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Victor Pelevin~~ Victor
Pelevin on Manipulated
Elections and Holographic
Politicians ?. ????????* -

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(Subtitled)

Two Hundred Years Together -
Introduction - Alexander
Solzhenitsyn ~~CEOs from The
Vitamin Shoppe and Saks OFF
5TH on inclusive leadership
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P 01 ~~Idiot. Fyodor~~

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~~Dostoevsky. Who was Prince
Myshkin? ?????? [46]~~

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Generation P Trailer /

Teaser - English Subtitles -

~~WOW! The Role and Image of~~

~~Victor Pelevin in the~~

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~~Literature of 1990-2000s.~~

~~The Lack of Biography—~~

Generation P. Vladimir

Pelevin. The Russian

national Idea. Generation ?:

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“Generation ?» by Rauf

Kasimov Generation P Trailer

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/ Teaser - English Subtitles
- WOW! Episode 9: The Life
of Insects (Victor Pelevin)

**Boooooook Review - Victor
Pelevin - Homo Zapiens Books
to Read - Six Modern Russian
Writers You Shouldn't
Ignore, Part 1 *Friday Reads,***

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*Denis Johnson, Victor
Pelevin ?????? ??????? ?
?????????? \ "????????? ??????\ "
????? 1/2 Viktor Pelevin: S.
N. U. F. F. -- Utøpia A Real
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Allegations of Russian conspiracies meddling in the affairs of Western countries have been a persistent feature of Western politics since the Cold War - allegations of Russian interference in the US

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presidential election are only the most recent in a long series of conspiracy allegations that mark the history of the twentieth century. But Russian politics is rife with conspiracies about the West

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too. Everything bad that happens in Russia is traced back by some to an anti-Russian plot that is hatched in the West. Even the collapse of the Soviet Union - this crucial turning point in world politics that left

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the USA as the only remaining superpower - was, according to some Russian conspiracy theorists, planned and executed by Russia's enemies in the West. This book is the first-ever study of Russian

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conspiracy theories in the post-Soviet period. It examines why these conspiracy theories have emerged and gained currency in Russia and what role intellectuals have played in this process. The book shows

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how, in the new millennium, the image of the 'dangerous, conspiring West' provides national unity and has helped legitimize Russia's rapid turn to authoritarianism under Vladimir Putin.

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The sudden dissolution of the Soviet Union altered the routines, norms, celebrations, and shared understandings that had shaped the lives of Russians for generations. It also

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meant an end to the state-sponsored, nonmonetary support that most residents had lived with all their lives. How did Russians make sense of these historic transformations? Serguei Alex Oushakine offers a

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compelling look at
postsocialist life in
Russia. In Barnaul, a major
industrial city in
southwestern Siberia that
has lost 25 percent of its
population since 1991, many
Russians are finding that

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what binds them together is loss and despair. The Patriotism of Despair examines the aftermath of the collapse of the Soviet Union, graphically described in spray paint by a graffiti artist in Barnaul: "We have

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no Motherland." Once socialism disappeared as a way of understanding the world, what replaced it in people's minds? Once socialism stopped orienting politics and economics, how did capitalism insinuate

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itself into routine practices? Serguei Alex. Oushakine offers a compelling look at postsocialist life in noncosmopolitan Russia. He introduces readers to the "neocoms": people who mourn

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the loss of the Soviet economy and the remonetization of transactions that had not involved the exchange of cash during the Soviet era. Moving from economics into military conflict and

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personal loss, Oushakine also describes the ways in which veterans of the Chechen war and mothers of soldiers who died there have connected their immediate experiences with the country's historical

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disruptions. The country,
the nation, and traumatized
individuals, Oushakine
finds, are united by their
vocabulary of shared pain.

Deals with antisemitic
propaganda in the late

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Soviet and post-Soviet periods, when the term "Khazars" was used as a euphemism for Jews. Explores the image of the Jewish Khazars in the rhetoric and worldview of contemporary Russian nationalists and

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their ethnocentric myths of the past and the "Russian idea." Clarifies these antisemites' view of a world Jewish conspiracy, explaining the resort to the Khazars as symbols of supposed Jewish domination

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of Russia from the time of Kievan Rus through the epoch of the Russian Revolution and Bolshevik dictatorship (with Stalin seen as a pawn of the Jew Kaganovich) until the breakup of the Soviet Union - the Jews are blamed

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for all these calamities.
The "Khazar version" of
Russian history was touted
by "patriotic" nationalists
in periodicals, by such
archaeologists as Gumilev,
and by nationalistic writers
of science fiction and

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belles lettres. Some of these writers highlighted the role of the Khazars in subjugating the Slavs; others stressed world Zionism as a new Khazar plot. These ideas even penetrated the Russian

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educational system. The myth of the Khazars also attracted Ukrainian nationalists (pp. 148-159).

Antisemitism has had a long and complex history in Russian intellectual life

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and has revived in the post-Communist era. In their concept of the identity of the Jewish people, many academics and other thinkers in Russia continue to cast Jews in a negative or ambivalent role. An inherent

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rivalry exists between
"Russia" and "the Jews"
because Russians have often
viewed themselves—whether
through the lens of
atheistic communism or that
of the most conservative
elements of the Orthodox

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Church—as a chosen people whose destiny is to lead the way to world salvation. In this book, Vadim Rossman presents the foundations and present influence of intellectual antisemitism in Russia. He examines the

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antisemitic roots of some major trends in Russian intellectual thought that emerged in earlier decades of the twentieth century and are still significant in the post-Communist era: neo-Eurasianism, Eurasian

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historiography, National Bolshevism, neo-Slavophilism, National Orthodoxy, and various forms of racism. Such extreme right-wing ideology continues to appeal to a certain segment of the

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Russian population and seems unlikely to disappear soon. Rossman confronts and challenges a range of disturbing, sometimes contradictory, but often quite sophisticated antisemitic ideas posed by

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Russian sociologists,
historians, philosophers,
theologians, political
analysts, anthropologists,
and literary critics.

What caused the emergence of
nationalist movements in

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many post-communist states?
What role did communist
regimes play in fostering
these movements? Why have
some been more successful
than others? To address
these questions, Yitzhak
Brudny traces the Russian

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nationalist movement from its origins within the Russian intellectual elite of the 1950s to its institutionalization in electoral alliances, parliamentary factions, and political movements of the

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early 1990s. Brudny argues that the rise of the Russian nationalist movement was a combined result of the reinvention of Russian national identity by a group of intellectuals, and the Communist Party's active

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support of this reinvention in order to gain greater political legitimacy. The author meticulously reconstructs the development of the Russian nationalist thought from Khrushchev to Yeltsin, as well as the

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nature of the Communist Party response to Russian nationalist ideas. Through analysis of major Russian literary, political, and historical writings, the recently-published memoirs of the Russian nationalist

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intellectuals and Communist Party officials, and documents discovered in the Communist Party archives, Brudny sheds new light on social, intellectual, and political origins of Russian nationalism, and emphasizes

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the importance of ideas in explaining the fate of the Russian nationalist movement during late communist and early post-communist periods. Table of Contents: Acknowledgments 1. Russian Nationalists in Soviet

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Politics 2. The Emergence of
Politics by Culture,
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1965-1970 4. The Rise and
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of Inclusion? 6. What Is
Russia, and Where Should It
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1985-1989 8. The Demise of
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Nationalism in Postcommunist
Russia Notes Index Reviews
of this book: Mr. Brudny
provides a salient
background to understanding
one of the great phenomena
of post-1945 history: how
Russians arrive at their

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view of the West. --Ron
Laurenzo, Washington Times
Reviews of this book: Brudny
is a good guide to the
origins of what probably
lies ahead. --Geoffrey A.
Hosking, Times Literary
Supplement Reviews of this

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book: If readers think that today's anti-Western, antimarket, antisemitic variety of Russian nationalism is simply the fallout from the country's current misery, they should think again. With care and

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intelligence, Brudny traces its lineage back to the Khrushchev years. What began among the so-called village prose writers as a lament for a rural past ravaged by Stalin's experimentation gradually accumulated

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further grievances: the devastation of Russian culture and monuments, the infiltration of 'corrupting' Western values, and ultimately under Gorbachev the 'criminal' destruction of Russian power. Much of

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the book concentrates on how Khrushchev and Brezhnev tried--but ultimately failed--to harness this discontent for their own purposes. --Robert Legvold, Foreign Affairs Reviews of this book: Brudny's survey

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of relations between Russian nationalism and the Soviet state provides an in-depth insight into one of the most complicated aspects of the Soviet multi-national state. --Taras Kuzio, International Affairs Reviews of this

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book: A thought-provoking book. --Virginia Quarterly Reviews of this book: Brudny shows that Russian cultural nationalism was a powerful force in the post-Stalin years, with ultimate political consequences. In

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meticulous detail Brudny sets out the various strains of Russian nationalism and points to the regime's encouragement of a certain kind of nationalism as a means of bolstering legitimacy through the

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'politics of inclusion'...This volume is a significant contribution to the literature. --R. J. Mitchell, Choice Reviews of this book: In Reinventing Russia, situated at the intersection of culture

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(specifically the literature of the village prose movement) and politics, Brudny has managed admirably to draw out the wider implications of his inquiry and provided an extremely useful set of orientation

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points in the current,
seemingly so chaotic,
political debate in Russia.

--Hans J. Rindisbacher,
European Legacy Reviews of
this book: Brudny's book
paints a fascinating
picture. It delineates a

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rich Soviet culture and society, one that is much more varied than has been previously depicted by most Western researchers. The overriding importance of the book derives from its argument that the post-

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Stalinist cultural debate in the Soviet Union is what created the infrastructure for the seemingly odd alliance between communist ideology and the nationalist intelligentsia--today's 'red-brown' alliance. It's a

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significant contribution to our understanding of the history of the nationalist idea...[Reinventing Russia provides] an enthralling overview of a historic development that has been neglected by most Western

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researchers...His book proves once more that anyone who seeks to understand developments in Eastern Europe cannot do so by merely analyzing the economic policy of the political maneuvers of the

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governing elite. --Shlomo Avineri, Ha'aretz Book Review Yitzhak Brudny offers us a most persuasive attempt to explain the intricate, often puzzling relation between Soviet political and cultural bureaucracy and the

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rise of Russian nationalism in the post-Stalin era. His analysis of Russian nationalist ideology and its role in the corrosion of the official Soviet dogmas is uniquely insightful and provocative. Students of

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Soviet and post-Soviet
affairs will find in
Brudny's splendidly
researched book an
indispensable instrument to
grasp the meaning of the
still perplexing
developments that led to the

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breakdown of the Leninist state. In the growing body of literature dealing with nationalism and national identity, this one stands out as boldly innovative, theoretically challenging, and culturally

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sophisticated. --Vladimir
Tismaneanu, University of
Maryland, College Park,
author of *Fantasies of
Salvation* Yitzhak Brudny has
produced an impressive and
scholarly account of the
divisions within the Russian

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political and cultural elite during the last four decades of the Soviet Union's existence. His book is important both for the fresh light it throws on that period and as essential context for interpreting the

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debates on nationhood and statehood which rage in Russia today. --Archie Brown, University of Oxford
Reinventing Russia provides us with a vivid portrayal of the politics behind the rise of Russian nationalism in

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post-Stalinist Russia. It is a finely detailed study of not only the relationship of political authority to the spread of nationalist ideas, but also reciprocally of the role played by these ideas in shaping the political.

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--Mark Beissinger,
University of Wisconsin-
Madison Rival nationalists
literally shook the Soviet
Union apart. The very
structure of the Soviet
state encouraged all major
ethnic groups--including the

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Russians--to view battles over resources in terms of ethnic and national conflict. Brudny, in this important study, explores precisely how rival nationalist claims emerged during the years following

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Stalin's death, and why they proved to be simultaneously so robust and pernicious.

--Blair Ruble, Director,
Kennan Institute, Woodrow
Wilson Center

Conspiracism, while not

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unique to the Middle East,
is a salient feature of the
political discourses of the
region. This book discounts
the common pathological
explanation for conspiricism
and instead investigates the
political structures and

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dynamics that have created and shaped the phenomenon of conspiricism in the contemporary Middle East.

This student reference A-Z book supports trainee teachers to learn the

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?language? of schools and teaching. It covers a wide range of terms used in schools and education in the UK.

Anatolii Fomenko is a distinguished Russian

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mathematician turned popular history writer, founder of the so-called New Chronology school, and part of the explosion of alternative historical writing that has emerged in Russia since the collapse of the Soviet

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Union. Among his more startling claims are that the Old Testament was written after the New Testament, that Russia is older than Greece and Rome, and that the medieval Mongol Empire was in fact a Slav-

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Turk world empire, a Russian Horde, to which Western and Eastern powers paid tribute. While academic historians dismiss Fomenko as a dangerous ethno-nationalist or post-modern clown, Fomenko's publications

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invariably outsell his conventional rivals. Just as Putin has restored Russia's faith in its future, Fomenko and an army of fellow alternative historians are determined to restore Russia's faith in its past.

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For Fomenko, the key to Russia's greatness in the future lies in ensuring that Russians understand the true greatness of their past. Fomenko and other pseudo-historians have built upon existing Russian notions of

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identity, specifically the widespread belief in the positive qualities of empire and the special mission of Russia. He has drawn upon previous attempts to establish a Russian identity, ranging from

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Slavophilism through
Stalinism to Eurasianism.
While fantastic, Fomenko's
pseudo-history strikes many
Russian readers as no less
legitimate than the lies and
distortions peddled by
Communist propagandists,

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Tsarist historians and
church chroniclers.

Why, Timothy Melley asks,
have paranoia and conspiracy
theory become such prominent
features of postwar American
culture? In *Empire of*

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Conspiracy, Melley explores the recent growth of anxieties about thought-control, assassination, political indoctrination, stalking, surveillance, and corporate and government plots. At the heart of these

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developments, he believes, lies a widespread sense of crisis in the way Americans think about human autonomy and individuality. Nothing reveals this crisis more than the remarkably consistent form of

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expression that Melley calls "agency panic"—an intense fear that individuals can be shaped or controlled by powerful external forces. Drawing on a broad range of forms that manifest this fear—including fiction,

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film, television, sociology,
political writing, self-help
literature, and cultural
theory—Melley provides a new
understanding of the
relation between postwar
American literature, popular
culture, and cultural

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theory. Empire of Conspiracy offers insightful new readings of texts ranging from Joseph Heller's Catch-22 to the Unabomber Manifesto, from Vance Packard's Hidden Persuaders to recent addiction

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discourse, and from the "stalker" novels of Margaret Atwood and Diane Johnson to the conspiracy fictions of Thomas Pynchon, William Burroughs, Don DeLillo, and Kathy Acker. Throughout, Melley finds recurrent

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anxieties about the power of large organizations to control human beings. These fears, he contends, indicate the continuing appeal of a form of individualism that is no longer wholly accurate or useful, but that still

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underpins a national fantasy
of freedom from social
control.

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