

## General Situation

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The trend noted in two previous reports towards a reduction of registered manifestations of anti-Semitism in different social spheres has continued in 2010. The number of incidents with violence against Jews and vandalism remains low. Anti-Semitism has practically disappeared from the public political discourse in the governing institutions, including the parliament, where it had been used quite intensively a mere 5 years ago. This year, there were 3 events involving violence, 1 desecration of graves, 13 attacks on buildings of synagogues or Jewish organizations, 25 incidents of anti-Semitic signs and graffiti. Overall, 45 incidents were registered by the various agencies monitoring anti-Semitism in Russia. This number is in a sharp contrast with the data concerning the visible growth of anti-Semitic incidents and attitudes in Western Europe, let alone in the Muslim countries of the Near East. In that same year, 639 anti-Semitic incidents took place in England alone, and other European countries have had a comparable number of anti-Semitic events.

So-called “neo-Antisemitism,” which aims at holding large-scale events against Israel, with the eventual goal of Israel's final delegitimization, and which has become widespread in the West in recent years, has not played any kind of noticeable role in Russia as of yet. The turbulent events that played out in the Near East in 2010 have not sparked any noticeable or violent reactions from the public. As the events after the forceful detainment of the so-called “Freedom Flotilla” by Israel showed, at the end of May 2010 Russia did not have any real forces that would take an anti-Israeli stance and be capable of generating mass campaigns in support of the Palestinians. Right now, without the support of TV channels, which are mostly controlled by the government, it turned out to be impossible to hold any truly massive anti-Israeli demonstrations. However, according to the polls, a slow yet steady growth has been recorded of Russians who believe that the Palestinian Arabs are in the right concerning the Palestine-Israel conflict. The number grew from 9-10% in 2007-2008 to 14% in 2010. This shows a growing trend of new anti-Semitism. It can also be noted that the more radical “Orthodox” anti-Semites have been drifting towards a situational alliance with radical Islamists due to a joint hatred of Jews and Israel. It can be said that anti-Semitism of the old, right-wing radical type is still prevalent in Russia, and carried by the same social groups as previously – different kinds of nationalists, pochvenniks, black-hundredists, religious fundamentalists (including Islamists and groups close to them). But only a very small minority openly calls itself anti-Semitic – the VCIOM data for the last several years show that the number of open anti-Semites is stable around 2-3% percent. This means that the number of open anti-Semites has fallen – in the mid-2000s, this number was around 7-8%.

This situation can in part be explained by imperfect monitoring, including the monitoring done by the police, since Jews, who live dispersedly in the cities, are usually unnoticeable in the crowd. But the obvious reduction of the level of anti-Semitism and especially anti-Israelism in a country that yet preserves a fairly high, if decreasing, level



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of general xenophobia, and especially when compared with the growth of such attitudes in the West, requires some sort of other explanation. The possible reasons for this are analyzed in the conclusion to this report, after all of the factual material.

It should, however, be noted that while the process of decrease in anti-Semitic manifestations, while encouraging, does not provide reason for complacency and subsidence. First of all, the fact that Russian society now looks not to the Jews, but to natives of the Caucasus, Central Asia, and the "Third World" countries is not much consolation for the Jews. The Jewish organizations of Russia work with different national unions of minority ethnicities of Russia (federal national-cultural autonomies, the Assembly of the Peoples of Russia, Union of Diasporas of Russia, and others), as well as with government and non-governmental structures to counteract xenophobia and extremism. Second, it should be remembered that anti-Semitism remains a necessary part of the radical nationalist worldview, and continues to manifest itself through this venue in very different spheres of public life, in both a latent and obvious manner. The mass consciousness still carries living anti-Semitic phobias. According to surveys conducted in May and August 2010, 25% of Russians refuse to live next to Jews, and 46% of Russians are uncomfortable with their relatives marrying Jews.

Radical nationalists still use human rights rhetoric to justify anti-Semitic crimes and offenses.

Russian officials have made several statements on the necessity of counteractive xenophobia and anti-Semitism in 2010. When characterizing the law enforcement practice in cases of anti-Semitic crimes and offenses, a significantly high number of convicts should be noted (56 people), as well as the suppression of 5 organizations, in which anti-Semitism was a part of their ideology. These measures, naturally, aided in lowering the intensity of anti-Semitism, even though society is still far from dealing a final blow to the adherents of anti-Semitism. There were still cases on record when the law enforcement agencies made decisions openly in favor of radical nationalists.

## Anti-Semitic crimes

### Anti-Semitic crimes

The number of attacks on Jews (or those considered to be Jews by the attackers) remains minimal in 2010, as well as in recent years. There were only 3 cases on record in 2010 (In 2007-2008 there were 8 cases per year, and there were 6 attacks in 2009).

On the 9th of February, a religious Jew was attacked in Ulyanovsk.

On the 19th of March, 55-year-old A. Broder, who came to the Babushkino district (Moscow) military enlistment office with a request to make a note in his military record that he is no longer eligible for draft since he has passed maximum draft age, was rudely kicked out of the building "because he is a Jew" by the Draft Department head M. Kunitsin.

On May 20th, in Rostov-na-Donu, a worker of the "Russia Today" TV channel, Roman Kosarev, was beaten by "Zenith" fans, who were shouting anti-Semitic slogans.

An attack by nationalists on the pupils of the 1871 Moscow Jewish school, which is near a traditional place of nationalistic rallies on the Chistye Prudy, can be classified as anti-Semitic. The incident took place in the middle of December. The students had to take refuge on the territory of the school, and the police had to be called to support the school guards.

There was only one case of desecration of Jewish graves. Vandals broke 20 tombstones at the Voronezh Jewish cemetery on the night of July 21st, and in the evening of July 22nd. Considering the fact that 2009 saw 10 such incidents, a sharp decline in them can be noted. This is possibly part of a general decreasing trend for grave desecration fueled by xenophobia – according to the Moscow Human Rights Bureau, only 5 incidents in general were recorded in 2010. It is possible that a certain positive role was played by the sentences given to the vandals.



The percentage of attacks on buildings of Jewish organizations remains significant – 13 out of 45 xenophobic attacks or desecrations of buildings. There is a slight increase in the number of such attacks (in 2007-2009 the number was stable at 9 or 10 attacks per year). But this is likely not a byproduct of an increase in anti-Semitic activity, but of an improved knowledge of the situation in certain provincial communities. Buildings belonging to Jewish organizations were attacked in Ekaterinburg (on the 26 and 27th of January threatening phone calls were recorded, and on February 1st the synagogue was desecrated), Izhevsk (the desecration of the Community Center for Jewish Culture on 12th of March), Ulyanovsk (2 attacks on the synagogue, on the 9th and 10th of May), Tver (a homemade bomb exploded on the night of June 20th near the synagogue, and partially destroyed its entrance), Krasnoyarsk (a window was broken by a thrown rock on the 24th of June). Ufa (community center desecrated in June), Khabarovsk (on the night of August 29th, the JAFI building was stoned), Barnaul (at the end of September, windows were broken in a rabbi's home, and anti-Semitic graffiti desecrated the synagogue on October 7th and 12th).

There is a significant ratio of anti-Semitic fliers and graffiti in the general number of xenophobic graffiti and fliers – 25 cases out of 117 (7 in Ulyanovsk, 3 in Nizhny Novgorod and Tomsk, 2 each in St. Petersburg, Leningrad and Tyumen Oblasts, 1 each in Moscow and Moscow Oblast, the Republic of Tatarstan, Stavropol Krai and Khabarovsk Krai, Kaliningrad, Kurgan, Tver, and Yaroslavl Oblasts). This ratio of anti-semitic and generally xenophobic graffiti shows the important role of anti-Semitism in nationalist ideology. The most noticeable of these cases were the threat to blow up the theater that was to run the “La Juive” (“The Jewess”) opera (St. Petersburg, February 18), and the anti-Semitic posters in Tver, which depicted Head Rabbi of Russia Berl Lazar and the slogan: “Remember: our main enemy is the JEW! If you see one – immediately ATTACK!”

## Instigation of acts of harassment towards Jews

On June 3rd, in Izhevsk, 19-year-old Mihail Volkov shouted anti-Semitic slogans at the central republican stadium “Zenith,” during a match between the “Soyuz-Gazprom” and “Chelyabinsk” clubs. “Glory to the Kolovrat (8-pointed swastika used by nationalists – translator), let’s destroy the NATO countries, don’t think about it, bro, attack the Jews and Democrats!”

On the 8th of June, an appeal on behalf of so-called “Primorye partisans” to the infamous colonel Kvachkov appeared in the Internet. Kvachkov quickly denied any involvement with the appeal. Some excerpts from the appeal read: “We cannot tolerate the outrageous terror of the global cabal on our lands... We, the Special Forces of the Russian Airborne Troops, have risen to battle against the invaders . We are already fighting against them, KILLING THIS PROSTITUTE SCUM... We have risen against Jewish Fascism as our honorable grandfathers and fathers have risen in 1941 against the German invaders...”

St. Petersburg nationalists from the Movement Against Illegal Immigration (DPNI) attempted to place ads of buses about a historic date that they consider important – the defeat of the Khazaria Khaganate by the Kyiv prince Sviatoslav I, which the nationalists interpret as a victory against Judaism. But the advertising agency denied them the placement this ad “in connection with a possible questionable social reaction to this draft.”

Bishop Pytyrym of Syktyvkar spoke at the 28th of March at the episcopate conference “God and the World Evil in Aspects of Globalization.” His speech included aspects of appropriate behavior for Orthodox Christians when contacting non-Orthodox people, and included referencing John Chrysostom to resist evil with force, and when meeting “a Jew or Heretic” to “smite him on the face; strike his mouth; sanctify your hand with the blow.”



In October 2010, during the scandal with Bogolybov monastery (Vladimirskaya oblast), which was a center for “Orthodox” activists, it became known that the confessor of the monastery, Father Kucher, made everyone pray nightly for “a liberation from the Jewish yoke.” The Archimandrite Raphael Berestov, who visited the monastery, called to prepare war with the Jews, and stated that each Christian Orthodox man must dedicate himself to one thing only – preparation for war. Even though Kucher had been formally relieved of his duties in November 2010, he was allowed to live in the monastery, and thus preserved contact with his followers in Bogolybovo and control over them. There is also the possibility of continuing training for “war with the Jews.”

Colonel Kvachkov, when speaking on the 4th of November at the Moscow “Russian March” said the following: “Today we celebrate the 398th anniversary of the victory over the Jewish-Polish-Swedish yoke. We have already banished the Swedes and the Poles from the Kremlin. Who remains?” And the crowd answered, “The Jews!” Among the slogans which the “Russian March” crowd shouted was “Death to Jews!” Anti-Semitic chants were also recorded at the Manege Square riots on the 11th of December. The

people chanted “Down with the Jewish government!” and the wall of the entrance to the Okhotny Ryad market was “decorated” with an “Attack the Jews!” graffiti.

### Formation of a negative stereotype of the Jewish people

In early February 2010, a report of the so-called Russian Informational Center, headed by former State Duma deputy Savelyev. "Russophobia in Russia, 2009." The report states that the Orthodox man is being "led to an Abyss" by Judaism – not only "to a state of demise," but to the destruction of all that is holy in man, to the death of the soul.

A number of myths created as part of the White movement and in the Russian immigration, including openly anti-Semitic myths, were published in the infamous two-volume book "A History of Russia. XXth Century," edited by MGIMO professor Zubov. Thus, the article on the fate of the Jews during the Civil War states that "the Jews made up a great number of the commissars and KGB men, who conducted the Red Terror," and the KGB Jews "tried to spare their compatriots." The new edition repeated the old anti-Semitic legend about Jews closing Orthodox churches: "Jews were placed even in positions of control over the Church – in Kyiv, there were the commissars Cohen and Rutgaiser, without whose permission it was prohibited to christen, wed, or bury by the Christian observance," At the same time, the authors of this two-volume textbook, which is used in a number of Russian Orthodox seminaries, tried to give the number of victims of the Civil War pogroms as at least four times less than it really was, and attempted to diminish the degree of participation in these pogroms of the soldiers and officers of the White Army.

In the blog created by the collective of authors of this book, Zubov renounced criticism of his work, and attempted to diminish the atrocities done by the corpus of General Mamontov during his raid on the Soviet support area in 1919. In his textbook, he also reproduced the anti-Semitic myth that "some Deputy Councils (sovdeps), groups of punitive forces, and counter-terrorism and sabotage committees were up to 3/4 – 4/5 Jewish." But even he admitted that the majority of Russian Jews did not support the Bolsheviks.

The March 2010 elections of the mayor of Moscow-area village gave us an interesting example of the negative use of the image of the Jew. This technology was used here by the opponents of the famous nationalist Alksnis, who ran for the post. At the same time, however, he was also called a Latvian Fascist and Latvian gauleiter, and wrote that the Latvians are genetically bred to hate Russians. One of the most widespread posters read "Stand up for Tuchkovo against foreigners and those of other faiths." Nonetheless, this propaganda did not stop Alksnis from winning the elections.

State Duma Deputy of the Communist Party of the Russian Federation (CPRF), Alexei Bagaryakov, placed an article on the "Jewish question" on the official CPRF website, where he noted that "the Jews is by nature smart and inventive. However, this is not the only reason they achieve great results in business and the civil service – a great role is played here on the support of their own that it so characteristic of the Jews." Then the parliamentary lamented that "the Jews are only 2% of the population of the Russian federation, yet they have attained key posts in the state administration, in business, and in the arts." Bagaryakov stated that "the other part of the population, the greater part, first

and foremost made up of the indigenous people of Russia – the Russians – are naturally alarmed by this tendency.” But after a scandal in the media began, the article was removed from the website.

A manifest approved at a nationalist meeting in Moscow on April 25th reads that Koptsev, who began slaughter in the synagogue on Bolshaya Bronnaya in 2006. was not planning to kill anyone. He just “allegedly scratched two Jews in the synagogue under very strange circumstances.” Anti-Semitic slogans were also recorded at the rally. The nationalist Kralin even noted in his blog that “those present at the rally were fixated on a speculative 'Judeo-Mason-Zionist' as a Constitutive Other.”

In March-September, the website of the “Orthodox” activist Nazarov, [rusidea.org](http://rusidea.org), published his discussion with the moderate Orthodox nationalist Anzimirov. Nazarov repeated the following ideas multiple times: “the anti-Christian character of Judaism,” the preparation of “the kingdom of the Antichrist by the Jews,” the Jews being “people chosen by Satan,” who live by the “man-hateful” book “Shulhan Aruch,” of the ritual crimes allegedly committed by Chasidim. He also stated that the word “anti-Semitism” was allegedly invented by the Jews “to camouflage the true reason for the dislike towards them among all peoples (which is rooted in the hateful religion of Talmudic Judaism and the according behavior of the Jews).” Once again, he stated his thesis that Jews consider themselves to be the only real humans, and that they believe representatives of all other peoples to be mere cattle.

In St.Petersburg, there were openly anti-Semitic slogans on the “Russian March” of November 4, including: “Tolerance is a weapon of global Zionism,” and “Say No to New Khazaria.”



On the 7th of November, an entire group of anti-Semitic slogans was recorded at a rally of the Russian Airborne Troops veterans, aimed against Minister of Defence Serdyukov. The slogans included: “The Khazaria Khaganate shall not pass!” and “Jewish Fascism! There is nothing more frightening today!”

On December 24, the nationalist Krylov published in his Internet media project “Agency of Political News” an article titled “The Talented and Capable.” The article presented an image of an “overabundance” of Jews in culture, who use Russians as “beasts of burden,” those Russians who are always ready for “treason, ready to betray their own.” One can say about several attempts to create an image of the “Jew-thief,” who steals all he can from Russia. The Chelyabin Internet media portal [UralDaily.ru](http://UralDaily.ru) published several articles by chief editor of the website, Koretsky, which were aimed against the Vice Speaker of the Oblast Legislative Assembly, S. Mitelman. These articles stressed especially the nationality of the deputy, who was accused of numerous transgressions. An article published on the 10th of May ascribed the “ability to make a profit out of everything, abhorring nothing, not being afraid to insult the deepest feelings of the 'goim'” to all Jews. In full adherence to anti-Semitic “logic,” Governor Yurevich, whom Koretsky simply does not like, was also declared a Jew. When Mitelman stated that Koretsky's criticism “stinks of anti-Semitism,” Koretsky proposed a discussion to Mitelman in July 2010, on the “Jews being guilty of the appearance of anti-Semitism.” Koretsky gave the following argument for his point of view (first in Mitelman's blog, then their correspondence was published by several websites): “Jews are dislied because they always tended to such unsavory businesses as usury. The Jews were always bankers,



usurers. Money-changers – they always held comprador businesses, freeloading on people's grief and distress. The Jews always interfered with the economy of the state in which they lived, and dissolved it from the inside.” He also explains the persecution of the Jews by the “deep contempt of the Jews for Christ's teachings.” He also argued an alleged “unbegotten” hate of the Jews towards Russia: “It is with the money from Jewish capital that all revolutions took place in Russia: the revolution of 1905, of February and October of 1917. The greatest Jewish oligarchic families, such as the Rothschilds, always financed both the external and internal enemies of Russia.” Mitelman, however, chose to avoid such a dubious honor, and refused to participate in this discussion.

In polemic with the readers after his last article was published, Koretsky accused the Jews of being ingrates, because they allegedly did not thank the Russians for saving them from Fascism. “37 million Russian lives is mere water to you. It is not Jewish blood, is it? Jews do not value the blood of others,” he wrote on July 11th.

When speaking on the 19th of May at the online press conference in the “Star” magazine, dedicated to the victims of the “Raspadskaya” mine explosion in Kemerovskaya Oblast, the oppositional politician and economist Mihail Delyagin tried to create the impression that the only one of the joint owners was responsible for the death of the miners – the businessman Roman Abramovich. Only after a direct question of one of the participants of the press-conference of the reasons for such an exclusive placement of the blame, Delyagin reluctantly admitted that Abramovich holds only 20% of the stocks and the other owners of the “Raspadskaya” mine are also responsible.

Sociological polls allow to give more concrete data of those who hold anti-Jewish ethnic stereotypes. According to the VCIOM survey held on May 1-2, 3% said that they have an animosity towards the Jews. This improbably small number shows us only one thing – to openly call oneself an anti-Semite in Russia is the lot of outcasts. To compare, 29% of those surveyed openly admitted that they hold animosity towards natives of the Caucasus.

However, the true percentage of carriers of anti-Semitic phobias can be detected through indirect questions. According to the results of a survey held by the “Bashkirova and Partners” agency, which was published on May 13th, 25% of Russians do not agree to live next to the Jews. This is not the first, but a noticeable place among unwanted neighbors (the first three were held by homosexuals (66%), gypsies (60%), and working migrants (40%)).

According to the VCIOM poll, the results of which were published on August 27th, the question on inter-ethnic marriage gave the following results: 46% of Russians dislike the idea of their relatives marrying Jews. Even though the Jews were behind the Chechens (65%), Arabs (63%), natives of Central Asia (60%), natives of the Caucasus (54%), this number shows a wide dissemination of anti-Semitic phobias in society. Thus, the total number of anti-Semitic phobias can be present in 25-46% of the population. 25% of the populace can be tentatively classified as more “hard” anti-Semites, and another 21% can be classified as “soft” anti-Semites.

## Ascription of hostile actions and dangerous attitudes towards other nations and religious groups to Jews

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There are two stable trends in this regard: the ascription of all possible “sins” of the Soviet regime to the Jews, and accusations of hostile activity in the present.

In January 2010, the LDPR fractions prepared a project of an address for the State Duma to the 140th anniversary of the founder of the Bolshevik party and the first Soviet Leader Vladimir Ulyanov-Lenin. The address has certain anti-Semitic undertones. Lenin himself was called “Ulyanov-Blanc.” The address stated that Lenin, Trotsky (whom the authors of the address consistently called “Bronstein,” to further stress his Jewishness) and Sverdlov “created a 'new morality,' which included the legalization of fratricidal civil war, the desecration of ancestral memory, the Russians renouncing their own history.” They also gave wild anti-Semitic guesses about the heads of the Russian royal family that had been shot in 1918 being allegedly kept in Lenin's mausoleum “for ritual purposes,” about Trotsky's “desire to turn Russia into a desert populated by white Negroes.” They also spoke of a “Russian Holocaust.”

On February 28th, the members of the Samara department of the Union of the Russian People (URP) participated in a rally against the rate increase for the housing service and utilities, customs duty, and taxes. The chairman of the URP department, Vorobyov, said in his speech that the situation today is “the result of a terroristic revolution in 1917, when Zionists took power in our country, the Bolsheviks headed by Lenin-Blanc, Leiba Bronstein (Trotsky), Kaganovich, and others. Their name is legions. This band of killers overthrew the legal, God-given rulers, ritually murdered the Tsar Nikolai II and his Family.” Then followed demagogic statements about those who “dislike” the situation are arrested in Russia according to article 282 of the Criminal Code, and that the number of those sentenced has reached several thousand. A demand was voiced to return to the monarchy and a “national-thinking Russian government.”

The March-April Ekaterinburg conflict on the restoration of the Church of St. Catherine on the Trud Square, one of the March 31st news installments of the Ural Television Agency (TAU), included a quote from Deputy of the Ekaterinburg City Duma Kabanov. Kabaov cited a piece of his conversation with the organizer of the protests against the rebuilding of the church, his colleague Volkov: “...Can you imagine what they will be saying about you? That some people, an international band of Russians and Jews and who knows who else came here, destroyed the temple and killed the priest... And then they'll be saying that another Jew came, and is stopping the rebuilding of the temple. Will that be ok with you?”

An archbishop of the Orthodox Church of Russia (RosPC), one of the alternative churches to the Russian Orthodox Church, Victor (Pivovarov) said in his sermon of the 9th of May: “Is the 9th of May a day of celebration for us, the people of Russia? This day is a tragedy... It would have been better even if Hitler had won. We would not have tolerated that foreigner for long. Is this “freedom” now? No, those same crucifiers

scrounge on the Russian people. They have changed color – nothing more.” By “crucifiers” Pivovarov obviously means the Jews.

The beginning of July saw a scandal around the textbook titled “A History of Russia – 1917-2009” by Barsenkov and Vdovin. It included a number of anti-Semitic clichés on the “Jewish overabundance” in the USSR. Vdovin himself was quick to say that “the textbook includes only verified data and numbers.” He said that he was “very careful in answering the Jewish question.” But the scandal continued in the fall, ending in the decision of the MSU Academic Council to remove the textbook from academic activity (see below).

An article published on August 19 by M. Nazarov, dedicated to the anniversary of the Tambov rebellion, contained the thesis that the peasant uprisings of the Civil War had an anti-Semitic character. “Jews often led the military squads that took away food, as well as the anti-Church committees,” the author states, and then goes on about “commissars raised on the Talmud and Shulchan Aruch,” “commissar-Jews,” and the Jewish-organized “Russian Holocaust.”



On the 15th of December, RGGU professor Krushelnitsky spoke at an online press conference organized by the Russian Information Agency “News.” When speaking about Trotsky, he spouted anti-Semitic stereotypes of the significant role of American Jewish bankers in the revolution of 1917, taking his data from American conspiracy theorist Anthony Sutton.

The movie “Lev Trotsky. Mystery of the Global Revolution,” which is full of anti-Semitic fabrications, was shown at least twice on the central television channels.

On the 27th of March, the IslamNews website published an article by the Jewish anti-Semite Shamir, where he repeated traditional anti-Semitic clichés about the global Jewish conspiracy that aims to destroy Christianity and give world domination of Judaism. He stated that the Jews have allegedly already tried to colonize Ukraine and Russia. The massacre of the Jews by the cossacks of Bogdan Khmelnytsky was called a “decolonization,” and the Jewish pogroms of Russia in the 19th-20th centuries - “the intifada of the colonized.”

On March 31st, the rusedea.org website, which belongs to M. Nazarov, published a reply, the author of which accused “the global cabal” of the terroristic attacks in the Moscow metro of March 29, of organizing a “ritual murder.” Nazarov himself saw in the terroristic attacks an opportunity for the government to “justify their pro-American and pro-Israeli foreign policy.” He saw “a Jewish hand” even in the demise of the President of Poland, L. Kachinsky, which happened on the 9th of April, saying that the rabbi delegation that was to fly with Kachinsky refused the flight at the last possible moment. On the 24th of April, Nazarov accused the “global conspiracy,” inspired by anti-Christian-influence, of the Armenian genocide.

In the beginning of July, publications appeared on several nationalistic websites and blogs, dedicated to the anniversary of Khazaria, which purportedly happened on July 3rd, and was interpreted by nationalists as a victory against Judaism. The “Jewish” and “parasitic” character of Khazaria was stressed numerous times, as well as its intent to sell Slavic slaves. This created an impression in the readers that the Jews have an ancient enmity towards Russian. “On this day, from now on and for all time, we – the

Russians – will celebrate Victory Day over Judaic Khazaria. This Victory allowed the very existence and physical survival of the Russian people,” one of the articles read. Two articles, published on the website of the suppressed organization “Slavic Union” on July 5 and 6, also stressed the parasitic essence of Khazaria and the Judaism of its leaders. The banishment of Jews from a number of countries was interpreted to be “just national policy of clear-thinking rulers.”

Bishop Pytyrym of Syktyvkar, when speaking on August 28th at eparchy conference “God and the World Evil in Aspects of Globalization,” tried to support the thesis of the “activation of the dark forces of the global conspiracy” with the participation of a “Jewish-Mason loge member” Andrei Bogdanov in the Russian presidential elections.

In the fall of 2010, the Algorithm publishing house published a book by ex-Deputy Prime Minister, Minister of Press and Information M. N. Poltoranin, “Power in Trinitrotoluol Equivalent: Chronicles of Tsar Boris.” In his book, Poltoranin attempted to “prove” the existence of a world oligarchy, headed by the B'nai B'rith (this is one of the variations of the anti-Semitic theory about a global Jewish conspiracy).

On December 18, the website “Russian Popular Line” published a letter by the parishioners of the Irkutsk Church of the Shroud of the Mother of God. It read that the erection of Chanukah menorah on public squares is “provocative, impudent, and degrading for the people of Russia, most of whom are either Orthodox or Muslim, and is, at heart, a call towards religious hatred.” Their letter also stated that the erection of a Chanukiah in a public place is against Jewish laws of Chanukah celebration, which allegedly allow only the lighting of candles in synagogues and private homes, and also that Judaism was never a traditional Russian religion.

## Holocaust revisionism

On January 27, the “Russian Line” website published an interview of the Jewish anti-Semite I. Shamir, who said that the Holocaust allegedly became some kind of “secular religion” and became “part of the absolute victory of a completely new ultra-liberal paradigm, based denying the rights of the many in favor of the rights of the few.”

“I see no connection between the holocaust and any real World War II events, but I see that the holocaust is connected with an ideological switch in our day,” Shamir said. On January 28th, the interview was reprinted by the IslamNews website.

On the 8th of April, while speaking at a “Echo of Moscow” radio program, the nationalist writer Alexander Prohanov reproduced the slanderous anti-Semitic cliché that the Holocaust is used to “suppress, exploit, and rule entire continents.” At the same time, he scaled the number of Holocaust victims to twice as few from the actual number.

On February 1st, the Comsomolskaya Pravda newspaper published an interview of the President of the European Jewish Congress Vyacheslav Kantor, taken by journalist D. Steshin. In the interview, Steshin attempted to create the impression that international Jewish organizations do not condemn the patronage of former Nazis by the Baltic countries. The journalist also wrote in his blog that same day that the theft of the sign from the Auschwitz concentration camp was a “deft PR campaign the day before the Auschwitz liberation anniversary.”

In the report of A. Savelyev “Russophobia in Russia, 2009,” which was published in February 2010, he gave absolutely inauthentic data about the service of “up to 150 thousand Jews” in the Wehrmacht, as well as the fabrication about 10 thousand Jews who fought the Soviet army alongside the Nazis during the Great Patriotic War. In reality, these were the members of the so-called labor battalions of the Hungarian army, who were drafted by force and who were not given weapons.

In his correspondence with A. Anzimirov, in the letter written on May 21st, Nazarov demagogically called the prohibition to deny the Holocaust a prohibition to “the study of the actual number of Jewish victims in the Second World War.” On July 10th, he stated that the Holocaust was a punishment prophesied to the Jewish people for abandoning God. The Holocaust topic was touched upon the last letter of the correspondence, written of September 18th. He accused the Jews of allegedly saying that “the Jewish sacrifices in the war are more valuable than the sacrifices of all other people,” that they do not see those who saved non-Jews as Righteous Gentiles (conveniently “forgetting” that the harboring of non-Jews did not usually carry a death penalty), and of demanding that, based on the Holocaust “now everyone has to forgive the 'eternally persecuted' Jews for each of their crimes against other peoples.” The favorite nationalistic topic of “Jewish greed” was also touched upon: “Under the guise of 'aiding in the Holocaust,' more and



more peoples, banks, industrial companies are being taxed by reparations.” At the same time, Nazarov demagogically wrote about the covering up of a non-existent “Russian Holocaust enacted by the Jews after 1917.”

## Denial of the right to existence and self-defense of the Jewish state, justification of anti-Israeli and anti-Jewish terrorism

Denial of the right to existence and self-defense of the Jewish state, justification of anti-Israeli and anti-Jewish terrorism

There is a growing (if slowly) increase of sympathy towards the Arabs among Russians. Even though, according to the Levada center survey taken from June 18-22, 2010, 64% of the respondents said that they are sympathetic to neither Palestinians nor Israelis in their conflict, 14% found the question hard to answer, and another 14% said they sympathize with the Arabs. In 2007-2008, around 9-10% sympathized with the Arabs. The percentage of those who sympathize with Israel remains unchanged throughout the years – 9-10%.

The republics of the Northern Caucasus are becoming a hospitable environment for anti-Israeli views, where the support of radical Islamists by the populace keeps growing.

According to the poll taken by the philosophy and sociology department of the Dagestan State University (part of the federal focus program “Scientific and Scientific-Educational Personnel of Innovative Russia” and with the aid of the “Peoples of Dagestan” editorial staff), in January-May 2010, 30% of the respondents expressed a desire to live in a religious state, 23% thought that forcing their own faith on people was acceptable. 35% said that even if they knew that their family, friends, and acquaintances were extremists, they wouldn't tell the police, and another 39,5% found this question too difficult to answer. When answering a question on the goals of radical Islamists, 20% said that they were fighting for the creation of a Shari'ah state, 13% - for the purity of Islam, 6% considered them to be fighting for social justice, 7% - for combating immorality in society, and 16% thought that they fought the non-believers.

On March 27, the Islam News website published I. Shamir's article aimed at the delegitimization of Israel. Israel was called “the Nazi pet project” and “a settler project intended to displace the aboriginal population” (“aboriginal population” meaning the Arabs), comparable with the SAR Apartheid. It was said that Israelis allegedly “killed a thousand Palestinians for one Israeli.” Speaking of anti-Semitism, Shamir said that no anti-Semitism exists, but that Israelis are being deliberately intimidated by the idea so that they “kept their loyalty to world Jewry... So that the Jew would hate the goy.” Twisting the idea of the “shelter-country,” Shamir wrote that the Jews need Israel as “a shelter-country, a place to run in case they fail, as the flag of their crusade, as the headquarters of the impending world order.”

There is a constant movement of the more radical “Orthodox” anti-Semites towards a situational alliance with radical Islamists. A symbol of this movement is the discussion between Nazarov and Anzimirov, in which Anzimirov's attempt to admit the irrelevance of racial anti-Semitism and to make Islam out as the main enemy of Orthodox Christianity was met by Nazarov accusing him of being “an Orthodox Judaizer.” Nazarov himself came out with the following statements: “the Zionist occupation of the Holy Land” and the “Genocide of the Palestinians.” It is interesting that the Bogolyubsky monastery, where the necessity of war against Judaism was openly propagated (see above), the radical

Islamists of Northern Caucasus were given as positive examples of “those who battle world Zionism.”

The detention of the so-called “Freedom Flotilla” by Israel at the end of May 2010 elicited a number of public rallies and speeches. The most active to condemn Israel were, as usual, representatives of Muslim organizations, as well as members of parties which are either formally (like the CPRF) or practically left-wing. The main stress was on two things: the alleged complete absence of essentials in Gaza due to the Israeli blockade (and in a number of cases parallels were drawn with the Nazis and their concentration camps) and the purportedly illegal character of the Israeli's invasion of the “Freedom Flotilla” boats.

On June 1st, the CPRF leader G. Zyuganov made a statement that called the actions of the Israelis “an act of piracy.” Repeating old Soviet clichés, the CPRF leader called the IDF operation “a bloody crime of the Israeli military clique.” Zyuganov called for “making Israel submit to international decision on Palestine,” meaning the creation “of an independent Palestinian state with its capital in Jerusalem.”

On June 1st, the CPRF website published an appeal by a certain Council of Societies of Arabic-Native Citizens. The appeal of this “Council of Societies” mostly painted a false picture of life in Gaza (“the citizens of Gaza suffer from an absence of medicine, water, food, and the most basic essentials for children, the elderly, and the disabled”) and over-dramatized the events on board of the Mavi Marmara.

On June 1st, an article by journalist D. Aslamova, who already gained some infamy for anti-Israeli material during the “Cast Lead” operation, appeared in the “Komsomolskaya Pravda” newspaper. As early as in the subheading of the article, the actions of the Israelis were called “an outrageous incident of state piracy.” The people of Gaza were called “siege survivors,” an associative link to the survivors of the Leningrad blockade – such rhetoric was actively used by anti-Semites in January 2009 – and the Gaza sector itself was called “a concentration camp created by the Israelis for the Palestinians” with a million and a half “hostages without citizenship, without the right to migration, and without the right to leave their cradle to grave prison.” She also said that the blockade of Gaza by the Israelis was forty years long. At the end of her article, Aslamova gives the unfounded statement that “the monopoly on human rights and liberalism had been bought by the Israeli lobby in the international media for dozens of years in the future,” and that is purported to be the reason that liberals and human rights defenders allegedly do not criticize Israel.

A member of the Civic Chamber of the Russian Federation, journalist Maksim Shevchenko, also made anti-Israeli statements. On June 2, in the “Special Opinion” program on the “Echo of Moscow” radio station, he said that the “Freedom Flotilla” was allegedly ready to go through the Israeli customs before it was attacked. The attack itself was called “an act of piracy.” He also made the customary accusation that the Israelis “are ready for any kind of banditry in any place on Earth,” and of using chemical weaponry against the population of Gaza, as well as of planning the attack of the Georgian army on Russia.

Muslim activists also made a whole number of anti-Israeli statements on June 1-3. The Deputy Head of the Religious Administration of European Russia Muslims Damir Gizatullin said on June 1 in an interview to the Interfax agency that the actions of the



Israelis were “barbaric.” The mufti also said that he believed “an immediate meeting of the UN Security Council is necessary, so that the Israeli leadership would answer in full for the destruction of a humanitarian convoy in neutral waters.”

On July 1st, the head of the Kazyat (Muslim “eparchy”, subdivision of the Islamic High Council – transl.) Administration of the Muslims of Tyumen Fatyh Garifullin made a statement, in which he called the actions of the Israelis “a vile crime against humanity,” and also said that “the global community has once again been shown the danger of the delusional extremist Zionist ideology of being better than the other peoples on the planet.” He also reproduced the classical anti-Semitic cliché about the equity of Zionism and Nazism.

That same day, the First Deputy of the Mufti of the Unitary Religious Administration of Muslims (RAM) of Penzenskaya Oblast, Chairman of the Penza Regional Community Organization “Enlightenment” Aburrauf Zabiroy sent an appeal to the Islamnews.ru website, in which he called for a ban of Zionism as an “anti-human” and “anti-God” ideology.

The Penza oblast Muslim activist Ibragim Gurkin gave an interview to Islamnews.ru. The interview, which was published on June 6, called the actions of the Israelis a “flagrant crime of the XXI century,” a crime against humanity, and so on. There were also demagogic passages about the “robbery and destruction of the long-suffering Palestinian people, the destruction of the Muslim faith,” and also an attempt to give grounds for the delegitimization of Israel as a state – he referenced some German historian and stated that the Israelis are worse than the Nazis.

Chairman of the Religious Administration of Muslims of Karelia Visam Ali Bardvil said that “Israel has yet again proven the illegitimacy of its regime” and expressed hope that “Russia will take more drastic measures against Israel.”

Head of the Religious Administration of Muslims of Tatarstan, Mufti Gusman Ishakov said to Islamnews.ru that this even was “a horrible disregard of the laws, that has outraged the entire world.” The Mufti of Chuvash Republic Albir Krganov noted that “it is impossible to not be outraged by the crimes of those who attacked a humanitarian mission.” Head of the RAM of Adygeya, Mufti Nurbiy Emizh, in turn, said that “the one who committed this terroristic attack against a humanitarian mission has sinned gravely.” The Chairman of the Chechen Republic RAM Sultan Mirzaev placed the main blame on the United States, by stating that “whatever crime Israel might commit, America would keep defending them. At the same time, any movement against the USA Zionists is suppressed.” This kind of statement (and certain muftis, like Bardvil, have made them numerous times) allow to note that anti-Semitic stereotypes are widespread among the Muslim clergy. Such stereotypes are in many ways a byproduct of first flirting with so-called “pure” Islam, and then an attempt to “outplay” radical Islamists.

The Muslim activist Gaydar Jemal said in his interview to the “Free Press,” published on June 3, that the events surrounding the “Freedom Flotilla” is a “major defeat for Israel” and predicted a “color revolution” for Israel, as well as the possible beginning of an armed conflict. He also freely equated Israel with the racist SAR Apartheid regime. Former professor of the University of Jerusalem Artem Kirpichenok published an article in his blog on June 3, titled “Our course is Palestine, our cargo is freedom.” In it, he



made a demagogic comparison of Gaza with the Jewish ghettos of the Holocaust, and equated the actions of the Israelis with the actions of the Nazis. “The world has not seen such a dramatic event since the Warsaw ghetto, Kirpichenok wrote demagogically.

The Internet media Segodnya.ru published two anti-Israeli articles. The article “Bloodbath on Deck,” published on June 7 and signed by V. Drapkin talks about the purported attempts of Israel to “strangle the citizens of the Gaza sector in a merciless blockade ring” and of an alleged bribing of officials of the highest level by Israel to support their actions. The unfounded statement that the soldiers who boarded Mavi Marmara already had a list of activists to be killed was also repeated, as well as the fabrication that 19, and not 9 people were killed. As a whole, the article uncritically repeated the statements of the passengers of the ship. Drapkin published another article on the same day, titled “Freedom Flotilla against the Jewish terror,” in which he spoke of an alleged similarity between Israel and the Third Reich, and makes the triumphant statement, “from now on, Europe begins to live without the ‘fear of Jewry’”.

On June 1, a small Islamist took rally near the Embassy of Israel in Moscow. 20 people were present at the rally – though according to data given by the Islamists themselves, as much as 100 people were present, mostly representatives of Muslim diasporas in Russia. The Islamists brought Turkish, Russian, and Palestinian flags to the rally, and were dispersed by the police, because the rally had not been sanctioned by the authorities. 15 people were apprehended (another version lists over 20 people). The journalist N. Kevorkova in her speech at the rally stressed that it was because of the Israelis that Gaza allegedly did not have any of the bare essentials of survival.

On June 7, a meeting of the CPRF was held at that same place. However, there were no more than 30 people at this rally, some of whom were representatives of the Palestinian diaspora. The participants of the rally demanded that “Israel be court martialed,” and some had posters with the following slogans: “Israel, you’ll answer for the murders!”, “No to Israeli state terrorism!”, “The blockade of Gaza is a crime against humanity!”, “Palestine! The Communists are with you!”, “The Fascist government of Israel must stand trial!” “The Israeli Special Forces are the present-day SS!” A. V. Potapov, a member of the Moscow City Committee of the CPRF, demanded that “an international tribunal be created, so that all guilty of these crimes can be punished accordingly.” A small scandal was incited by the appearance of a pro-Israeli activist with the Russian and Israeli flag in his hands, and who stood up with the following posters in English: “Free Gilad Shalit” and “Free Gaza from HAMAS.” The police had to isolate the picketer from the other people at the rally, some of whom were shouting insults at him.

On June 5, approximately 10 activists of the Socialist League Vpereg, the “Left Front” and the DSPA walked the Old Arbat to show their support for the Palestinians. The participants on the unsanctioned march shouted “What do we want? Justice! When do we want it? Now!” , “Free Gaza – Free Moscow!”, and “Solidarity!” The manifest spread by the organizers of the march reproduced the myth that because of the Israelis the people of Gaza do not have enough medicine and food: Gaza was made out to seem like a “present day reservation with people who have no future.”

Only one anti-Israeli rally was recorded outside of Moscow. On June 2, the Sobornaya mosque of Kamenka city hosted a meeting of Muslim activist of Penzenskaya Oblast. They condemned the operation of the Israeli Navy to deter the Free Gaza flotilla and

called for a ban on Zionism. A. Zabiroy, who spoke at the meeting, said that Zionism is the “infected of extremism and terrorism on a state level.” A decision was reached to create the Penzenska Oblast committee for aid to the Palestinian people and the citizens of the blocked Gaza sector. An address written at the meeting reads that the Israelis allegedly “committed a terroristic act against the ambassadors of peace,” and that “with this they have shown their bestial essence, their true face of an aggressor.” The citizens of Turkey who died in the fray were considered to be Shakhids – martyrs for the Islamic faith.

The minimal number of public events was mostly because of the transience of the conflict, which did not allow the Communists and Islamists to carry our long-term campaigns on mobilizing activists.

For the first time in many years, 2010 has recorded incidents of negative statements from functionaries of the highest level about the actions of Israel to intercept the “Freedom Flotilla.” The President of the Russian Federation Dmitry Medvedev said at a Rostov-na-Donu press conference summarizing the results of the Russia-EU summit that the death of the Mavi Marmara passengers was “uncorrectable and absolutely unmotivated.”

In a reaction to Medvedev's statement, State Duma International Affairs Committee member Ruslan Kondratov stated that very day that the incident with the “Freedom Flotilla” (which he described as a “horrible tragedy”) needs to be investigated immediately. “If the fault of the Israeli side is proved in full, appropriate measures will need to be applied immediately to this country, and Russia will have to support them,” the deputy said.

On June 8, a joint press conference of the Russian Prime Minister Vladimir Putin and the Prime Minister of Turkey Recep Erdoğan took place in Stambul. At the conference, Putin stated the following: “[As for] the attack of the Israeli Special Forces on a humanitarian convoy. We immediately expressed not only our concern, but also our condemnation of this act... It is especially regretful that this took place in neutral waters. Such acts towards peaceful ships are inadmissible in general, and holding this act, or other similar acts in general, in neutral waters raises special questions, and, naturally, needs detailed scrutiny and investigation.” During a meeting of the Conference on Interaction and Confidence Building Measures in Asia (CICA), which was held on the same day, Putin called the actions of the Israelis a “gross violation of universally acknowledged norms of international law” and said that Russia stands for terminating the Gaza blockade as soon as possible.

Vladimir Putin also touched upon this topic in an interview to the Agence France-Presse and the France 2 TV channel, published on June 10. In particular, he said, “we were always for removing the blockade. I do not think that the problems in that region can be solved through those methods. But we always – and I want to stress that – proceeded from the point of view that all people who live in the region have the right to their own safe development, including Israel. But the methods to use to solve these problems, to reach this goal are something that needs to be given special consideration and discussion after the recent tragic events.”

The careless statement of the Minister of Foreign Affairs of Israel Avigdor Lieberman,

who, in an attempt to gain more support from Russia said on June 4 that the organizers of the “Freedom Flotilla” have been supporting the “Chechen separatists” for many years, incited a sharp reaction from Chechnya leader Ramzan Kadyrov. Kadyrov, who always reacts acutely to any mention of Chechen separatists as an existing force, was quick to label Lieberman's words as propaganda. He said that such information is being spread only to “distract the attention of the global community from the bloody tragedy in the Mediterranean.”

## Use of human rights rhetoric to justify anti-Semitism

### Use of human rights rhetoric to justify anti-Semitism

On January 26, Bishop Pytyrym of Syktyvkar stated that he did not agree with the warning on the intolerability of extremist activity, which was given by the public prosecution office to the newspaper “Eparchy Journal” (Eparchialnye Vedomosti). The Bishop said, “We will stand tall, we will go to our deaths, but we will not reject Scripture. It is ludicrous that we are judged by such mandates. So we do not agree. Or let them remove the Korans and the Talmuds.”

After the acknowledgement of the anti-Semitic almanac “Third Rome,” published by the Russian All-National Union (RONS), as extremist, archimandrite Innokentiy (Yakovlev), the press secretary of the Suzdal eparchy, said, “Any Christian can be recognized as Christian in this way, the expertise is obviously non-professional and doesn't stand up to even the loosest of criticisms. Most of the religious expressions pointed out by the experts are just reflection of Orthodox dogma, often in an over-political tone, but not something that gives grounds for a conclusion of extremism.”

After K. Dushenov's trial and sentence, the Union of Russian People published a statement in which Dushenov's actions were interpreted as “fighting back against evil.” Among the demands of the URP were: “stop the warnings and criminal cases by article 282 for expressing the Orthodox teaching” (i.e. for anti-Semitic statements covered up by words about Orthodox Christianity), to include Jewish literature in the Federal List of Extremist Material which they consider to be hateful of man, to include URP member V. Osipov in the Ministry of Justice Expert Council for a state expertise on the religious status of the group.

URP member A. Mozhegorov, a lawyer-anti-Semite who was sentenced in December 2010 for spreading anti-Semitic literature said at his trial that he “acted in the interest of the Orthodox people (Russians – transl.) and defended the Orthodoxy. When speaking to his colleagues in URP, he proposed that they turn all court processes from the accusation of instigating interethnic spite to a religious matter, calling anti-Semitic statements “Orthodox word usage.” A. Mozhegorov also promised to dedicate the next issue of his newspaper-flier “Armavirskaya Pravda” to “the Orthodox teaching about judes, for a final securing of our right to call the judes judes. (In Russian, jude is as derogatory as “kike.” - transl.)”

The main object of nationalist human rights rhetoric was the textbook by A. Barsenkov and A. Vdovin. The grounds for speaking out in its defense was the discussion of the book in the Civic Chamber of the Russian Federation on September 6, 2010. It was impossible not to notice or make some sort of sensible comment on the anti-Semitic and xenophobic passages of the textbook, which were often based on fakes – and this last circumstance was recognized even by some of the book's defenders. This is why the nationalists attempted to influence the public opinion by taking a different stands. They drew an absolutely false, but very adequate to their world view, picture of the “persecution of Russian scholars” and an alleged attempt to deny freedom of speech. The nationalists organized a flow of messaged to MSU Rector Sadovnichiy and the Dean of the Faculty of History Karpov, as well as started the “Open Letter of Kuban Historians”



in defense of the Vdovin-Barsenkov textbook. At first, even Karpov himself said in an article published on the MSU History Department website that the discussion around the textbook is purportedly “part of a campaign against the University of Moscow.” He did not make any kind of comment on the unabashedly anti-Semitic and xenophobic parts of the book, only made a short mention of the necessity of “correct explanation” for the “negative sides of inter-ethnic interaction.”

The defenders of Vdovin and Barsenkov also allowed themselves anti-Semitic statements, though they were not central in this particular campaign. The goal of this campaign was to gain the sympathies of the majority that, despite a significant number of people with this or that anti-Semitic phobia, dislikes public expressions of anti-Semitism. Political writer E. Kholmogorov gave a comment to the nationalistic web portal APN (published on September 7). that stated a rebirth of a kind of “double ethnocracy” that supposedly “acted quite effectively against Russia and Russians in 1995-1999.” Holmogorov's further enunciations made it clear that under “ethnocracy” he meant the Jews and Chechens who allegedly control the Russian government.

In a post in his blog dated September 8th, the nationalist K. Krulov, referencing an acquaintance said that advocate M. Musayev “admitted” that the Chechens are “being used against you (Russians – transl.) by 'the greatest people in the world' (Jews – transl.)”

On the September 13 so-called “open community hearings” “Russian History of the XX Century – Freedom of Research or Freedom of Persecution?” the editor of the “Questions of Nationalism” Sergei Sergeev said that Vdovin (the author of most of the book's xenophobic passages) was attacked “by the representatives of two corporations: the Jewish and the Chechen, which decided to unite here.” And, finally, he gave a completely xenophobic statement: “There is a war of ethnic corporations, or mafias, against Russian Culture.”

## Anti-Semitic manifestations from representatives of the authorities

Most anti-Semitic manifestations among the authorities were recorded from CPRF functionaries. Besides the examples given in previous sections of the report, it can also be noted that on June 4, G. Zyuganov sent a telegram to the Chairman of St. Petersburg Court V. Epifanova in support of the convicted nationalist K. Dushenov, attempting to put pressure on the court before Dushenov's cassation petition was examined.

- Representatives of the executive branch of the authorities have also been sometimes found to be sympathetic to anti-Semites. The President of Federations of Jewish Communities of Russia noted in his talk at the “We” radio program of the “Echo of Moscow” station that the representatives of the authorities and the security agencies in the South Federal District hold an opinion that a Jewish community is “unnecessary” in the region. “There were a lot of problems... The FSB, putting it mildly, does not help, but instead hinders the development of Jewish life in the South Federal District.”



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### Reaction of the authorities to manifestations of anti-Semitism

Russian officials made a number of statements in 2010 on the necessity to counteract xenophobia and anti-Semitism. These statements were mostly evoked by the events connected to the justification and support of Nazi Germany supporters in Ukraine and the Baltic countries.

The President of the Russian Federation Dmitry Medvedev sent a message on December 27 to the participants of the memorial events dedicated to the 65th anniversary of the liberation of Auschwitz. The message of the President reads: “The generations that have not witnessed the horrors of war must know about them. And we all must understand what staggering price humanity had to pay for condoning xenophobia and chauvinism. We must remember that six million people were deprived of life because of their nationality – only because they were Jews. According to the plan of the Fascists, at least a third of the population of the occupied territories was to share their fate. 65 years have passed since Fascism was defeated, and yet still voices are heard of those who try to justify Nazi crimes, ranking together victim and executioner, liberators and occupants. And certain countries go even further – they make heroes of Nazi panderers. These attempts to revise history are inadmissible, and we must unite our efforts in combating them. We must be firm in our knowledge of the fact that indifference, disinterest, and disregarding of the lessons of history, in the end, lead to tragedies and crimes. At the same time, trust and mutual aid allow to stand against the most dangerous threats. Today the tragedy of the Second World War remains a bitter warning. The defense of peace and freedom on the planet is in our hands. And we – all of us together – are responsible for it before the current generation and those generations that will follow it.”

On February 10, Dmitry Medvedev congratulated the staff and veterans of the Ministry of Foreign Affairs on Diplomat's Day, and placed before them the task to aid the modernization of the country and counteract any attempts to falsify history. According to Medvedev, it is necessary to define more strictly the position of Russia in this problem, and to directly speak with its partners “on questions connected with the defense and glorification of those who are essentially criminals.” He believes that dialogue with those countries that defend and glorify Fascism needs to be done without careful diplomatic formulas.

In an interview to the Izvestiya newspaper, printed on May 7th, the President of the Russian Federation stated that “In Europe, in many countries, Fascists are being whitewashed. There are some stand-alone freaks even in our country that try to use Nazi symbols and hold various get-togethers under their slogans.”



Spokesperson of the Permanent Representation of Russia in the UN Ruslan Bakhtin said on the 9th of March in the UN headquarters, at the presentation of the “Holocaust in the USSR” encyclopedia, that Russia believes any attempt to glorify Nazi supporters, including the former legionaries of the “Waffen SS,” to be inadmissible. “Any state that is dedicated to the ideals of democracy and humanism must be intolerable to attempts to



glorify supporters of Fascism, whether to the former legionaries of the Waffen SS or to any other collaboratives, who destroyed hundreds of thousands of peaceful citizens, prisoners of war, and prisoners of death camps.”

The Governor of Bryansk Oblast Nikolai Denin met with the leader of the Bryansk Oblast Jewish Community and Charity Center Chesed Tikvah Iryna Chernyak on International Holocaust Memorial Day. “My most sincere condolences. We will always religiously keep the memory of those who perished in the Second World War. We will do the best we can so that anti-Semitism and the falsification of history remain a thing of the past, forever,” Denin said. The meeting also included plans to strengthen interfaith relationships, as well as of the help of the local authorities to the Jewish community of Bryansk, and the contribution of the Chesed Tikvah center to the development of the social sphere and culture.

Mayor of Chitah Anatoliy Mikhalyov condemned the appearance of swastika pictures on the city streets at a press-conference on April 5. “I would very much like that the person who drew this symbol, not our entire people all over again, but this one person would live through what our fathers and grandfathers had to live through, that he would go through Buchenwald, go hungry, that he would see how the Fascists hung the elderly and the children... He would never take a paintbrush in his hands again,” the Mayor said. “If this is just a child's stupidity and hooliganism, that's one side of the coin,” the mayor noted about the swastikas on buildings and historic sites. “But if this is done consciously and purposefully, then it is utter vandalism. Even though modern textbooks only have half a page or so on the events of the Great Patriotic War, we must imprint this understanding on the younger generation ourselves,” Mikhalyov stated.

On April 8, members of the Ryazan Oblast Federal Bailiff Service were instructed by their higher echelon to restore a paint coat over swastika images found near their building.

## Society against anti-Semitism

### Society against anti-Semitism

The Jewish community of Russia is notably active in preserving the memory of the Holocaust. It must, however, be noted that much of this activity is directed outside of Russia, as a reaction to the attempts to rehabilitate Nazi sympathizers in Ukraine and in the Baltic country. On January 26, Head Rabbi of Russia Berl Lazar stressed in a meeting with Prime Minister Vladimir Putin, "Nazism is bad not only because they killed, but because they killed and justified their actions. It happened this was in the Baltic countries and in Ukraine – the locals participated in the extermination of Jews."

On January 27, the Federation of Jewish Communities of Russian published an address for International Holocaust Memorial Day, which read: "On this day, the day when the Soviet army liberated Auschwitz, a day so close to the 65th anniversary of the Victory in the Great Patriotic War, the words of representatives of the Baltic Countries, Ukraine, and other European countries that Hitler's Nazi regime was identical to the political system of the Soviet Union during Stalin's time sound especially blasphemous. The Jewish community of Russia believes this tendency to be a serious threat to preserving the memory of the Holocaust, because equating the crimes of the Nazis with the crimes of the Stalinist regime is obviously an attempt to remove the responsibility from those countries whose population actively participated in the destruction of their own Jewish minority. We believe that such a policy is part of an attempt to create a historic and intellectual infrastructure with the aim to undercut and, in the end, cancel the existing view of the Holocaust as a unique genocide, to marginalize this unique historic event. This phenomenon is, for obvious reasons, especially noticed in Lithuania, Latvia, and Estonia, in the countries whose citizens exceptionally strongly cooperated with the Germans during World War II. This campaign, uniting victims of the Holocaust and victims of Communism, is an obvious attempt to cast a shadow on the complex history of murders of their own Jewish populace, and is a trick to whitewash the stain of mass collaboration... It is obvious that even a partial rehabilitation of Nazism will be an acceptance of the right to exist and to realize any extremist and terrorist ideology. The fact that the authorities of a number of former USSR republics and their politicians think it admissible to openly support marches of SS veterans, the erection of memorials to the Nazis, or the restoration of openly Fascist organizations seem to us to be on par with lauding the activities of contemporary extremist and terrorist groups, whose methods are just as inhumane, and who are no less a threat to the world than Nazism was in its day." The FJCR called for the Ukrainian and Baltic authorities to "give their own appraisal of the fact that the German-Fascist armies killed peaceful citizens of their (the authorities' – transl.) countries, and of collaborationism during the war" and for the global community to condemn the revision of World War II history by a special UN resolution against collaboration and Nazi regimes. Another similar appeal was made on the 9th of March, with a call for the leadership of the EU and UN to "give an adequate appraisal of this 'silent indifference' of such European countries as Latvia, Moldavia, Estonia, and Ukraine. The cause for the appeal was the decision of the Moldovan authorities to equate the Soviet liberator soldiers with those who sided with marshal Antonescu, and to laud them both equally.

Head Rabbi of Russia Berl Lazar, during his meeting with the President of Israel Shimon Peres at a reception in the Kremlin on May 9th, on the 65th anniversary of the Victory, expressed his concern with the partial rehabilitation of Fascist ideology in a number of countries. He stressed that even a partial rehabilitation of Nazism will be the acceptance of the right to exist and to be realized on any extremist and terrorist ideology. The Head Rabbi of Russia reminded that the authorities of a number of former USSR republics, the leadership of Iran, and the politicians of these state “believe that it is possible to openly support marches of SS veterans, the erection of memorials to the Nazis, to restore openly Fascist organizations, or to deny the Holocaust.” All of this according to Berl Lazar, is “on par with lauding the activities of contemporary extremist and terrorist groups, whose methods are just as inhumane, and who are no less a threat to the world than Nazism was in its day.”

On the 4th of March, in a meeting in Moscow with the Minister of Regional Development of the Russian Federation Victor Basargin, Berl Lazar proposed to make Auschwitz liberation day, January 27, a state memorial day, noting that it would also be a reminder of Russia's valorous deed in defeating Nazism. Support by the Ministry of Regional Development for the Jewish community's offices of legal affairs, which monitor anti-Semitism and xenophobia, were also discussed during the meeting of the rabbi and the minister. An agreement was reached that the Jewish community of Russia would transfer their propositions for combating xenophobia to the ministry.

On September 20th, the President of the Federation of Jewish Communities of Russia Alexander Boroda sent a letter to MSU Rector Victor Sadovnichiy about the publishing of the A.S. Barsenkov and A.I. Vdovin textbook “A History of Russia. 1919-2009.” Nothing that “the Jewish community of Russia has been watching the scholarly and educational activities of MSU professors Barsenkov and Vdovin with concern for quite some time” and that it is concerned with and puzzled by the “nationalistic and prejudiced position of the aforementioned professors in the appraisal of Russia's modern history.” Boroda asked the MSU Rector to “hold an internal investigation of this fact, and, if possible, to take necessary measures to terminate anti-Semitic and other xenophobic propaganda within the walls of your university, to give an appraisal of the activities of Barsenkov and Vdovin, and evaluate their professional integrity.” “Our organization does not want to take this to court, but the heat of the public discussion around this textbook drives us to seriously consider that possibility,” Boroda summarized.

The Moscow office of the Euro-Asian Jewish Congress has been notably active in counteracting anti-Semitism. EAJC Secretary General Michael Chlenov was the first of the prominent representatives of the Russian Jewish community to come out with a criticism on the wave of anti-Israeli publications in the media connected to the “Freedom Flotilla.” On June 1, 2010, he stressed that the participants of the “humanitarian event” were obviously aiming to discredit Israel at any price, and did not only pay no heed to the demands of the Israeli side, stated well in advance, but also prepared armed resistance to the Israeli military. “It is sad that even before an objective investigation of the event has taken place, many countries are unabashedly placing the entirety of the blame on Israel, once again showing self-righteous hypocrisy and a double-standard policy, We expect from the global community that possible anti-Semitic and anti-Israeli acts, which were intentionally provoked by the “Freedom Flotilla,” will be evaluated objectively, and will be stopped in the most decisive way possible in the future. We do not doubt that Israel, the only true democracy in the Near East, is able to hold an honest and unbiased

investigation of what happened. We sympathize with the people of Israel, and hope that this incident does not make any decisive influence on the slowing process of Near East regulation,” Michael Chlenov concluded.

On June 21st, after the terroristic attack on the Tver synagogue, the EAJC Moscow office made a sharp statement on this. They stressed that the attack was “yet another certain step of the extremists which have been recently desecrating the walls of the synagogue with anti-Semitic slogans and spread Judophobic fliers in the city.” “The EAJC is certain that such crimes must not qualify as mere 'hooliganism' in multi-ethnic Russia, Such crimes must receive serious political evaluation and become the subject of responsible community debates. We truly hope that this time the authorities will take all necessary measures to catch the criminals. Terror has no human justification and must not have any political perspectives,” the document stressed, The Congress also gave 15000 rubles to the Jewish community of Tver to repair the damaged building of the synagogue.

On October 4, the EAJC published a statement in connection with the UN speech of the President of Iran M. Ahmadinedzhad, who fulminated upon Israel with an unprecedented barrage of criticism. The statement read: “Considering the constantly-declared hatred of the Iranian leader for the Jewish state, nothing new had been said. But in the conditions of growing anti-Israeli attitudes among the so-called liberal public of the West, such statements can feed the campaign for the delegitimization of Israel. The EAJC decisively condemns the speech of the Iranian President and demands that the most important international structure stop providing a pulpit for preaching hatred for the Jewish state and its delegitimization.”

On January 15, the creation of a free telephone hotline for victims of national discrimination and anti-Semitism by the Federal Jewish National Cultural Autonomy with the support of the Civic Chamber of Russia was announced in Moscow. This hotline received hundreds of calls in its less than a year of existence.

On January 27, a mourning meeting dedicated to International Holocaust Memorial day took place in Birobidzan. Among those who took part in the meeting were: Chairman of the Council of Jewish Communities of the Far East Valeriy Gurevich, a variety of officials, members of the Former Underage Ghetto Prisoners Club, the teachers and students from both schools and universities, and the congregation of the synagogue. “We must not forget this tragedy, as only memory can save us from such horrors in the future,” said Valeriy Gurevich. “We have no right to rewrite history to the demands of particular political groups, which would have liked to make the enemies of humanity into its liberators. It is blasphemy when former members of the SS are honored, when traitors of their people are made out to be national heroes.” “The Holocaust reminds us not only of the tragedy of the Jewish people,” said Director of the Oblast Institute for Teacher Improvement Tatiana Fain. “There is nothing worse than a state policy of anti-Semitism, of elevating some race, ethnicity, or nationality over all others. World War II has proven this. Not only Jews were being destroyed en masse, but also all of the Slavs, the Roma, and other people. We must not forget this for one minute, understanding well that only in an atmosphere of tolerance, openness, and respect for all cultures will we make ourselves safe from such frightening phenomena as anti-Semitism and nationalism.” In memory of those who dies in the Fascist concentration camps, each one of those present placed a memorial stone near the obelisk in the courtyard of the community center.

On February 1st, it was announced that the anti-Semitism hotline of the Jewish community of the Nizhegorod synagogue is continuing its work.

On February 11th, in Syktyvkar, the famous movie about Nazis "Russia – 88," which did not have a general release, was shown on the premises of the Jewish Komi national cultural autonomy.

On April 21, Head of the Ryzazan Jewish community Lyudmila Zakharova was invited to participate in the "Fostering Tolerance in Elementary School Students" training event for elementary school teachers by the city library named after Yesenin. Zakharova told the gathering about the work of national communities, including the Jewish community, with schools and teachers, about the successes of the Association's initiatives, about a recent event "Ghetto Prisoner Memorial Day" and of showing the movie "The Kiselev List" to children from grades 7-8, about international concerts and soccer, and about many other things. In particular, she said, "The future of our country, the life of our children and grandchildren depends on you and your work. National communities are ready to work together with you to foster good and a respect towards representatives of other nationalities together with you."



On April 23, the Manezh exhibition hall of the Kazan Kremlin hosted the opening ceremony for the republican pedagogical seminar "Lessons of the Holocaust – Path to Tolerance." Seminars of this kind are held all over Russia as part of the target-oriented program of the Holocaust fund, with the support of a grant of the RF President Dmitry Medvedev. The aim of the forum is to acquaint the school teachers with methods to teach the topic of the Holocaust, as well as with the necessity to teach about this topic while learning about World War II.

On June 23rd, a "Day of Memory and Grief" of the Jewish community of Stavropol took place in a forest where Jews were shot in August 1942.

However, there were also some extremes. For instance, the Jewish community of Kalinigrad Oblast expressed its displeasure with the NTV company, which showed Steven Spielberg's "Schindler's List," a movie about the tragedy of the Jewish people in World War II, on December 6. The community was offended that this movie was shown during the Chanukah celebration, and its representatives even tried to accuse the television company of anti-Semitism.

Participation of representatives of youth movements that support the United Russia political party in counteracting anti-Semitism has been noted.

Over 300 activists of the "Nashi" and "Mestnye" youth movements picketed the Latvia Embassy in Moscow on March 16, rallying against the march of the Waffen-SS veterans in Riga, and calling for the Neo-Nazis to deport the Russian-speaking population of the republic. Participants of the picket, dressed in the army uniforms of Soviet soldiers, brought photographs of those who died in World War II at the hands of the Nazis to the embassy. After the meeting, the activists of the "Nashi" movement went to the EU Representation Office in Moscow, and gave its workers a letter with the request to turn attention to manifestations of Fascism in Latvia.

On March 24, representatives of the “Young Guard” of United Russia painted over swastikas on bus stops in Yuzhno-Sakhalinsk city.

The “Nashi” youth movement organized anti-Fascist patrols on Hitler's birthday, April 20th. The Jewish Center on Savelovska, and the central synagogue of Moscow Beith Menahem were both patrolled.

On June 22nd, adherents of the United Russia party held an “AntiFa” event in Ulyanovsk, painting over depictions of Nazi symbols. St. George ribbons were painted in their place.

Also notable was the first real step for combating anti-Semitism of the Civic Chamber, which practically initiated the process of placing a ban on the Vdovin-Barsenkov textbook. On September 6, the Civic Chamber of Russia hosted a meeting of the Committee on International Relationships and Freedom of Conscience, chaired by Nikolai Svanidze, dedicated to this book, three editions of which were approved of by the Ministry of Education Academic Council on Classical University Education, and received the “recommended” label.

On September 17th, a number of human rights activists and cultural workers wrote an appeal in support of N. Svanidze. The statement, titled “Textbooks must not breed violence,” noted that in recent years “a real harassment campaign has been deployed” against Nikolai Svanidze under the pretense of the critical evaluation of the Barsenkov-Vdovin textbook that has taken place in the Civic Chamber, and especially his desire to turn to the prosecutor's office with the evidence of instigating inter-ethnic hatred in the textbook. “In truth, the campaign is backed by humongous aggravation at the consecutive anti-totalitarian and antichauvinist position of Svanidze, a historian and journalist,” the appeal read.

“Even a cursory glance at the quotes from this 'textbook' shows that in certain moments it is tendentious, extremely subjective, and from this point of view already utterly unsuitable to being a textbook. But it would have been exceptionally dubious and dangerous even if it was a general historiosophic work of a certain kind,” the authors of the statement wrote,

“No textbook can openly approve of the policy which led to crimes against humanity, to repressions, to national, religious or social discrimination. But these exact attacks at certain ethnicities, an almost open validation of national discrimination and political repressions are contained by the scandalous textbook by Barsenkov and Vdovin “A History of Russia. 1917-2009” (3rd ed., Moscow, Aspect Press, 2010). This is why this textbook is not to be the subject of scholarly discourse, but rather of study as an object containing propagation of hatred,” the statement read. “Unfortunately, xenophobic pseudo-scholarly works have been widely published in Russia for over 20 years, and this has played a certain role in the wide dissemination of Fascist attitudes, in the commitment of a large number of murders and other crimes based on national and ideological hatred. We are certain that textbooks must not contain a defense of man-hating policy. We also believe that it is a very important task of civil society to stop this kind of tract that violates the RF Constitution from being published.” The appeal was

signed by writer Boris Strugatsky, the widow of A. Sakharov – E. Bonner, human rights activists L. Alekseeva, S. Gannushkina, L. Ponomaryov, S. Kovalyov, V. Borschev, writers and journalists L. Grafova, N. Katerli, and others.

Ah the end of October, the website of the Civic Chamber published official Proposals, written subsequent to the results of the Committee on International Relationships and Freedom of Conscience meeting dedicated to the Barsenkov-Vdovin textbook. The recommendation read as follows: “Our familiarization with this textbook has led us to the conclusion that it holds tendentious views on the interpretation of history in the spirit of radical nationalism, and that a great part of it contradicts historic facts, ignores the conclusion of modern scholarly studies, contradicts the articles of the Constitution of the Russian Federation... After evaluating the “History of Russia. 1917-2009” textbook, the participants of the hearing recommend the following:

1) for the Ministry of Education and Science of the Russian Federation, and the Russian Union of Rectors to increase the effectiveness and responsibility of scholarly-methodological structures active in the higher humanities education system – such as department meetings, faculty Board of Academicss, Scholarly-Methodological Councils and the Academic Union on Classical University Education.

2) to turn to the Russian Federation Ministry of Education and Science with a proposition to hold hearings with thee assistance of both scholars and the public on the problems of carrying out expert examinations of textbooks to diagnose them for the presence of xenophobic and nationalistic elements.”

On September 15, the Board of Academics of the MSU History Department published their decision on the situation around the Barsenkov-Vdovin textbook. “This authors' textbook... does not reflect the position of the Board of Academics of the History Department on a number of judgments and evaluations contained in this textbook. The text contains facts that raise concerns as to their authenticity,” the document stresses. At the same time, the Board of Academics “expressed concern” that “the discussion of an authors' textbook by professors Barsenkov and Vdovin has gone far beyond a scholarly discussion, and is taking place in the environment of politically charged, agenda-driven evaluations, and that in a number of cases has become an instrument for PR campaigns” (meaning the Civic Chamber meeting of September 6). By the decision of the Board, an expert committee headed by professor Y. S. Kukishkin was created. Later he was replaced by the head of the RGGU History and Archives Institute A. Bezborodov.

The committee published its conclusion in the middle of November. It took the form of a compromist. On one hand, the conclusion sympathized with the “concern” of the MSU History Department Board of Academics about the fact that “the discussion of the authors' textbook of professors A.S. Barsenkov and A.I. Vdovin went beyond the boundaries of scholarly discussion.” On the other hand, it was noted that “the book uses unverified data taken from opinion journalism, from different unreliable sources. There are disputable assumptions, some of which belong to the authors themselves, and some which have been uncritically borrowed from other works.” It was noted that the book had many practical errors, which is a testament to the authors' carelessness in professional work. False statistical data are present, as well as citations taken out of context. “The authors make an absolute out of the ethnic principle in public and political life. They make the ethnicity of politicians be the criteria by which their actions are measured... The

illumination of Jewish problematics with a largely negative subtext, the repeated thesis about the “disproportional representation” of Jews in the political and cultural elite of the country, and so on, creates an impression of an anti-Semitic subcurrent of these arguments,” the conclusion reads. However, these points remained in the text mostly at the insistence of certain members of the commission, who threatened to leave it if the document would be bereft of criticism towards Vdovin and Barsenkov. On November 22, the MSU History Department Board of Academic agreed with the decision of the expert committee, and decreed that the use of this textbook in “the academic process while its errors have not been corrected” to be unfeasible.

On January 26, the regional library of Priargunsk hosted the opening of the exposition “The Great Patriotic Was through the eyes of children – prisoners of Fascist camps.” The workers of the library present materials about six people who had been in Nazi captivity. A big map shows these people's entire life, with brown marks signifying Fascist camps. One of the elements of the exposition are children's drawings. School children drew in black and white their understanding of the Nazi camps and the horrors of Fascism. The exposition is to work throughout the entire year, and on Victory day it will be presented to all citizens of Priargunsk at ne of the Victory Day mass events.

Activist of the Chita forum drom.ru, having read on April 2 a post on the kactus.chita.ru with a photo of a monument stationed at the entrance to Chita, with a swastika drawn on it and the “Shulds” and “88” slogans painted onto it, organized a meeting and cleaned up the monument.



## Law enforcement practice

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### Law enforcement practice

In 2010, 48 people were convicted for crimes and offenses with an anti-Semitic basis, which is almost 8% from the general number of those convicted over xenophobic crimes (574 people). The number of convicts remains on a similar level with those of previous years.

8 were given warnings, 16 were sentenced to a fine, 14 to a suspended sentence of imprisonment, 1 to compulsory community service, 1 to custodial restrains, 1 to incarceration of up to one year, and 4 for incarceration of 1 to 5 years. The sentence of 3 of the convicted is unknown. Thus, it can be seen that the ratio of suspended sentences is still quite noticeable. Suspended sentences do not instill fear of punishment into the criminal, and give him an aura of innocent martyrdom. A more effective punishment for non-violent crimes would have been a large fine, and for violent crimes – actual incarceration.

The positive news include Internet providers blocking of access to anti-Semitic literature in the Internet by recommendation of the prosecutors' office, though this practice was not without its anecdotes (see below.)

The most significant examples of the law enforcement practice in this area are given below.

On February 4, the Kirov District Court of St. Petersburg sentenced the editor-in-chief of the “Rus Pravoslavnaya” (“Orthodox Rus”) newspaper, Konstantin Dushenov to three years of incarceration in a penal settlement. Dushenov was accused of instigating hatred through the media. Two other subjects in this case – Alexander Malyshev and Petr Meleshko – received suspended sentences of 1,5 and 1 year respectively. The tribunal of the St. Petersburg City Court dismissed Dushenov's, Meleshko's, and Malyshev's cassation appeal. The Dushenov sentence sets a precedent – for the first time a famous anti-Semitic ideologist has been sentenced to an actual incarceration.

On March 4, Samara Oblast Public Prosecutor Yuri Denisov gave legal notice to local businessman Talaibek Seraliev, who promulgated the teachings of the suppressed organization “Tabligi Jamaat,” of the inadmissibility of extremist activity,

On March 12, it became known that administrative proceedings were instigated against two citizens of Sergiev Posad for placing audio recordings of the “Cyclon B” band, which have been recognized as extremist, on their web pages in the social network “V Kontakte.” They were fined for 1000 roubles each and deleted the songs from their web pages.

On March 25 and 30, two citizens of Lipetsk were found guilty by article 20.29 of the Administrative Offences Code of the Russian Federation (mass dissemination of extremist materials included into the federal list of extremist material) for spreading the videos “Eternal Jew” and “Russia With a Knife in Its Back,” which are both in the federal list of extremist material. They were both fined.

On April 27, the neo-Pagan Alexei Dobrovolsky (Dobroslav) was found guilty by article 282 of the Criminal Code of the Russian Federation by the Lenin District Court, and was sentenced to 1 year's suspended sentence, even though the prosecutor's office requested 1,5 years of incarceration.

In April 2010, the Butyrsky District Court of Moscow passed judgment on the case of 69-year-old Vitaliy Pasekov, who was accused to disseminating anti-Semitic literature and corresponding agitation. He was sentenced to 1 year and 2 months' suspended incarceration and compulsory residential psychiatric treatment.

On May 26, 35-year-old Igor Condratyev was declared by the Soviet District Court of Novosibirsk to be guilty of spreading the "Eternal Jew" movie, which is considered to be extremist material. He was sentenced to an administrative fine of 2000 roubles. On June 24, the Soviet District Court of Novosibirsk dismissed Condratyev's cassation.

On June 1, the Central District Court of Chelyabinsk passed judgment on Bashkir nationalist-Islamists, having found their activities to be extremist. The court found Dzhavat Kamalov, Chingiz Halafov, Madina Dyatlova and Faima Zakieva to be guilty of organizing an extremist community, of instigating hatred or enmity, of calling for violence towards citizens. Kamalov and Halafov were sentenced to 4 years in a general regime penal colony, Dyatlova and Zakieva received 2,6 years' suspended sentence.

On June 10, by decision of the Sverdlovsk Oblast Court, the decision of the Verh-Isetsk District Court in Ekaterinburg about the recognition of the book "The Strike of the Russian Gods" ("Udar Russkih Bogov") by Vladimir Istarhov to be extremist.

On June 15, the Ostankino Court of Moscow stopped the activity of the "To the barrier!" ("K Baryeru," which means "an invitation to duel – transl.) newspaper, published by nationalist Y. Mukhin. Then this decision was canceled after clarifying a question of jurisdiction, and the case was reviewed by the Moscow City Court, which once again decided to close the newspaper.



On June 25 it became known that a St. Petersburg businessman who sold in his stand V. Yemeyanov's book "Jewish Fascism," which is in the federal list of extremist materials, was fined 1000 roubles by a court decision.

On July 28 it became known that the Central District Court of Komsomolsk-na-Amur made a decision to restrict access to 5 websites for disseminating extremist materials, including Hitler's "Mein Kampf." Among the blocked sites was the worldwide video hosting site YouTube, as well as the web.archive.org website. The decision of the court provoked a large scandal, and was later corrected by a higher ranking authority that decreed that access should be restricted only to the extremist materials themselves, and not to the websites as a whole.

On September 15, it became known that the editor-in-chief of the Klinty newspaper "New Working Newspaper" ("Novaya Rabochaya Gazeta", Bryansk Oblast) Sergei Melnikov has been warned by the prosecutor's office of Klinty for publishing an article with extremist content, titled "Zionism is worse than Fascism for Russia."

On September 22, the Pravoberezhny District Court of Magnitogorsk passed judgment on A. Lozovsky – leader of the organization "Russian National Movement." which was

once a branch of the “National-Socialist Society.” The court decided the Lozovsky no longer poses a threat to society, and gave him a suspended sentence of 2,5 years with a probation period of 3 years.

On September 28, the Kropotkinsky City Court sentenced V. Ponomarenko, accused of spreading RNE newspapers, to a fine of 100 000 roubles.

On December 7, the Armavir City Court passed judgment of the anti-Semite lawyer A. Mozhegorov. He was fined 350 000 roubles for spreading anti-Semitic literature, of which 200 000 roubles were canceled because of expiry of the statute of limitation.

Several organizations that preached anti-Semitism as part of their ideology were suppressed. On February 1, the Supreme Court decreed that the National-Socialist Society is an extremist organization, and on February 8 the Supreme Court imposed a ban on the activity of the Imarat Kavkaz organization, declaring it to be a terrorist organization. On April 27, the Moscow City court recognized the Interregional Social Movement “Slavic Union” to be extremist and banned it. On June 29, the Supreme Court supported this decision. On September 15, the RF Supreme Court banned the activity of the religious group “Takfir wal-Hijra,” recognizing it as extremist. On September 22, the Nizhegorod Oblast Court recognized the activity of the National Socialist Worker's Party of Russia, which was active in the region, as extremist.

However, these bans do not always have any real effect. The activists of the banned organizations have the possibility to continue their activities under a new, often merely cosmetically changed name. This was the case, for instance with the “Slavic Union” (“Slavyansky Soyuz”) which quickly became “Slavic Strength,” preserving the same symbols, the same leader, and the “SS” abbreviation. At the same time, the administration of their website, demushkin.com, refused to comply with the demands of the General Prosecutor's office, and to remove Hitler's Mein Kampf from the website, citing that they were not citizens of the Russian Federation and thus do not have to act by its laws. In other cases, similar situations happened with currently practically destroyed organizations (NSO, NSRPR).

Most of the 300 new positions in the Federal List of Extremist Materials consist of anti-Semitic literature.

There was a number of incidents in which the authorities have been mistaken in their accusations of xenophobia and anti-Semitism. On March 26, the Sakhalin Oblast Court left the decision of a lower-ranked court standing, in which the leaflet “The Image of the Enemy in German War Propaganda” was decreed extremist.

On March 26 and June 18, respectively, the Kirov District Court of Ufa declared Hitler's “Mein Kampf” and Mussolini's “The Doctrine of Fascism” to be extremist, as well as Mussolini's “Memoirs 1942-1943.” Such recognition is obviously excessive, because these and similar materials is already in the text of the law on counteracting extremist activity.

Among the extremist materials that have been included into the Federal list was the book “Hitler's Table-Talks,” which was actively being used by scholars as a source.

There were also regretful decisions of the courts that can only be seen as connivance

towards radical nationalists.

In the beginning of March it became known that the Lenin District Court of Kirov relieved a citizen of the city from criminal responsibility for placing video, photo, and audio materials of a Nazi character on their “V Kontakte” social network webpage, having decided that they were “works of fiction.”

## Conclusion

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### Conclusion

As in the previous year, the situation in Russia is reminiscent of a smoldering peat bog: widespread latent anti-Semitism might lead to an explosion in certain circumstances (as the events of December 11, 2010, showed). Although in a sense Russia and the CIS countries remain a refuge in the turbulent seas of anti-Semitism, this calm is quite deceptive. It is enough to remember that there are anti-Semites at the MSU Department of History, that the open speech containing anti-Semitic statements of a highly ranked Russian Orthodox Church official did not provoke any kind of intelligible reaction from the Church hierarchy, and that the history of Russia is being taught in several seminaries by a book with anti-Semitic insinuations, a book published by a collective of authors headed by MGIMO professor Zubov.

The efforts of the law enforcement organs to combat anti-Semitism are significant, yet insufficient. The ideologists of anti-Semitism, who poison hundreds, if not thousands of minds with their writings, remain untouchable, and the publishers of anti-Semitic literature, who earn their bread by preaching hatred. An effective punishment for both would have been a large fine (in case of publishing houses, it should be a fine collected if a book published by them is recognized as anti-Semitic material). The laws regarding the suppression of extremist organizations practically do not work, because nothing stops them from continuing working having just slightly changed their name.

People who have soiled themselves with xenophobic and anti-Semitic calls to action must not work in education, the media, in civil service. It is possible that this problem will be solved by a draft law that RF President Medvedev announced the preparation of in February 2011.

Society in 2010 has demonstrated examples of successful actions against anti-Semitism without the support of the state and the authorities. This line of work must continue. We believe that the Jewish community should play a more active role, as it is obviously interested in counteracting extremism. Evolution here should take place in two directions. The top priority would be a monitoring system that must be put into place to allow getting as accurate a picture of current events as possible. The community must also actively act against radical anti-Semites in court.

It is quite possible, however, that there are more incidents of anti-Semitism in Russia than the current monitoring system shows. The Moscow, Ulyanovsk, and Ekaterinburg anti-Semitism hotline, organized in 2010 by the Federal Jewish National Cultural Autonomy with the support of the Civic Chamber, received 200-300 calls in the course of its activity. Even considering that some of these phone calls were made by people with different phobias, who saw anti-Semitism in absolutely mundane collisions, it still seems there were at least a couple dozen incidents that remained unrecorded by any monitoring. A similar situation was shown by the first half-year period of the FJCR regional offices of legal affairs, which registered a whole row of manifestations of enmity

towards the Jews that had not previously been included in any summaries or reports. In particular, it was the reports of the legal offices that allowed to monitor in Ulyanovsk an all-time high in anti-Semitic graffiti – almost a third of all recorded cases.

It is enough to remember that on December 11, 2010, when the biggest xenophobic mass riots in recent years took place in the very center of Moscow, on Manezhnaya square. These riots did not only include the beating of Caucasus region natives, but also by shouts “Down with the Jewish government!” A significant percentage of the Russian population still carries anti-Semitic phobias in its mind.

In speaking of anti-Semitic phobias in the mind of the common Russia, there is a situation of deep latent anti-Semitism, and its dormancy does not make it less dangerous. “Soft” anti-Semites also consume myths created by adherents of “hard” anti-Semites: myths about the Jewish conspiracy, of the hatred of Jews towards Russians, Orthodox Christianity, Islam, of Judaism being alien to Russia, and so on. These myths are being spread through Internet media, websites and Internet forums, and somewhat less – through mainstream television.



In cases when carriers of anti-Semitic biases have powers of authority, they may well make the life of Jewish communities far more difficult. According to FJCR data, this is the case in one of the southern regions of Russia.

Anti-Semitic literature remains a powerful channel for transmitting anti-Semitic ideas into the mass consciousness. Unfortunately, as in previous years, openly anti-Semitic books are being sold on large-scale book fairs in Moscow through the full condonation of their administrations.

As in 2009, the appearance of anti-Semitic tendencies in course books remains a significant problem. The situation is frankly becoming dangerous. Anti-Semitic statements are present in a book which teaches history to future Russian Orthodox clergy, as well as in a university textbook written by MSU History Department professors. It is even more dangerous that these views are widely spread among Russian historians. This was demonstrated by the situation of Vdovin and Barsenkov, when it became known that the historians' “guild” did not notice the xenophobic and anti-Semitic passages in this textbook for many years, and when a scandal began, tried to soft-pedal the confrontation. It is no less shocking that an RGGU professor, a professor of a university known for its democracy and freedom of thought, repeats anti-Semitic conspiracy theories about Trotsky.

In speaking of anti-Semitic activities of representatives of the Orthodox Church, the activities of Syktyvkar and Vorkuta Bishop Pytyrym are rather alarming. Pytyrym is obviously aiming to be the leader of the radical wing of the Orthodox Church. He and the clergy that follows him openly call for violence towards the Jews (“smite him on the face; strike his mouth; sanctify your hand with the blow.”)

A component of anti-Semitic propaganda is Holocaust denial. The accent is usually placed not so much on denying the fact that Jews were being killed, but on attempts to cast the preservation of the memory of the Holocaust to be a means for “the Jewish supremacy of the world” and a result of “Jewish greed.”

Nevertheless, it can be stated that in 2010, anti-Semitic activity continued to fall in the Russian Federation. Among other aforementioned reasons, two must be singled out as the most important. The first is the more active position of the authorities to stop what is in Russian-legalese called “extremist activity,” which became especially noticeable since 2009. The second reason, which needs a more thorough sociological analysis, seems to be the evolution of right-wing conservative attitudes in Russian society. This trend led to a serious change of views on Israel, which used to be shown as a symbol of the world's evil in Soviet propaganda. Today, Israel is seen by Russia as a normal state, with which a normal, almost friendly relationship is being developed, whose goods fill the shelves of Russian stores, a country which was visited by approximately 500 000 Russians in 2010, where the friends and family of Russians live, and which is being attacked by Muslims and representatives of the Western left wing because of their policy in the Near East conflict. The absence of a real left wing in Russia and the growth of anti-Muslim xenophobia are becoming a catalyst of change for the attitude towards the Jewish state, and thus to the Jewish people, into a more positive one. This connection between right-wing conservative attitudes and pro-Israeli positions seem to be becoming a worldwide phenomenon, which is now beginning to spread into post-Soviet territory, including Russia.