Gusinsky, who was arrested not long before the search of Mr. Gorlik's offices.

In September 2000, a newspaper reported that the Tatarstan KGB had called for greater restrictions on emigration, noting that many valuable specialists have left for Israel, some of whom have had access to secret information.

In November 2000, Keston News Service reported that Tatarstan had the worst record in Russia in regards to registration of religious organizations. In October 1999, a religious freedom advocacy group reported that four members of the Kazan Pentecostal Church asked for political asylum in the US after their church was "liquidated" (disbanded) in August. In addition, two Methodist churches were denied registration the same month. The city administration of Naberezhnye Chelny blocked the construction of a Russian Orthodox cathedral after protests from Tatar nationalists. In April 2000, the Supreme Court of Tatarstan upheld the "liquidation" of the Church of Christ in Kazan.

### *Extremist Groups*

The official web site of the Republic of Tatarstan contains detailed fact sheets and histories of various political organizations and parties, including extremist groups. The section on the Tatar Party of National Independence "Ittifak" ("Union" in Tatar) has the following to say about the group, which regularly criticizes both the Russian government and President Mintimer Shaymiev of Tatarstan:

In recent years, antisemitic tendencies in party publications have become noticeable. On the one hand, this phenomenon has a place within the context of an appraisal of international affairs in which the USA is associated with the policies of "world Zionism," especially in relation to the Islamic world. On the other hand, this tendency has a lot to do with events within the Republic [of Tatarstan].<sup>102</sup>

The same web site also contains information about two other extremist groups made up mostly, if not exclusively, of Russians—the RNU and Working Tatarstan. According to this information, the Tatarstan RNU is based primarily in Naberezhnye Chelny, where a branch was founded in 1996. It is headed by V. Rudakov—a security guard who claims that his organization has around 100 members. For the most part, the RNU concentrates on fighting against minority Christians and "monitoring" Jews:

[A]ccording to anonymous sources, extensive work is being carried out [by the RNU] to identify people of Jewish nationality among heads of government departments, firms, commercial structures and other institutions. According to these sources, there are representatives from the top levels of many enterprises in the city who are supporters of the RNU.<sup>103</sup>

Working Tatarstan—the local branch of Viktor Anpilov's militantly antisemitic leftist party Working Russia—was registered in the republic in 1997. According to the web site:

Despite the absence in the program documents of Working Russia of any sort of xenophobic slogans, on the

emotional level, this is a constant factor. At meetings and in the press, antisemitic slogans are not uncommon, especially in relation to central television (“Tel-Avivision”) and the political course of the federal government (the slogan “Down with the Judeo-Masonic government!”).<sup>104</sup>

In April 2001, two leaders of the All-Tatar Public Center were arrested in Naberezhnye Chelny. Reportedly, police confiscated literature that incites ethnic and religious hatred (though it was not reported against which groups).<sup>105</sup>

In October 2001, a group of Tatars, joining a larger demonstration in commemoration of Tatar soldiers who died in the 16<sup>th</sup> Century when Ivan the Terrible conquered Kazan, claimed that they were prepared to go to Afghanistan to fight on the side of the Taliban against “that devil country” the US. A Russian television station reported that 100 Tatars had already volunteered to go.<sup>106</sup> Two days earlier, a man identified as a local Muslim cleric was filmed calling for war against the US, which he claimed was ruled by Satan. Rafiz Kashapov—head of the Naberezhnye Chelny All-Tatar Public Center—claimed that 25 local men had already volunteered for what he called “the jihad.”<sup>107</sup> At an October 30, 2001 press conference, Mr. Kashapov upped that number to 70.<sup>108</sup> In November 2001, *Izvestiya* claimed that Russian intelligence agencies regularly detain Tatar volunteers heading to Afghanistan, most recently three men from Zainsk.<sup>109</sup> Also in November, a reporter from Deutschland Radio claimed to have discovered around 70 members of the local branch of the Tatar Public Center who said they would like to join the Taliban,<sup>110</sup> making it likely that while the Russian government may have exaggerated the threat posed by Tatar Islamic fundamentalists as a ploy in its ongoing battle to roll back the republic’s sovereignty, there is some truth to the above-mentioned reports.

#### *Kidnapping of Jews*

In February 2001, the Supreme Court of Tatarstan sentenced two residents of Naberezhnye Chelny to long prison terms for kidnapping and torturing Anatoly Geller, whom they took to Chechnya as a hostage.<sup>111</sup>

#### *Antisemitic Incidents*

On July 13, 2001 a suspicious fire almost totally destroyed the Kazan Jewish school which has around 400 students. While the police ruled out an arson, it may have been more than a coincidence that antisemitic graffiti and swastikas were drawn on the walls of the local synagogue on July 11 and July 17.<sup>112</sup> The reaction of the city authorities to the tragic fire was almost as bad as the fire itself. The mayor’s office reportedly ordered the school closed, despite the fact that the community was in the midst of raising the money needed to restore it, arguing that a Jewish school should not be allowed to operate in a non-Jewish neighborhood.<sup>113</sup> It appeared that the city authorities wanted the property for some other use and were determined to push the Jews out. Fortunately, President Shaymiev intervened in the dispute on the side of the Jewish community.<sup>114</sup>

#### *Religious Intolerance*

In December 2000, a court in Kazan ordered the Ministry of Justice of Tatarstan to reregister a Jehovah’s Witnesses congregation in Nizhnekamsk. The Ministry had denied registration because the local KGB allegedly put pressure on property owners not to rent space to the congregation, thus denying the Jehovah’s Witnesses a legal address to use in its registration documents.<sup>115</sup>

## ENDNOTES FOR VOLGA FEDERAL DISTRICT

- <sup>1</sup> *Vyatsky kray*, March 20, 2001.
- <sup>2</sup> *Vyatsky kray*, May 29, 2001.
- <sup>3</sup> *Vserossiyskaya gazeta russkikh narodnykh prosvetiteley*, #4, 2001.
- <sup>4</sup> Panorama's web site "National Extremism and the State," December 30, 2001. <http://www.panorama.ru:8101/works/patr/govpol>.
- <sup>5</sup> Slavic Legal Center, July 17, 2001.
- <sup>6</sup> *Vyatsky kray*, July 21, 2001.
- <sup>7</sup> *Vyatsky kray*, October 16, 2001.
- <sup>8</sup> UCSJ's regional monitor Lev Tartak, July 2001.
- <sup>9</sup> *Nizhegorodskie gubernskie vedomosti*, October 12, 2000.
- <sup>10</sup> *Delo*, October 13, 2000.
- <sup>11</sup> See UCSJ's 1998-1999 report on Russia's regions.
- <sup>12</sup> *Nizhegorodskie vesti*, April 6, 2001.
- <sup>13</sup> *Komsomolskaya pravda*, September 26, 2001.
- <sup>14</sup> Blagovest-Info news agency, August 3, 2001.
- <sup>15</sup> *Stolitsa S*, September 8, 2001.
- <sup>16</sup> *Vek*, February 16, 2001.
- <sup>17</sup> *Delo*, November 17, 2000.
- <sup>18</sup> *Nizhegorodsky rabochy*, November 14, 2001.
- <sup>19</sup> IMA Press news agency, December 18, 2001.
- <sup>20</sup> Glasnost Caucasus Daily News Service, April 6, 2001.
- <sup>21</sup> *Novoe delo*, December 7-13, 2001.
- <sup>22</sup> *Nashe otechestvo*, #166, 2001.
- <sup>23</sup> UCSJ's Nizhny Novgorod monitor Lev Tartak.
- <sup>24</sup> *Evreysky obozrevatel*, #10/13, September 2001.
- <sup>25</sup> Blagovest-Info News Service, September 10, 2001.
- <sup>26</sup> *Nizhegorodskie novosti*, December 14, 2001.
- <sup>27</sup> *Monitor*, January 22, 2001.
- <sup>28</sup> Nizhegorodskoe Telegrafnoe Aгенstvo, May 28, 2001.
- <sup>29</sup> *Sobornost*, April 26, 2001.
- <sup>30</sup> *Nezavisimaya gazeta*, June 14, 2001.
- <sup>31</sup> Blagovest-Info news agency, June 22, 2001.
- <sup>32</sup> Blagovest-Info news agency, July 23, 2001.
- <sup>33</sup> Blagovest-Info news agency, September 28, 2001.
- <sup>34</sup> Blagovest-Info news agency, September 26, 2001.
- <sup>35</sup> UCSJ's regional monitor and chairman of the Perm Regional Jewish National-Cultural Autonomy Eduard Kiselgof, July 2001.
- <sup>36</sup> UCSJ's regional monitor and chairman of the Perm Regional Jewish National-Cultural Autonomy Eduard Kiselgof, July 2001.
- <sup>37</sup> Vsya-Rossii news agency citing the Perm Oblast newspaper *Zvezda*, May 29, 2001.
- <sup>38</sup> *Novy kompanion*, July 17, 2001.
- <sup>39</sup> *Novy kompanion*, August 7, 2001.
- <sup>40</sup> UCSJ's regional monitor and chairman of the Perm Regional Jewish National-Cultural Autonomy Eduard Kiselgof, September 11, 2001.
- <sup>41</sup> *Permskie novosti*, October 5-12, 2001.
- <sup>42</sup> Perm Regional Human Rights Center, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 3, 494, 2001.
- <sup>43</sup> Vsya Rossiya news agency, citing the Perm newspaper *Zvezda*, August 9, 2001.
- <sup>44</sup> *Mirovozzrenie*, #2, September 2001.
- <sup>45</sup> *Preobrazhenie*, #7, August 2001.
- <sup>46</sup> FEOR's web site: <http://www.fjc.ru/russiafr.htm>.
- <sup>47</sup> Written in July 2001. Because of the authoritarian nature of the regional government, UCSJ's Bashkortostan monitor has asked to remain anonymous.

- <sup>48</sup> The International Standard Public Fund, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 4, 115, 2001. The authors of the NGO's report added that this newspaper "does not publish articles that contain opinions outside of the official view."
- <sup>49</sup> A prominent antisemitic magazine.
- <sup>50</sup> Agence France Presse, October 16, 2001.
- <sup>51</sup> July 26, 2001 letter from Yu. G. Stulnikov, Assistant to the Prosecutor of Ufa to the chairman of the Ufa Jewish community, S. Slivak.
- <sup>52</sup> UCSJ's Bashkortostan monitor, July 2001.
- <sup>53</sup> The International Standard Public Fund, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 4, 114, 2001.
- <sup>54</sup> *Mir religii*, May 29, 2001.
- <sup>55</sup> IMA-press Ufa, September 21, 2001.
- <sup>56</sup> UCSJ's Republic of Chuvashiya monitor Aleksandr Slavinsky, July 2001.
- <sup>57</sup> *Sovetskaya Chuvashiya*, December 14, 2000.
- <sup>58</sup> *Zhitie Respubliki Mari-El*, July 2, 2001.
- <sup>59</sup> *VO!*, May 8, 2001.
- <sup>60</sup> *Mir religii*, July 5, 2001.
- <sup>61</sup> *Vecherny Saransk*, March 7, 2001.
- <sup>62</sup> HIAS.
- <sup>63</sup> GTRK, December 4, 2001.
- <sup>64</sup> *Delo*, January 2, 2001.
- <sup>65</sup> *Nezavisimaya gazeta*, April 6, 2001.
- <sup>66</sup> SKAT television network, March 20, 2001.
- <sup>67</sup> UCSJ's regional monitor and Chief Editor of the Samara Jewish newspaper *Tarbut* Aleksandr Brod, May 23, 2001. Mr. Brod is now UCSJ's Moscow Bureau Chief.
- <sup>68</sup> Aleksandr Brod, UCSJ's Samara monitor, August 8, 2001.
- <sup>69</sup> Tsentr ekstremalnoy zhurnalistiki, September 27, 2001.
- <sup>70</sup> *Kommersant*, October 6, 2001.
- <sup>71</sup> Aleksandr Brod, UCSJ's Samara monitor, August 29, 2001.
- <sup>72</sup> Aleksandr Brod, UCSJ's Samara monitor, September 24, 2001.
- <sup>73</sup> Aleksandr Brod, UCSJ's Samara monitor, October 4, 2001.
- <sup>74</sup> Aleksandr Brod, UCSJ's Samara monitor, October 6, 2001.
- <sup>75</sup> *Samarskie izvestiya*, October 26, 2001.
- <sup>76</sup> Aleksandr Brod, UCSJ's Samara monitor, November 9, 2001.
- <sup>77</sup> Unless otherwise indicated, all information in this section was provided by UCSJ's regional monitor Aleksandr Brod on May 23, 2001.
- <sup>78</sup> *Volzhskaya kommuna*, June 8, 2001.
- <sup>79</sup> *KM-Novosti*, March 20, 2001.
- <sup>80</sup> Aleksandr Brod, UCSJ's Samara monitor, October 18, 2001.
- <sup>81</sup> Samara-Internet information service, May 11, 2001.
- <sup>82</sup> *Samarskoe obozrenie*, July 2, 2001.
- <sup>83</sup> *Trud*, October 27, 2000. This figure is based on information from Chief Rabbi of Russia Beryl Lazar.
- <sup>84</sup> Partinform news agency, November 15, 2000.
- <sup>85</sup> ORT television, June 6, 2001.
- <sup>86</sup> *Novye izvestiya*, October 6, 2001.
- <sup>87</sup> *Saratovsky arbat*, March 14, 2001.
- <sup>88</sup> East-West Institute, Russian Regional Report, Vol. 6, No. 10, March 14, 2001.
- <sup>89</sup> Saratov Biznes Konsalting, November 8, 2001.
- <sup>90</sup> *Vek*, February 16, 2001.
- <sup>91</sup> *Saratovsky arbat*, June 20, 2001.
- <sup>92</sup> Rosbalt news agency, October 29, 2001.
- <sup>93</sup> Saratov Biznes Konsalting, September 25, 2001.
- <sup>94</sup> Telekom-TV, October 9, 2001.
- <sup>95</sup> Moscow office of the ADL, December 20, 2000.
- <sup>96</sup> *Saratovskie vesti*, November 6, 2001.
- <sup>97</sup> *Novye izvestiya*, October 12, 2001.
- <sup>98</sup> *Obshchaya gazeta*, November 29, 2001.

<sup>99</sup> *Saratovskie vesti*, November 3, 2001.

<sup>100</sup> *Novye izvestiya*, September 19, 2001.

<sup>101</sup> RIA Novosti, November 9, 2000. The report cited Chief Rabbi of Russia Beryl Lazar.

<sup>102</sup> <http://www.tatar.ru/ittifak.html>. Date unknown. Downloaded from the Internet on June 8, 2001.

<sup>103</sup> <http://www.tatar.ru/rne.html>. Date unknown. Downloaded from the Internet on June 8, 2001.

<sup>104</sup> <http://www.tatar.ru/trudros.html>. Date unknown. Downloaded from the Internet on June 8, 2001.

<sup>105</sup> Interfax news agency, April 23, 2001.

<sup>106</sup> NTV, October 15, 2001.

<sup>107</sup> NTV, October 12, 2001.

<sup>108</sup> RFE/RL Newsline, October 31, 2001.

<sup>109</sup> *Izvestiya*, November 16, 2001.

<sup>110</sup> RFE/RL Newsline, November 5, 2001.

<sup>111</sup> *Segodnya*, February 14, 2001.

<sup>112</sup> UCSJ's Kazan monitor Vladimir Raskin, July 23, 2001.

<sup>113</sup> JTA, August 5, 2001 citing a statement by NCSJ: Advocates on behalf of Jews in Russia, Ukraine, the Baltic States and Eurasia.

<sup>114</sup> Statement by NCSJ: Advocates on behalf of Jews in Russia, Ukraine, the Baltic States and Eurasia, August 23, 2001.

<sup>115</sup> [www.ntv.ru](http://www.ntv.ru), December 22, 2000.





Nafigullah Ashirov, Chief Mufti of the  
Asian part of Russia

## **URALS FEDERAL DISTRICT**

Chelyabinsk Oblast  
Khanty-Mansy Autonomous Okrug  
Kurgan Oblast  
Orenberg Oblast  
Sverdlovsk Oblast  
Tyumen Oblast  
Republic of Udmurtiya

## URALS FEDERAL DISTRICT

### CHELYABINSK OBLAST

Estimated Jewish Population: 15,000 in city of Chelyabinsk, 2,000 in Magnitogorsk.<sup>1</sup>

#### *Highlights from the Previous Report*

Gennady Rubin, leader of the Chabad-Lubavitch community in Magnitogorsk, was arrested on possibly bogus charges of embezzlement. A meeting of deaf Jehovah's Witnesses was broken up by police and on local television, the governor ordered the region's Human Rights Ombudsman to "liquidate" the "infection" of Jehovah's Witnesses.

#### *Extremist Groups*

A local human rights NGO reports that, in general, law enforcement agencies react well against "incidents of nationalism."<sup>2</sup> A youth-oriented outdoor music festival ("Ilmenka-2001) resulted in some incidents of violence at the hands of skinheads.<sup>3</sup>

In December 2000, a Zlatoust newspaper printed a profile of Vladimir Panarin—head of the Chelyabinsk branch of "Russian Rebirth," a group which splintered from the RNU. Mr. Panarin was running for a seat in the Zlatoust City Council, and was therefore most likely entitled by law to have free electoral advertisement, including on local television, where he made at least one appearance. The profile, probably written by Mr. Panarin himself, describes his leadership position in "Russian Rebirth" and the fact that he heads the "Kosmos" Hockey Club. He uses the profile to describe his views on ethnic issues:

[I]n our "democratic" Russia it is not just hard to be a Russian—it turns out that it's degrading too. It's just not prestigious—it's prestigious to be a Jew, a Georgian or a Chechen, all doors are open to them... But for us, the Russians, the Tatars, the Bashkirs, there is only alcohol, drugs and the fate of digging around in garbage cans.<sup>4</sup>

In May 2001, Boris Korneev, a 35 year old military veteran and neo-Nazi leader, was sentenced to 18 years in prison for murdering his mother and uncle in separate incidents in Chelyabinsk Oblast, a local newspaper reported. The paper described Mr. Korneev as a violent, unstable alcoholic who constantly beat his 11 year old daughter. A veteran of the Soviet army, Mr. Korneev acquired combat experience in various post-Soviet conflicts. While in the army:

[H]e became seriously involved in Nazi ideas and joined one of the famous neo-fascist organizations. Korneev had the status of an official representative of this organization in Chelyabinsk with the right to recruit new members. He had books about "The New Order" and the essence of the swastika, as well as a large collection of Nazi press, in his home, and he was actively involved in distributing this literature. All of this gave the rudderless life of Korneev a concrete meaning. He thought of himself as a hero, a fighter for a bright future, and used this to justify any of his actions and crimes, even the most terrible ones.

After suffocating his elderly uncle during a domestic dispute, Mr. Korneev fled from Chelyabinsk to a nearby settlement, taking his daughter with him. Hearing that his mother was coming to visit, he invited several of his neighbors to help him throw a party for her. After several drinks, he grew angry and threw the neighbors out. When his mother scolded him for his rudeness, Mr. Korneev

stabbed her to death with a kitchen knife. After police discovered the body, they question his daughter, who told them that Mr. Korneev did it. For some reason, the daughter was then allowed to go back home, where Mr. Korneev mutilated her with a pair of scissors for talking to the police (luckily, the wounds were not fatal). He was captured shortly afterwards after putting up “fierce resistance” to the police.<sup>5</sup>

For some reason, the newspaper does not name the organization which Korneev headed in Chelyabinsk. The RNU has an unregistered branch in Chelyabinsk, and in April 1999 a local newspaper reported that group was training local youth in combat skills at a gymnasium.<sup>6</sup> Local branches of the RNU and similar organizations are often led by military veterans.

Shortly after the September 11 terrorist attacks in the US, five National Bolsheviks were arrested in Magnitogorsk for posting leaflets in support of the attacks. One of those arrested was a professor at the Magnitogorsk Pedagogical Institute, while the rest turned out to be his students.<sup>7</sup>

In July 2001, a local newspaper reported that Cossacks hired as security guards for a dacha complex handcuffed a woman to a fence, whipped her and then hung a sign on her reading “I am a thief.” Local Cossacks denied playing any part in the incident, but the paper added that similar actions by the Cossacks have taken place before in Chelyabinsk.<sup>8</sup> A criminal investigation was opened, but the results are unknown.<sup>9</sup> In October 2001, deputies of the Chelyabinsk Oblast Legislature pushed for Cossacks to be financed by the regional and city budgets.<sup>10</sup> That same month, Cossacks were involved in a gun battle between security guards hired by two rival directors of the Katav-Ivanovsky Cement Factory.<sup>11</sup>

#### *Antisemitic Incidents*

Antisemitic leaflets were circulated in the Zarechensky electoral district during an election to the Oblast Legislature. The leaflets referred to a candidate named Berkovich as a Jew and a homosexual. Distributors of the leaflets were arrested and had criminal charges brought against them.<sup>12</sup>

In what may be a case of antisemitism, Gennady Rubin, leader of Magnitogorsk’s Chabad-Lubavitch community, was sentenced on September 20, 2001 to five years and two months imprisonment and confiscation of property on possibly bogus charges of embezzlement. UCSJ protested the fact that Mr. Rubin—who was not charged with a violent offense—was kept in pre-trial detention for over a year in conditions dangerous to his health.

#### *Antisemitic Media*

A newspaper in Zlatoust founded by the city administration published an antisemitic poem in February 2001 by Viktor Prokhorov:

If Zionism is legal  
Then answer me this sirs—  
Why is it that in prison  
There isn’t one kike?  
The television set, you don’t look at it  
Where there’s a swindle, there’s a Jew.<sup>13</sup>

*Religious Persecution*

Chelyabinsk officials, led by the regional Human Rights Ombudsman—Yekaterina Gorina—continued a campaign of severe persecution against Jehovah’s Witnesses. In January 2001, Ms. Gorina announced that the Jehovah’s Witnesses are a dangerous sect that do not have equal rights with other religious confessions. In addition, she asserted, a deaf-mute congregation of Jehovah’s Witnesses does not have the right to hold services on the territory of Chelyabinsk Oblast.<sup>14</sup> More details emerged about the April 16, 2000 police raid on that congregation, which allegedly took place on Ms. Gorina’s insistence. One hundred fifty nine Jehovah’s Witnesses were in attendance at the service which the police broke up, accompanied by Ms. Gorina. She had already tried to get the FSB involved in her battle against the Jehovah’s Witnesses, but to no avail—the police raid took place shortly afterwards. Ms. Gorina is reportedly friends with Aleksandr Dvorkin—the leading “fighter against sects” on behalf of the Russian Orthodox Church—and he has given several lectures in the region, as well as consulted Ms. Gorina on religious issues. The Jehovah’s Witnesses sued Ms. Gorina after the raid, but in January 2001, the Sovetsky District Court of Chelyabinsk rejected their suit.<sup>15</sup>

A June 2001 article in a Chelyabinsk newspaper lumped the Jehovah’s Witnesses and Mormons together with the Unification Church and other genuinely dangerous cults operating in the region. Without offering any details, the paper reported that in March 1999, the police put a stop to the activity of a group of Mormons in a Chelyabinsk school. The author of the article asserted that: “Specialists believe that the goal of the foreign missionaries is to restructure our consciousness so that it is suitable to Western society.”<sup>16</sup> The very next day, another local paper—*Chelyabinsky rabochy*—used a style highly reminiscent of Soviet atheistic propaganda to paint a picture of the Jehovah’s Witnesses as a faith that destroys families. The article even compared the Jehovah’s Witnesses to Stalinist KGB officers, claiming that: “The structure and order of this organization is painfully familiar to people of the older generation who lived in the Stalin era: interrogations, informers, accusations and punishments.”<sup>17</sup>

In August 2001, *Chelyabinsky rabochy* published an interview with Ilya Anosov—Chief Specialist at the Committee on Ethnic, Religious and Public Organizations under the Administration of Chelyabinsk Oblast. The author prefaced the interview by noting that: “Elderly people typically demand that measures be taken to shut down, ban and deport from Chelyabinsk all of these new religious organizations...” Mr. Anosov warned that Western missionaries come to Russia to undermine its sovereignty and make it into a vassal of the West through an insidious form of “cultural expansion”:

At issue is the preservation of ethnic and religious identity—this is the function of state agencies, through balanced and well-grounded state religious policies that reflect the interests of the believers of Russia, not those of the USA or Korea... This is very serious, there is a hidden battle going on for the future of Russia.<sup>18</sup>

In December 2001, *Chelyabinsky rabochy* reported that a conference on religious freedom held that month in Chelyabinsk at the Southern Urals University had been boycotted by the local Russian Orthodox Church diocese because it invited representatives of such “sects” as Jehovah’s Witnesses and Hare Krishnas. Father Dmitry—head of the diocese’ missionary department—also referred to such reformist Orthodox priests as Father Gleb Yakunin and Father Mikhail Men as “odious figures” and criticized the Moscow Helsinki Group for its stand on religious freedom.<sup>19</sup>

## **KHANTY-MANSY AUTONOMOUS OKRUG**

### *Highlights from the Previous Report*

A local newspaper reported in February 2000 that according to a poll of residents of the city of Surgut, 42% of respondents hold nationalistic views.

#### *Extremist Groups*

In October 2001, police in Surgut announced that they prevented violent acts by skinheads. On October 21, police learned that skinheads intended to take some sort of action in one of the city's markets and managed to stop it in time.<sup>20</sup> That same month, a local paper ran an interview with RNU members hanging out in the center of Surgut with their swastika armbands in full view. One even had a swastika tattoo on his neck, though low enough so that he can hide it if necessary. The RNU members said that they had organized themselves in Surgut in May 2001 and that they already have 120-150 members. They claimed not to hate other ethnic groups, but their demands for a "Russian order" appeared to contradict this assertion. They see the US as Russia's main enemy, engaged in a secret war to destroy the country.<sup>21</sup>

#### *Xenophobia*

In December 2000, a national newspaper reported that: "For local authorities, Tajiks have long ago become a headache. Once a month, the city authorities deport them from the city, but within several days [they return]."<sup>22</sup>

#### *Religious Intolerance*

A local human rights NGO reported that:

The Jewish, Baptist and Catholic communities are in an unequal position with Russian Orthodox and Islamic communities. They don't get any financial support from the state, while the Russian Orthodox and Muslims receive state aid in the building of churches and mosques.<sup>23</sup>

## **KURGAN OBLAST**

### *Highlights from the Previous Report*

A local human rights NGO reported that the Russian National Cultural Autonomy of Kurgan Oblast, headed by the ataman of the Kurgan Association of the Siberian Cossack Host, V. G. Popov, presented a report at a meeting of the Consultative Council on Problems of Ethnic Relations under the regional administration which incited ethnic hatred. One of the stated main tasks of this organization is to struggle against world Zionism. The NGO charged that the local authorities do nothing against the RNU.

The same NGO reported widespread discrimination against Muslims, including denial of registration and media reports creating a picture of Muslims as terrorists and criminals. At a meeting of the Public-Consultative Council of the city administration of Shadrinsk, the deacon of the Russian

Orthodox Spaso-Preobrazhensky Cathedral allegedly called for the authorities to act against Protestants, Catholics, and Jehovah's Witnesses.

#### *Extremist Groups*

On May 17, 2001 the chief editor of the *Kurganskije vesti* newspaper disappeared. A national newspaper hinted that the RNU may have been responsible, since the editor had written negative articles about them, but the article added a long list of other potential enemies too, including corrupt officials.<sup>24</sup> A news agency reported in September 2001 that RNU graffiti was appearing more and more frequently in Kurgan.<sup>25</sup> V. L. Kessler, chairman of the Kurgan Jewish community, reported that the local RNU was stirring up trouble with the blessing of the Russian Orthodox Church, and that a priest named Andrey from the village of Diveevo consecrated the organization's flag in September 2001 and blessed the RNU's "army."<sup>26</sup>

### **ORENBURG OBLAST**

#### *Highlights from the Previous Report*

In October 1999, the newspaper *Yuzhny Ural*, which is published by the Orenburg Regional Legislative Assembly and other governmental and non-governmental associations, blamed Zionism for inspiring antisemitism and reminded readers that the UN had once equated it with racism.

#### *Extremist Groups*

In April 2001, a local newspaper profiled the estimated 100 skinheads in Orenburg, informing readers that they take actions to "cleanse" the city of "trash" (black people and Jews). The author of the article described a skinhead attack on his friends which took place within sight of a police vehicle, but police reportedly did nothing.<sup>27</sup> A September 2001 article by the same paper reported that the National Bolsheviks are becoming more active in Orenburg and Orsk.<sup>28</sup>

On September 19, 2001 two youths attacked Rabbi Goel Meyers and two elderly companions at the entrance of the local synagogue. As a result of the attack, the rabbi's glasses were broken and one of his friends was knocked to the ground.<sup>29</sup>

### **SVERDLOVSK OBLAST**

Estimated Jewish Population: 15,000 in Yekaterinburg.<sup>30</sup>

#### *Highlights from the Previous Report*

In January 2000, the local RNU was charged with inciting ethnic hatred by the City Prosecutor of Yekaterinburg. A small number of extremist monarchists, neo-Nazis and Cossacks regularly gathered at the site of the murder of Tsar Nicholas II, who was declared a saint in 2000 by the Russian Orthodox Church. The extremists reportedly handed out literature blaming Jews for the "ritual murder" of Tsar Nicholas and one told a reporter that local Jews plan to capture Christian children,

drink their blood, and eat them. In December 1999, a local workers collective protested the use of antisemitic propaganda against mayoral candidate Semyon Spektor. During gubernatorial elections in 2000, leaflets were passed out that insulted the ethnicity of the two main candidates—Arkady Chernetsky (a Jew) and Eduard Rossel (a German). In October 2000, a newspaper reported that in Pervo-Uralsk, impoverished elderly Jews refused to visit a Jewish soup kitchen, fearing that this would identify them as Jews.

In September 2000, around 30 young people armed with bats attacked a camp of migrant Roma (Gypsy) workers. Two Roma were hospitalized. A criminal case was started, but no arrests were made. In March 2000, the local newspaper *Uralskaya zhizn* was charged with inciting religious hatred by the federal Ministry of the Press for publishing articles attacking minority faiths. A spokesman for the local Russian Orthodox diocese criticized the decision. The local Russian Orthodox newspaper *Pravoslavnaya gazeta* warned that “sects” such as the Mormons and other “wolves in sheep’s clothing” were threatening the region.

### *Extremist Groups*

In June 2001, a local newspaper reported that a successor group to the RNU called “Russian Re-birth” was trying to gain registration in Sverdlovsk Oblast, claiming a membership of 200.<sup>31</sup> It is not known if this group ever achieved registration, but it should be noted that the Yekaterinburg city authorities have over the past two years cracked down on the RNU.

Shortly after the September 11 terrorist attacks in the US, the “Eurasia” movement’s local branch, headed by a deputy of the Yekaterinburg City Duma named Aleksandr Varaksin, charged that the US was trying to build a “new world order” by using the September 11 attacks as an excuse to expand its influence. A local news agency added that the “Eurasia” movement was participating with members of the National Bolshevik Party in demonstrations.<sup>32</sup>

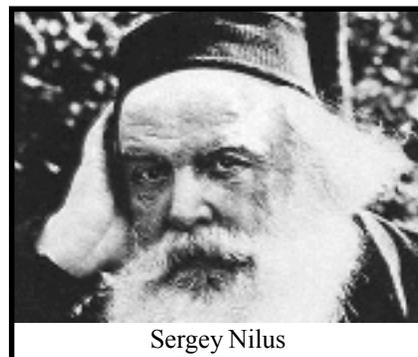
On November 28, 2001 the Yekaterinburg based API news service reported that charges of inciting ethnic and religious hatred were brought by the Prosecutor General’s Office of Sverdlovsk Oblast against two members of the Islamic organization “Nurubadi.” Since 1995, they had distributed Islamic extremist literature in the region containing antisemitic statements. A consultant to the department of the governor for working with religious organizations—Tatyana Tagieva—said that this is the first time such a criminal case has been started in the region.

Contacted by UCSJ on December 6, Dr. Mikhail Oshtrakh—head of the Sverdlovsk Oblast Jewish National-Cultural Autonomy—reported that the case had been suddenly closed. The two men are from Azerbaijan and Uzbekistan respectively, and they had distributed Russian translations of books by the Turkish Islamic fundamentalist movement “Risale-i Nur” published in St. Petersburg in 2000. In March 2001, the Urals District Interregional Department on the Media asked Dr. Oshtrakh to review this literature; his review discovered several extremist statements condemning atheists as well as antisemitic statements within the texts.<sup>33</sup>

### *Antisemitic Publishing*

On July 19, 2001 Dr. Mikhail Oshtrakh, the president of the Jewish National Autonomy of Sverdlovsk Oblast, sent a written appeal to the regional prosecutor’s office demanding that criminal

charges be brought against the local diocese of the Russian Orthodox Church (ROC). Dr. Oshtrakh informed UCSJ that antisemitic articles had been printed in the diocese's newspapers *Pravoslavnyaya gazeta* and *Pravoslavny vestnik* and that the ROC was distributing a book written before the Russian Revolution by Sergey Nilus entitled "It is Near, At the Door" ("Bliz est, pri dverekh"). The book contains the infamous forgery "The Protocols of the Elders of Zion," which Nilus was the first to publish. The "Protocols," which purports to be a record of a secret meeting of powerful Jews planning to control the world, was used by Hitler as a justification for the Holocaust.



Sergey Nilus

According to Dr. Oshtrakh, the book was published in St. Petersburg by the Orthodox Publishing house with the blessing of Archbishop Afanasy of Perm (when contacted by UCSJ in 2001, the late Archbishop Afanasy denied that he had blessed the publication of this book). In Yekaterinburg, it was sold in churches and stores for 102-107 rubles a copy.

Dr. Oshtrakh's action against the ROC's distribution of Nilus' book was widely covered in the regional print and television media. Unfortunately, it has also led to a public attack on him by the leader of the city's Chabad community, whose spokeswoman told the media that while the local Chabad leadership looks upon the publication of Nilus' book "unfavorably," it "is not a reason for religious or political scandals" and "we have long-standing and very friendly relations with the Yekaterinburg [ROC] diocese."<sup>34</sup>

Obviously seeking to exploit this disagreement within the Jewish community, the head of ROC diocese's missionary division, Father Vladimir Zaytsev, publicly advised Dr. Oshtrakh not to try to "score political points for himself." Father Zaytsev then made the ridiculous claim that: "[N]ot even the Western Jewish community... takes this work ["The Protocols"] seriously as presenting a danger, since for these religious people there is no danger of any kind in Nilus' book. Only the politician [sic!] M. Oshtrakh sees this as dangerous. Nor has the Yekaterinburg Jewish community come out with such accusations."<sup>35</sup> However, on August 6, the API news agency quoted leaders of the local Orthodox Jewish community—Larisa Kotelman, the chairwoman of the Jewish Religious Community, and Boris Budnyatsky, the chairman of the Yekaterinburg Jewish Community "Iegudim"—as saying that the distribution by the local ROC diocese of Nilus' book is "totally outrageous." Both are members of the Jewish National-Cultural Autonomy.

Of course, Father Zaytsev's assertion that Jews in the West don't see any harm in "The Protocols" is blatantly preposterous. Mikhail Chlenov, the president of the VAAD, a secular Jewish umbrella group in Russia, was quoted in the Yekaterinburg press expressing the opinion of the world Jewish community about this forgery: "The Protocols of the Elders of Zion' were the reason for many tragedies, including the Holocaust. They were long ago recognized as falsified and insulting to the Jewish people." He then added that he believes that the distribution of the book in Yekaterinburg is a local initiative, since the leadership of the ROC has long ago expressed its negative view towards "The Protocols."<sup>36</sup>

Perhaps in reaction to his meeting with the investigator, on August 1, 2001 the local news agency Region-Inform ran an interview with Dr. Oshtrakh that falsely attributed the following highly provocative and totally fabricated quote to him: "The Russian Orthodox Church is becoming impudent,

it is directly asserting that Jews are enemies of Russian Orthodoxy and helpers of the Devil.”

The fabricated news report gave Archpriest Vladimir Zyazev, an aide to the diocese’s bishop, the opportunity to attack Dr. Oshtrakh for an inflammatory quote he never made. Archpriest Zyazev is quoted in the report as saying that the ROC has never been an enemy of the Jews, but, on the contrary, has always tried to support friendship between the two religions. He then made the following argument to defend the diocese’s distribution of “The Protocols”:

If this book is banned, then all atheistic literature directed against the Church should be taken off the market, as well as other books that distress us, such as, for example, pornography and even the New Testament. For in the Holy Book, Christ himself, who in his earthly incarnation was a Jew, says, addressing himself to the Jews, “Oh, faithless and debauched kin, as long as I am with you, that is how long I will put up with you.” And in other parts of the Bible, the Lord more than once accuses the Jews.<sup>37</sup>

Archpriest Zyazev concludes by asserting that Nilus’ book was published a century ago and that of the millions of Russians who read it, not one of them was inspired by it to hate Jews. However, he claimed, statements like Dr. Oshtrakh’s could incite antagonism towards Jews.

In November 2001, a local newspaper published a vicious attack article against Dr. Oshtrakh entitled “Nobody is Insulting Jews!” which began with the following words:

The president of the Jewish National-Cultural Autonomy Mikhail Oshtrakh wanted to once again attract the attention of journalists to himself, for several months he has accused the Yekaterinburg diocese of inciting ethnic hatred... Mikhail Iosifovich has once again called upon the Church to repent.

[ROC] priests should apologize for the book by Sergey Nilus “It is Near, At the Door” and what was added into this book by the author—“The Protocols of the Elders of Zion”—which allegedly [sic!] insults Jews. The book really was sold in the diocese’s icon stands and Yekaterinburg residents could read antisemitic slogans in its pages.

However, Sverdlovsk Oblast priests assert that “nobody has the right” to say that “The Protocols of the Elders” discriminates against Jews. In addition, the book is not banned. All the accusations against the diocese are inventions of Mr. Oshtrakh.<sup>38</sup>

The Sverdlovsk Oblast Prosecutor’s Office at first refused to bring criminal charges against the diocese, but an investigation under Article 282 was started by the Urals Federal District Prosecutor after receiving an appeal from the Congress of National Unions of Russia (KNOR). In 2002, the case was closed.

In October 2001, a letter sent by the Sverdlovsk Oblast branch of the Congress of National Unions of Russia (KNOR) to the regional prosecutor’s office demanded that charges of inciting ethnic hatred be brought against the editor and publisher of a local antisemitic newspaper.

The newspaper in question is *Russkaya obshchina Yekaterinburga* (“The Russian Community of Yekaterinburg”), whose chief editor is S. F. Pilshchikov. The lead article of the September 2001 issue (“How to Fight Against the Occupation”) is typical of the paper’s content, asserting that: “The driving force of history is the battle between races and nations for living space” and that “Germany, where in the 1920s the Jews had very strong positions, having taken up the weapon of nationalism, freed itself within 10 years of Jews and quickly raised its level of industry, birth rate and the standard of living of the people.” In another article the paper openly called for violence, presumably against

Jews, given the antisemitic content of the paper:

There is a secret war to exterminate the Russian people, so we have to act in a like manner. We have to go to war. In this it is not sufficient to just defend ourselves. The best defense is to attack.

In addition to Dr. Oshtrakh and one other Jewish leader, leaders from the Bashkir, German, Roma, Tatar, Kazakh, Tajik and Greek communities signed the letter demanding that charges be brought against the paper's chief editor S. F. Pilshchikov and the "Uralsky Rabochy" publishing firm. In December, a case was started against the newspaper. However, in 2002 these charges were dropped.

### *Xenophobia*

In April 2001, a news agency reported that competitors of an Ingushetia-based vodka producer were distributing leaflets charging the company of diverting its profits to Chechen rebel fighters. "If you buy 'Istok' vodka and wine," the leaflets read, "remember that with your money, the Caucasus will regain its might, and on the streets of your cities, more and more nice Caucasians will appear."<sup>39</sup>

In June 2001, some protestors against racism in Yekaterinburg wore buttons reading "person of Caucasian nationality"—a racist term used by police and much of the media to describe people from the Caucasus.<sup>40</sup>

In July, the government newspaper *Rossiyskaya gazeta* published an article slamming the "Delfin" bath house in Yekaterinburg's Zheleznodorozhny district for banning non-Russians on certain days from using the facilities.<sup>41</sup>

### *Religious Intolerance*

In January 2001, Keston News Service reported on protests outside of the Pentecostal New Life Church in Yekaterinburg by Russian Orthodox believers, handing out "anti-sect" literature. The protests were coordinated by the local Russian Orthodox diocese.<sup>42</sup>

In May 2001, the extremist, antisemitic politician Vladimir Zhirinovskiy met with Archbishop Vikenty of Yekaterinburg and Verkhotursk. The Archbishop thanked him for "very actively defending Russian Orthodoxy and defending our traditions... It is very joyful to hear your appeals to aid the Russian Orthodox Church and to see your understanding of the negative role in society of various sects and cults."<sup>43</sup>

In July, Russian Orthodox believers announced their intention to protest against a mass meeting of Jehovah's Witnesses in Yekaterinburg after the mayor of the city granted the local congregation a plot of land to build a church. In reporting this story, a local news agency referred to the Jehovah's Witnesses as a "totalitarian sect."<sup>44</sup> On July 20, the local ROC diocese announced that it had collected 5,000 signatures for a petition to regional and federal authorities to ban "totalitarian sects" like the Jehovah's Witnesses.<sup>45</sup> That same month, a Yekaterinburg Hare Krishna leader accused the local ROC diocese of inciting religious hatred by labeling Hare Krishnas a "totalitarian sect."<sup>46</sup>

In October, a local news agency reported that Russian Orthodox believers tried to disrupt a mass meeting of the Pentecostal New Life Church in Yekaterinburg.<sup>47</sup>

## TYUMEN OBLAST

Estimated Jewish Population: 1,500.<sup>48</sup>

### *Highlights from the Previous Report*

According to local Jewish activists, then governor Leonid Roketsky publicly declared that there is a Jewish conspiracy in the city and that Jews have taken all important positions. Antisemitic graffiti was common. The newspaper *Pravda segodnya*, which has a circulation of 5,000, published articles accusing Jews of inventing fascism and trying to control the world.

The local antisemitic newspaper *Pravda Tyumeni* reprinted the antisemitic forgery “Catechism of a Jew in the USSR.” In September 2000, charges against *Pravda Tyumeni* for inciting ethnic hatred were dropped, but another newspaper, *Yamskaya sloboda*, faced the same charges for an antisemitic article entitled “Tyumen Fascism.”

### *Extremist Groups*

In the town of Ishim, 80 followers of the Russian Communist Workers Party (RKRP) gathered for a May Day demonstration at the town’s Lenin monument on May 1, 2001. Speakers allegedly “exposed” the “real” Jewish last names of Khrushchev, Moscow Mayor Yuri Luzhkov and other politicians.<sup>49</sup>

Skinheads in Tyumen smashed the windows of a beautiful old synagogue at least seven times in 2000-2001; at the time, the building was being restored for its eventual reopening in late 2001. One such attack took place on the night of October 6, 2001. Police were called immediately, but did not appear to take the incident seriously, waiting three days before taking fingerprints from the crime scene. One of UCSJ’s affiliates—Chicago Action for Jews in the Former Soviet Union—learned of the attack from their partner in UCSJ’s humanitarian aid project “Yad I’ Yad” in Tyumen—Larisa Bernshtein, a local Jewish leader. Ms. Bernshtein reported that the skinheads used stones and bottles to break the glass, that they threatened to burn the synagogue down and that they have bragged about an earlier attack on the synagogue on their web site. Despite this, she did not expect the police to take any decisive action.

The web site of that local skinhead gang—the Tyumen Aryan Skinheads—was quite extensive (it was shut down in mid-October), containing articles about the worldwide skinhead movement, as well as pictures of skinheads making the Nazi salute near the synagogue and among the ruins of a former synagogue in the city. Obviously in no fear of any action from the police, the young neo-Nazis boldly wrote accounts of their various “raids” on “sub-humans” in the city, including a June 2001 attack on the synagogue:

Heading towards the local synagogue, we wanted to help make the renovation work on it last longer, so we sent to the corner two guys so that they would wave to us when the bus approached. We then gathered some stones. Nearby, some kind of strange man with a dog was walking, and this bothered us, but having then figured out the complicated nature of his situation, he hid himself. At this point, the bus was approaching so we (15 people) moved toward the side of the synagogue. Each of us threw, at minimum, two stones at the kike-Mason abode, and I have never heard a more pleasant sound of breaking glass in all my life. Immediately afterwards we made a beeline for the bus stop, where the bus was waiting for us. We all then went home. We reminded the kikes

once again that there is no place for them here and that next time, instead of stones, we will have Molotov cocktails.<sup>50</sup>

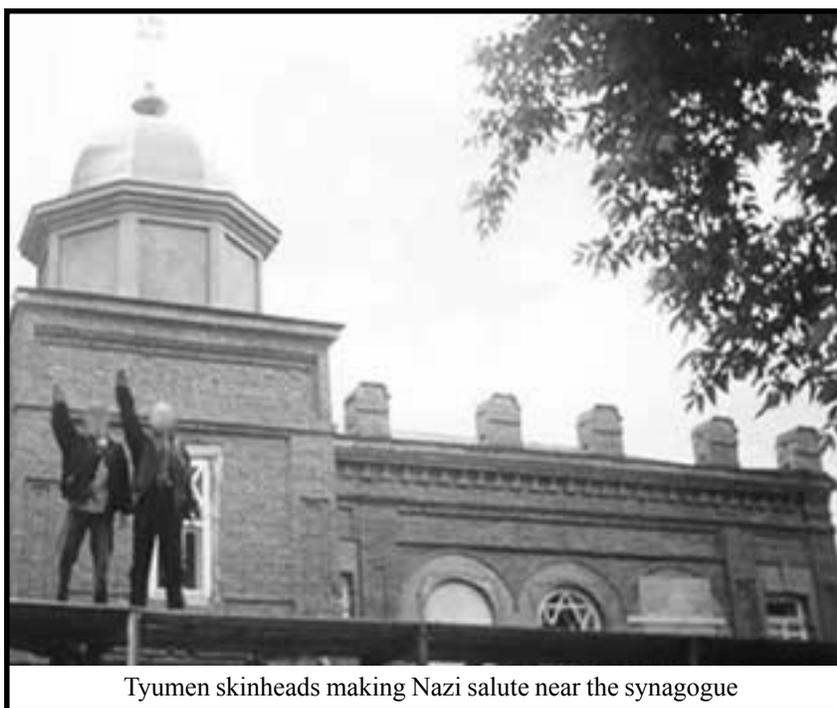
On October 18, 2001 local Jewish activist and journalist Rafail Goldberg reported to Chicago Action that police officials had paid a visit to the synagogue and had been “delighted” by the religious service, but at the same time:

They refused to read the [October 6, 2001] attack as an antisemitic event: “It’s just hooliganism of young, wild people. Your building is located in the center of the city, near a stadium, so, when they are excited after a match they do not behave in a proper way. And besides, ‘He who hasn’t been caught is not a thief.’” All this is absolute nonsense. The more so because the local skinhead group openly boasted about their deeds on their web site and the city authorities know each member of the group by name and appearance because they regularly publish their pictures on the web site.<sup>51</sup>

That same day, KEROOR issued a statement demanding that a criminal investigation be started into the attacks.<sup>52</sup> In early 2002, UCSJ was notified by the local authorities that an investigation had been started, but at the time of writing, there have been no reports of any arrests.

In December 2001, Chicago Action pledged to the Tyumen synagogue \$6,000 to provide round the clock security. Larissa Bernshtein expressed the community’s gratitude to Chicago Action for its “quick response and generosity towards our plea for funds to protect our synagogue. We feel safer now that we know that guards will protect us.”

Unlike in some other cities, local authorities refused to provide security to the Jewish community, despite the clear antisemitic threat. Earlier, Ms. Bernshtein had told Chicago Action that members of the community were afraid to bring their children to the synagogue, fearing for their safety.<sup>53</sup>



Tyumen skinheads making Nazi salute near the synagogue

#### *Other Antisemitic Incidents*

Supporters of then governor Leonid Roketsky allegedly warned voters of “a Jewish, Tatar, Chechen threat” to Russians in Tyumen if Sergey Sobyenin were to be elected governor.<sup>54</sup> Mr. Sobyenin eventually won the race.

#### *Antisemitic Media*

The newspaper *Pravda Tyumeni* published in late 2001 a supplement called *Evreyskaya pravda* (“Jewish Truth”), supposedly quoting local Jews bragging about their control over the region’s business and politics with absurd phrases like: “We are in ecstasy over the fact that representatives of Tyumen Jewry control a significant part of life in our long-suffering region.”<sup>55</sup>

## REPUBLIC OF UDMURTIYA

### *Highlights from the Previous Report*

During the October 2000 elections for president of the republic, Andrey Soluyanov—a member of the vociferously antisemitic party the Movement to Support the Army—received 12% of the vote, losing to the incumbent.

### *Extremist Groups*

In August 2001, three dozen neo-Nazis attacked a camp set up by environmental activists near Votkinsk. The neo-Nazis, most of whom were teenagers, were armed with baseball bats and knives and were wearing masks, black tee-shirts and camouflage pants. They attacked the environmentalists from three sides at once, throwing smoke bombs and smashing tents as they went. The environmentalists fought back with gas pistols and baseball bats. Two of them received serious head trauma, while another three were injured. There was no information on the number of neo-Nazi injured.<sup>56</sup>

In September 2001, a local newspaper reported that regional law enforcement agencies were increasing their state of alertness because of the September 11 terrorist attacks in the US and “the activation of many extremist groups.” While stating that the republic is currently stable, the author of the article quoted officials worrying about an increase in extremist graffiti and “growing negative tendencies in the activities in public-political forces that spread ideas of radical authoritarianism and extreme nationalism. Some of these organizations have not even registered in the legally established way.”<sup>57</sup>

### *Religious Intolerance*

Articles defaming minority Christians were regularly published in 2001. In a May 2001 article on “destructive cults,” a local paper warned about religious congregations that “simply call themselves Christians, but in reality fight against Christ.” The author of the article raved about espionage activities carried out by these groups, along with a “ritual murder” and quoted a psychiatrist from the Republic Psychiatric Hospital—Oleg Sokolov—as saying that he had “treated” 108 “victims of totalitarian sects.” In the spirit of Soviet era politically motivated psychiatry, Dr. Sokolov claimed that the Jehovah’s Witnesses and Hare Krishnas are “totalitarian sects” operating in the republic.<sup>58</sup> In a separate interview, Dr. Sokolov showed clear, totally unscientific bias by complaining about Jehovah’s Witnesses coming to his home trying to convert him and unfavorably comparing them with members of the Russian Orthodox Church, who he said:

Don’t catch people on the streets, don’t knock on doors, and don’t pull people into a church. But this gives a person freedom. He can simply go inside a church, look at icons, and leave. There is no pressure. But in sects, there is.<sup>59</sup>

In August 2001, a Pentecostal bishop in Izhevsk reported to a religious freedom watchdog group that a “massive anti-Pentecostal and anti-Protestant campaign” in the republic’s media had led to local Pentecostals being murdered and kidnapped. Bishop Yuri Degtyar told the American-Russian Relief Center that two local Pentecostal families were killed in house fires in late July 2001. In addition, Dmitry Marenko, director of the “New Life” mission, and his assistant Pavel Achemov, were kid-

napped on the night of July 24, 2001. A group of armed men seized the men near Mr. Marenko's home and they have not been seen or heard from since.<sup>60</sup>

In late August, Keston News Service reported that an American Protestant missionary based in Izhevsk was deported on July 21 after being told that he was a national security threat. Commenting on the kidnapping of Dmitry Marenko, a local Pentecostal leader told Keston that the police believe Mr. Marenko staged his own kidnapping. Adding to the American-Russian Relief Center's report about the fatal arson attacks against Pentecostals in the republic, she related the chilling detail that the arsons, which killed three adults (including a pregnant woman) and four children happened on the same night that Mr. Marenko and his assistant were kidnapped. In addition, a local Pentecostal was interrogated by the FSB.<sup>61</sup>

In September 2001, a top regional official met with the leaders of nine Protestant congregations who complained to him about defamatory publications in the republic's media.<sup>62</sup>

## ENDNOTES FOR URALS FEDERAL DISTRICT

<sup>1</sup> FEOR.

<sup>2</sup> The Chelyabinsk Oblast Public Committee for Russian Reforms, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 5, 352, 2001.

<sup>3</sup> *Uralsky kurer*, June 14, 2001.

<sup>4</sup> *Zlatoustovsky rabochy*, December 2, 2000.

<sup>5</sup> *Sinegore*, May 30, 2001.

<sup>6</sup> "Antisemitism, Xenophobia and Religious Persecution in Russia's Regions: 1998-1999," UCSJ, 1999, 145.

<sup>7</sup> *Rossiyskaya gazeta*, September 19, 2001.

<sup>8</sup> *Sinegore*, July 25, 2001. The incident was broadcast on national television by ORT on July 19, 2001.

<sup>9</sup> *Uralsky kurer*, July 27, 2001.

<sup>10</sup> Ural Inform Byuro, October 12, 2001.

<sup>11</sup> *Vostochny ekspress*, October 8, 2001.

<sup>12</sup> The Chelyabinsk Oblast Public Committee for Russian Reforms, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 5, 351, 2001.

<sup>13</sup> *Zlatoustovsky rabochy*, February 10, 2001.

<sup>14</sup> NTV.ru, January 12, 2001.

<sup>15</sup> *Moskovskie novosti*, February 6-12, 2001.

<sup>16</sup> *Vecherny Chelyabinsk*, June 28, 2001.

<sup>17</sup> *Chelyabinsky rabochy*, June 29, 2001.

<sup>18</sup> *Chelyabinsky rabochy*, August 24, 2001.

<sup>19</sup> *Chelyabinsky rabochy*, December 14, 2001.

<sup>20</sup> *Surgutskaya tribuna*, October 23, 2001.

<sup>21</sup> *Surgutskaya tribuna*, October 16, 2001.

<sup>22</sup> *Kommersant*, December 15, 2000.

<sup>23</sup> Surgut branch of Memorial, "Human Rights in the Regions of the Russian Federation: 2001: Events of the Year 2000," Moscow Helsinki Group, Volume 5, 328, 2001.

<sup>24</sup> *Novaya gazeta*, July 16, 2001.

<sup>25</sup> Ural Press Inform, September 7, 2001.

<sup>26</sup> FEOR newsletter "Monitoring evreyskoy zhizni v Rossii," (September 17-30, 2001).

<sup>27</sup> *Orenburzhe*, April 25, 2001.

<sup>28</sup> *Orenburzhe*, September 5, 2001.

<sup>29</sup> FEOR newsletter "Monitoring evreyskoy zhizni v Rossii," (September 17-30, 2001).

<sup>30</sup> JTA, October 5, 2000.

<sup>31</sup> *Vechernie vedomosti Yekaterinburga*, June 18, 2001.

<sup>32</sup> Region-Inform news agency, September 20, 2001.

<sup>33</sup> Communication from Dr. Mikhail Oshtrakh to UCSJ, December 6, 2001.

<sup>34</sup> Region-Inform news agency, July 23, 2001.

<sup>35</sup> Region-Inform news agency, July 20, 2001.

<sup>36</sup> Aгенство Politicheskoy Informatsii, August 2, 2001.

<sup>37</sup> Urfo.ru, August 1, 2001.

<sup>38</sup> *Podrobnosti*, November 14, 2001.

<sup>39</sup> Region-Inform news agency, April 5, 2001.

<sup>40</sup> Glasnost-Caucasus Daily News Service, June 18, 2001.

<sup>41</sup> *Rossiyskaya gazeta*, July 20, 2001.

<sup>42</sup> Keston News Service, January 9, 2001.

<sup>43</sup> Blagovest-Info news agency, May 30, 2001.

<sup>44</sup> Region-Inform news agency, July 19, 2001.

<sup>45</sup> Region-Inform news agency, July 20, 2001.

<sup>46</sup> *Vechernie vedomosti Yekaterinburga*, July 16, 2001.

<sup>47</sup> API, Monitoring SMI, October 30, 2001.

<sup>48</sup> Chicago Action for Jews in the Former Soviet Union, January 6, 2000.

<sup>49</sup> *Tyumenskie Izvestiya*, May 4, 2001.

<sup>50</sup> www.tash88.narod.ru. Web site of the "Tyumen Aryan Skinheads" (no longer available). Downloaded in early October 2001.

<sup>51</sup> Rafail Goldberg English language communication to Chicago Action, October 18, 2001.

- <sup>52</sup> Blagovest-Info news agency, October 18, 2001.
- <sup>53</sup> UCSJ press release, December 10, 2001.
- <sup>54</sup> *Tyumenskie izvestiya*, January 18, 2001.
- <sup>55</sup> *Evreyskaya pravda*, December 1, 2001.
- <sup>56</sup> IMA-Press and www.ntv.ru, August 17, 2001.
- <sup>57</sup> *Udmurtskaya pravda*, September 21, 2001.
- <sup>58</sup> *Izvestiya—Udmurtskaya Respublika*, May 23, 2001.
- <sup>59</sup> *Udmurtskaya pravda*, June 28, 2001.
- <sup>60</sup> American-Russian Relief Center, August 3, 2001.
- <sup>61</sup> Keston News Service, August 29, 2001.
- <sup>62</sup> National News Service, September 20, 2001 citing an article in *Udmurtskaya pravda* (date unknown).