

Russian racialisation

How racialization is defined is the area of much debate within social sciences, partly because the term 'race' possesses several different meanings (Law, 2010: 2). To be able to approach the question fully, that is, to critically analyse the processes of racialisation in Russia, it is essential that the concept of racialisation is thoroughly detailed. Omi and Winant (1986) describe it as "extension of racial meaning to a previously racially unclassified relationship, social practice or group". Similarly, Agnew (2009) defines racialisation as "the process, and the structures that accompany such a process, that produce and construct the meaning of race". Racialisation in Russia is widely recognised around the world for possessing high levels of racism, racial inequality and racial categorisation. It is a nation that defines racial superiority as "whiteness" and "Russianness" (Zakharov, 2015: 90), profiling anyone who doesn't belong to this group (Jews, Muslims, Africans, Caucasians, Chechens) as inferior, causing remarkable levels of racial prejudice. The case of racialisation in Russia is also stated to be "more than just a case" (Zakharov, 2015: 4), because it contains many complex processes that have been recently created by radical social changes in the country in the last twenty years (Zakharov, 2015: 1). The collapse of the Soviet Union has seen racism in Russian rise significantly, because the loss of national identity faced by Russia and Russians after its collapse preceded a monumental rise in Russian Nationalism and extremist right wing political groups, successfully establishing an "us against them" (Davies, 1997: 70) mentality with regards to race among a majority of Russians. Due to this, a "wide dissemination of ideas of racial hierarchy, practices of racist exclusion" (Zakharov, 2015: 1) and an "alarming rise of racist and xenophobic violence" (UN, 2007: 2) have also become defining features of Russian society, proliferating ideologies of xenophobia, racism and "Russia for Russians" (Zakharov, 2015: 117) throughout the Russian state. Ideological, criminalist-materialist and territorial-political race hate (Law, 2010: 139), are also becoming increasingly synonymous with Russian ideology, which holds racism as one its core values (Bennett, 2014). This is increasingly reflected among the viewpoints of Russians, with "50% favouring segregation in terms of nationality" (Law, 2016) and 50% believing that "ethnic minorities should be limited or even expelled from their region" (Harding, 2009).

With racist ideologies and racialisation in Russia appearing to be heading in the opposite direction to that of Western-Europe, it is imperative that more research is undertaken on the processes of racialisation in Russia to understand why this is the case and what factors maintain the influence of these processes. Also, in spite of racialisation in Russia being widely recognised around the world, funding for Russian studies has severely dropped significantly (Bennett, 2014), as evidenced in the cut of \$44 million from the "Ford aid for international studies" (Engerman, 2009: 237) in America in 1968, causing the elimination of funding for many "soviet studies graduate students" (Engerman, 2009: 237). This essay therefore intends to build on the existing body of knowledge of literature on racialisation in Russia, and fill in any gaps in knowledge that may have been created due to this cut in funding. It will critically analyse racialisation in Russia with particular reference to Russian neo-Nazism, discrimination against minority groups, media proliferations of racism and racism in Russian football.

Russian neo-Nazism

The emergence of neo-Nazism in Russia is another consequence of the collapse of the Soviet Union, with the influence and number of extremist right wing groups rising in response to the loss of national identity left by the collapse. Russia is known for being a prominent home for neo-Nazi's, with an estimated 65,000 neo-Nazi's in 2007, a number which is estimated to have formidably increased since then (Arnold, 2009: 650). These 65,000 neo-Nazi's operate "in at least 85 different cities" (Arnold, 2009: 650) within over "150 radical neo-Nazi groups registered in Russia" (Mesko et al, 2013: 202),

including the Russian National Socialist Party, Format 18 and Russian National Unity. The growing scale of neo-Nazism in Russia has seen a significant increase in “ethnically motivated violence and attacks on non-slavs . . . , carried out by more or less pronounced racist groupings” (Kjolstad, 2009: 21). The ECRI (2013) showed that over 1,500 people suffered from racially motivated violence in Russia between 2007 and 2010, with some extreme cases of racist violence being carried out by neo-Nazi members. These include the planting of a bomb in a Moscow Cherkizovo market which mainly staffed Asian workers, and killed or injured just under 80 people (Arnold, 2009: 641), as well as the random stabbing of eight Jews in a Moscow synagogue (Arnold, 2009: 641).

These incidents of racist violence haven't gone unnoticed by the Russian Government, and Russian President Vladimir Putin has identified the danger that neo-Nazi, racist and xenophobic violence poses to Russian society, whilst other politicians have condemned neo-Nazism and racially-motivated attacks (Kjolstad, 2009: 33). Evidence of fighting against neo-Nazism was seen when the 2015 Russian Football League's Miss Charming was stripped of her title due to neo-Nazi activity (Jerusalem Post, 2010).

However, the continued rise of neo-Nazi violence and activity, and the lack of punishment for it, would suggest that neo-Nazi ideals have become engrained into Putin's political ideals and the ideological position of the Russian state. It is argued that neo-Nazism has become so institutionalised into Russian society that the Government are now too disinterested or powerless to deal with it, which is critical to its maintenance and proliferation in Russia. This is evidenced in the lack of trials for neo-Nazi violence in 2006, which saw less than 100 cases (Mjinssen, 2014: 81) a year Russia saw a “sharp increase in racist violence” (ECRI, 2013: 21). This, coupled with the argument that the Russian police are racist to the point that they “lack the dedication to investigate and prosecute racist acts” (Mjinssen, 2014: 81), is potentially a key source of encouragement to current and prospective Russian neo-Nazis, who can participate in neo-Nazi activity without fear of being arrested or punished, greatly assisting the continuation and reproduction of Russian neo-Nazism.

One of Russia's most influential neo-Nazi groups is the “Movement against illegal immigration (DPNI)” (Zakharov, 2015: 114), which was established in opposition to immigration and in support of an “ethnically homogenous Russia” (Zakharov, 2015: 114). The movement has been allowed to flourish in a Russia that sees large numbers of immigrants each year, including 11,643,000 in 2015, the highest in Europe (UN, 2015). The movement's prevalence on the internet makes it “legally invincible” (Zuev, 2010: 269), meaning, like other neo-Nazi groups, it can operate with little chance of members' prosecution. The movement's key contribution to Russian neo-Nazism is its organisation of a yearly “Russian march” since 2005 (Zakharov, 2015: 114), which has seen right wing protests against the Government and immigrants take place all across Russia, with numerous peaceful protests as well as violent clashes (Zakharov, 2015: 114). The movement is a reputable recruiter of neo-Nazi's as it has large networks of Russian football fans, many of which are associated with “skinhead and other extreme right-wing groups” (Zakharov, 2015: 114). Ultimately, it can be argued that the DPNI is a key tool of the reproduction and continuation of neo-Nazism in Russia. It allows members of numerous right-wing and skinhead groups to network and participate in activities that can be viewed as attractive and meaningful to many prospective neo-Nazi's, and therefore possesses the power to raise both numbers and influence of neo-Nazism in Russia. Subconsciously, it also allows for members of skinhead and right-wing groups to promote their own organisations to members of other groups, which can be highly influential in strengthening the level of attachment and involvement of individuals to neo-Nazism generally, causing higher levels of racialisation in Russia.

It must also be noted that the majority of those in the march are youth and teenagers, because “the deprived, marginalized and often underpaid youth is ready to mobilize in racist groups” (Zakharov, 2015: 117). This is because the groups are likely to represent their interests, and consequences faced after the collapse of the Soviet Union such as a loss in social status and employment are likely to be motivating factors (Zakharov, 2015: 117). In this sense, the future of neo-Nazism in Russia looks secure, because a majority of youth membership means that future generations are likely to be socialised into believing that participation in neo-Nazi groups is a positive and necessary venture. Under Russian capitalism, it is also hard for marginalized youth to change their situation, meaning that involvement in neo-Nazi activity will likely not change unless members' economic situation does, but that is still no guarantee.

Finally, despite the atrocities of World War 2, which saw millions of Russian deaths at the hands of Nazi Germany, “many Russian neo-Nazi's openly admire Adolf Hitler and use the German swastika

as their symbol” (Sani, 2013: 275). This suggests that Russian neo-Nazi’s are familiar with the events of the war, indicating that they have a deep, impenetrable commitment to neo-Nazi ideology, indicating that it will be very difficult for Russia and the Russian state to eradicate the values and the movements of neo-Nazism from Russian society.

Discrimination faced by ethnic minorities

This section of the essay will detail the discrimination faced by ethnic minorities in Russia. As previously mentioned, Russia is widely regarded for its racial discrimination towards minority groups. Defined as the “differential, and often unequal, treatment of people who have been either formally or informally grouped into a particular class of persons” (Law, 2010: 167), which includes “mass societal aggression together with violent racism” and “denial of access to social opportunities” (Law, 2010: 167), discrimination has become a key feature in Russian society, and has been experienced by numerous ethnic minorities within Russia. Ethnic divisions have become stronger and more important in a Russia that has had to rediscover its national identity following the collapse of the Soviet Union. This has led to widespread discrimination from Russians towards many ethnic minority groups, most notably the Jews and Muslims.

Firstly, antisemitism in Russia is one of the major forms of discrimination the country experiences. Antisemitism has historically always been prevalent in Russia, as it was popular “in tsarist Russia” (Korey, 1995: 6), and antisemitism was part of the ideology that “Russians carried with them into the twentieth century” (Korey, 1995: 6). There are an estimated one million Jews living in Russia (ECRI, 2013: 36), and since the late twentieth century, “post-soviet Jewry has encountered political uncertainty, economic instability and resurgent antisemitism” (Gitelman et al, 2003). This has seen antisemitism become one of the “more or less constant and essential elements of nationalist discourse in Russia” (Zakharov, 2015: 12). Evidence of this antisemitism has come in many forms, including a “quota on admission of Jews to Russian educational institutions” (Nathans, 2002: 268) and a normalisation of antisemitism “on the street, in public transportation, schools, and workplaces” (Gidwitz, 1999). Anti-Semitic propaganda in Russia is consistently carried out by the country’s numerous neo-Nazi members, with large numbers of incidents of ethnically-motivated violence against Jews (ADL, 2001), which is often allowed to go unpunished by the authorities.

It is evident that antisemitism is becoming more mainstream, accepted and normalised, and that the proliferation of anti-Semitic ideology is encouraged throughout all areas of Russian society, and Russian Jews widely recognise that there has been a “migration of anti-Semitism from the political extremes to the Russian center” (Gidwitz, 1999). This has occurred because antisemitism and anti-Semitic ideology has become highly institutionalised into Russian politics, evidenced by the fact that “the political atmosphere within Russia is not conducive to explicit public statements censuring antisemitism” (Gidwitz, 1999), shown in the absence of public condemnation of anti-Semitic activity by central Government figures (Gidwitz, 1999). The lack of this condemnation ultimately portrays antisemitism as justified and right in Russian society, and Jews in Russia are likely to continue to suffer from xenophobia, racism and anti-Semitic behaviour from politics, right wing extremists and individuals in future years. The high profile 1998 assassination of Russian human rights activist Galina Staravoitova, a key public supporter of Jewish rights (ADL, 2001) is likely to act as a deterrent for future speakers against antisemitism, demonstrating to them that they will have to accept current and future levels of this discrimination as the norm or face being a victim of violence fuelled by antisemitism. It is indicative of a Russia that has successfully propagandized the necessity and influence of antisemitism throughout the nation, the prevalence of which is only likely to grow as Russia continues to reproduce anti-Semitic ideology on a remarkably consistent basis.

In recent decades Islamophobia has risen significantly in Europe, arguably due to radical Islamic terrorism and negative media portrayals of Islam (Breninger and Kaltenbacher, 2012: 124) occurring on a regular pattern. ECRI (2013) notes that an estimated 20 million Muslims live in Russia, and despite this high Islamic prevalence in Russia, Islamophobia remains one of Russia’s key forms of discrimination. Islamophobia in Russia takes many forms and has permeated many areas of Russian society. Muslims in Russia have seen extreme structural discrimination (Law, 2010: 174) after the August 2013 “election ... of Sergei Sobyenin, an ultranationalist, as mayor of Moscow” (Arab News,

2013). Sobyenin's apparent xenophobic and racist ideologies due to his standpoint as an ultranationalist has angered Russian Muslims, who postulate that his election has given Russian racism a "prominent official face" (Arab News, 2013), and the mayor's recent announcement supports this. Sobyenin has denied the fundamental Muslim right of prayer to Moscow's 2 million Muslims (IB Times, 2015) by outlawing the manufacture of new mosques in the city (Arab News, 2013), a move that has been condemned for its ignorance of the human rights of Moscow's Muslims, as it portrays them as inferior to the wider Russian population by denying them access to suitable places to carry out their daily activities. Ultimately, many of Moscow's Muslims have faced no choice but to pray on Moscow's streets, also leaving them at greater risk of ethnically-motivated violence and victimisation from many of Moscow's skinheads and neo-Nazi's, who can easily commit acts of violence upon Muslims while they pray.

However, it isn't just Moscow where Muslims have faced discrimination in Russia. Like Jews, Muslims have also been the targets of racially-motivated violence from neo-Nazi members, something that is becoming much more prevalent in Russia. Included is the brutal decapitation of a man from Dagestan, a mainly Muslim area, by Russian neo-Nazi members (The Guardian, 2007), an execution which was recorded and distributed online. Incidents akin to this murder indicate that islamophobia is becoming part of the discourse of Russian society, and like antisemitism, is being normalised and becoming more mainstream throughout Russia.

Recent developments involving Russia's involvement with Syria can also be evidenced as islamophobia being promoted in Russia and becoming a principal part of Russian political ideology. Vladimir Putin's bombing of Syria in the wake of ISIS's rise can be stated to be a demonstration of Islamophobia due to its sheer relentlessness. The intensity of Russian airstrikes on Syria have been stated by a Syrian doctor as worse than ISIS attacks ever were (Business Insider, 2015), and have been widely reported to be killing and targeting significantly high numbers of Syrian civilians and rebels fighting ISIS. While these attacks aren't occurring in Russia itself, they can be stated to be evidence of the existence of islamophobia within Putin and the Russian state, because they are arguably excessive and definitely harmful to civilians, posing questions of a potential disregard for the safety and wellbeing of Muslim civilians from Putin. This, coupled with the fact that Putin gains significantly from the bombing campaign through plentiful opportunities to train Russian forces, and Russia's superpower status considerably rising (Business Insider, 2015), indicates that Putin possesses islamophobic values because he will happily endanger the lives of Muslim civilians just to boost his country's image and for his own personal gain. Further, it is arguable that this campaign proliferates this message to Russia, that the harm of Muslims is necessary if it means that personal or organisational gain is achieved, which could lead to increases in ethnically-motivated violence and behaviour towards Muslims in Russia, a country where Muslims already significantly suffer.

The media and racism in Russia

The media is argued to have many roles with regards to racism in society. It is arguably "responsible for shaping racism and intolerance" (Law, 2010: 192) as well as helping assist "the fight against racism ..., exposing racism, discrimination and human rights abuses and advocating for equality and justice" (Law, 2010: 192).

In Russia, the media notoriously leans towards the shaping of racism and intolerance, and is one of the principal tools for the spread of racist and xenophobic ideologies in Russian society. Russian media activity is synonymous with the ever-increasing racist nature of Russia, and appears intent on making racism a key part of Russian discourse and a core value of Russian citizens. Despite being demanded to "monitor and duly sanction all expressions of racist statements and all publications of racist material" (ECRI, 2013: 23), Russian media continues to disseminate xenophobic propaganda and encourage racially-motivated behaviour.

This can be seen in various forms of Russian media, in spite of "the reinforcement of criminal law provisions in this field" (UN, 2007: 17), which have arguably failed in preventing the proliferation of racist ideals. For example, literature has shown that in 2006, "51 per cent of news items involved support for hate speech by journalists" (Law, 2013: 199) and that "xenophobia is manifest in a variety of publications, including respectable socio-political periodicals and television and radio programmes" (Brinks et al, 2005: 202). The widespread nature of Russia's media promulgation makes the influence of racist ideologies difficult to avoid for Russian citizens who face high levels of exposure to xenophobic propaganda, and subsequently are

likely to be persuaded that it is accepted and normal in Russian society, increasing the risk of consequential public acts of racism occurring.

The condemnation and marginalization of ethnic minority groups is also a principal characteristic of media in Russia. Negative stereotypes of groups that part of aren't the Russian majority are constantly recycled across various media forms, manifesting "feelings of intolerance" (UN, 2007: 17) among the Russian population. Examples of this including likening Chechens to terrorists and extremists, The Roma to major narcotics dealers and immigrants to general burdens in Russian society (UN, 2007: 17). The spread of these negative stereotypes is synonymous with racialisation in Russia, and is arguably one of the key factors behind its maintenance. The creation and proliferation of negative racial stereotypes only serve to increase already high levels of tension and intolerance between different ethnic groups, in a Russia which is defined by ethnic divisions after the fall of the Soviet Union (Brinks et al, 2005: 201). While the Russian media has the potential to assist with the elimination of racial divisions in Russia, it appears to only want divisions to intensify further. Processes of racialisation in Russia can ultimately be argued to be at least partial consequences of media proliferation of racist and xenophobic ideas about minority groups and racial superiority, because the media is currently doing nothing or very little to assist in their transformation.

It must be noted, however, that mainstream Russian media isn't the only form of media that advocates the flourishing of racism and xenophobia. The internet is a prevalent location for the spread of racial ideas and propaganda, and has seen an outbreak in activity of this sort in recent years. Social media is a key source of online racism in Russia, evidenced by the extreme levels of racial prejudice that the 2013 Miss Russia received due to originating from an ethnic minority group (UPI, 2013).

As well as this, the internet appears to have had a particular benefit for advocates of neo-Nazism and right wing extremism in Russia, with many neo-Nazi and extremist groups adopting it as a key tool for promotion and organisation. At present, thanks to the internet, "Russian-language translations of Mein Kampf are readily available" (Gidwitz, 1999), making neo-Nazism and its ideologies highly accessible and easy to become affiliated with for those who aren't already associated with the movement. Further, there are currently estimated to be "over 800 websites of extremist orientation" (Law, 2010: 198), and neo-Nazi leaders use these with great success to proliferate their ideologies of antisemitism and Russian superiority. The most notable neo-Nazi use of the internet is that of the Movement Against Illegal Immigration, which utilises the internet to plan an annual mass protest which successfully unites neo-Nazi and extremist members across the country (Zakharov, 2015: 114).

The media is ultimately a key reproducer of current racialisation processes in Russia and is pivotal in maintaining and strengthening divides between minority ethnic groups and the Russian majority. It continues to discriminate and support the discrimination of minorities, while also continuing to operate without prohibition from the Russian government, allowing it to be free to propagandise ideologies inciting racial hate and xenophobic behaviours. It continues to ignore the recommendations of the ECRI, which has recommended it to "demonstrate a clear stance that racism, antisemitism and xenophobia will not be accepted in Russian society" (ECRI, 2013: 23). The ignorance of the Russian media to alter its apparent racialized ideological standpoint indicates that it is undeniably engrained with racist viewpoints, and is likely to continue operating in a manner that promotes the continued maintenance of racism and xenophobia in Russian society.

Racism in Russian football

Football is one of the defining features of Russian society, and racism and xenophobia are defining features of football culture in Russia. "Displays of racism and xenophobia by Russian football fans became habitual a long time ago" (SOVA Centre, 2015: 6), and have remained an ever-present feature in Russian football. Due to increasing concerns about the levels of racism in Russian football from football officials around the world, "Russian football authorities ... launched a half-hearted campaign to stamp out racism" (Bennetts, 2008: 154), however, it lasted only three years due to little success and a negative response from fans.

Racial discrimination in Russian football is widely regarded for targeting black and foreign players of Russian football teams, and there are numerous incidents to prove it. In 2010, Lokomotiv Moscow fans displayed a banner featuring a banana and the words 'Thanks West Brom' in celebration of the sale of one of their coloured players (The Telegraph, 2010). Zenit St. Petersburg FC and Brazilian player Hulk claims he experiences racism in nearly

every game, and once was even racially abused by a referee (The Guardian, 2015). These are not isolated incidents, as The Independent (2015) noted that over 90 incidents of racially discriminatory chants and displayed were recorded in the 2014/2015 season. While there have been global appeals to Russia to lower racism in football, Russian officials seem disinterested, as there is “no apparent plan to work with fans to change the fan culture” (The Independent, 2015), allowing fans to continue their racially-motivated activity within Russian football.

Importantly, Russian football appears to act as a platform for far right extremism and neo-Nazi activity among fans. Evidence has demonstrated that “Far-right groups amongst football fans often [display] neo-Nazi symbols” (SOVA Centre, 2015: 6), and this “spread of extreme right wing ideas among football fans is facilitated by the evident overlapping of the far-right political community with the ultras” (SOVA Centre, 2015: 6). Thanks to the ultras that are prevalent among the majority of Russian football clubs, right wing ideology appears to have successfully permeated into football fan culture, and is being expressed at Russian football games on an alarming level. This is because football allows fans to travel around the country and proliferate their racist and xenophobic ideologies, that are “completely unrelated to sport” (SOVA Centre, 2015: 6) to other fans on a weekly basis, without fear of sanction because most cases of racism in Russian football go unpunished (The Independent, 2015). Far-right activity among football fans is especially amplified when far-right fans spectate games against Anzhi Makhachkala and Terek Grozny, two teams from the Northern Caucasus (SOVA Centre, 2015: 6).

However, incidents of xenophobia against these teams regardless of who is playing indicate that far-right football fans only perceive football as a stage to spread xenophobia and racist ideology among Russian football and fans. For example, a banner was displayed insulting Anzhi and Terek during Lokomotiv Moscow vs Rubin Kazan in 2013 (SOVA Centre, 2015: 18), and chants of “Fuck, Caucasus, Fuck” (SOVA Centre, 2015: 18) were heard during a match between Russia and Luxembourg (SOVA Centre, 2015: 18).

These incidents are demonstrative of a football culture that has allowed itself to become a central tool for the spread and proliferation of neo-Nazi and xenophobic ideologies around Russia. The popularity of football in Russia means that there are likely to be members of far-right extremist groups present at the majority of Russian football games, meaning that the proliferation of neo-Nazi and xenophobic beliefs is likely to transcend the majority of areas of Russia, making Russian football games a potentially pivotal source of promotion for far-right and neo-Nazi groups. For the many children who attend football matches where xenophobic proliferation occurs, xenophobic behaviour could be regarded as the norm in Russian football as well as wider society, which could raise the chance of them affiliating with far-right groups in their future years.

With Russia hosting the FIFA World Cup in 2018, the country has seen more global attention focussed on the level of Racism both outside and inside of football. Senior officials and players have called for drastic changes to the state of racism in Russian football before the World Cup, including Ivory Coast player Yaya Toure, who says that black players may boycott the tournament if the racism issue hasn't been addressed in time (Russia Beyond The Headlines, 2013). However, UEFA-affiliated FARE Network executive director Piara Power has essentially guaranteed racism at The World Cup (The Independent, 2015) explaining that the anti-racism strategy for The World Cup was focussed on the minimisation rather than the outright elimination of racist incidents (The Independent, 2015). This anti-racism strategy is arguably indicative of a Russian football culture that is too heavily defined by racism to be hosting a World Cup, as it doesn't believe that racism in Russian football can be eliminated within two years. It remains to be seen whether Russian neo-Nazi's will increase their levels of xenophobia and racially-motivated hatred during the tournament, which will see a prolonged, global audience on a Russia that will house people of different backgrounds coming from every corner of the globe. While one would like to be optimistic that there will not be large amounts of Racism in The World Cup, evidence indicates that this will be very difficult to achieve, as processes of racialisation in Russia and Russian football appear too deeply engrained into Russian society to disappear by the commencement of the tournament.

Conclusion

Racialisation in Russia is made up of many complex processes, as Russia is a country defined by numerous racial divisions and widespread racial hostility. Racism, xenophobia and ethnically-motivated have become deeply engrained into Russian society, whilst discrimination against minority

groups seems to transcend all barriers of Russian life, resulting in experiences of widespread prejudice by ethnic minority groups. Despite the historical foundation for processes of racialisation in Russia, it can be argued that, in Russia, processes of racialisation are nothing more than consequences of widespread political, economic and social changes that are expected and normal during the coming of “a new nation” (Zakharov, 2015: 1). Post-Soviet Russia has certainly seen the emergence of new and unique forms of racialisation, including widespread neo-Nazism and extensive proliferations of xenophobia in the Russian media, which have seen Racism regarded as one Post-Soviet Russia’s defining characteristics.

Racism in Russia is different to that of Western-Europe because it is widely evidenced to actually be increasing, illustrated by the statement that “60 percent of Russians support the nationalist slogan, ‘Russia for the Russians’” (Russia Beyond The Headlines, 2011), and are activists for Russian superiority over ethnic minorities in Russia. Winnam (2006) postulates that “the racial future ... [will see the emergence of] a deepening structural racism” throughout nations across the world. Regarding Russia, the continuation of tension and hostility between different ethnic groups will likely only serve to deepen the already existent structural racism that the nation foresees.

Current levels of racism and xenophobia only look like they will increase as Russia continues to become more developed, powerful and multi-cultural. It is arguable that the complex processes of racialisation in Russia will remain prominent for years, even decades to come. Racism in Russia is arguably just a by-product of the collapse of the Soviet Union and one of the many radical changes the collapse has created. Russian citizens appear to have accepted current processes of racialisation, racism and xenophobia as the norm in their society, and may not want any radical changes to their nation in the near future, as many of them might still be recovering from the Union’s collapse.

When considering all given evidence of Racism in Russia, Russia appears to be a nation with processes of racialisation that are unlikely to face significant levels of change in the near future.

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