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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 meant an end to the

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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 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 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 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 itself into routine practices? Serguei Alex. Oushakine offers a compelling look at postsocialist life in

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noncosmopolitan Russia. He introduces readers to the "neocoms": people who mourn 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 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 disruptions. The country, the nation, and traumatized individuals, Oushakine finds, are united by their vocabulary of shared pain.

"The aim of this book is to explore some of the main pre-occupations of literature, culture and criticism dealing with historical themes in post-Soviet Russia, focusing mainly on literature in the years 1991 to 2006." --introd.

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First Published in 2001. This study presents a thorough analysis of facism, its manifestations in Russian political and cultural history, and fascist tendencies and movements in contemporary Russian society.

Deals with antisemitic propaganda in the late 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 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 of Russia from the time of Kievan Rus through the epoch of the Russian Revolution and Bolshevik

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dictatorship (with Stalin seen as a pawn of the Jew Kaganovich) until the breakup of the Soviet Union - the Jews are blamed 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 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 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 and has revived in the post-Communist era. In their concept of the identity of the Jewish people, many academics and other

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thinkers in Russia continue to cast Jews in a negative or ambivalent role. An inherent 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 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 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 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

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

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 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 too. Everything bad that happens in Russia is traced back by some to an anti-Russian

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plot that is hatched in the West. Even the collapse of the Soviet Union – this crucial turning point in world politics that left 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 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 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.

Conspiracism, while not unique to the Middle East, is a salient feature of the

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political discourses of the region. This book discounts the common pathological explanation for conspiricism and instead investigates the political structures and dynamics that have created and shaped the phenomenon of conspiricism in the contemporary Middle East.

Anatolii Fomenko is a distinguished Russian 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 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-Turk world empire, a Russian Horde, to which Western and Eastern powers paid tribute.

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While academic historians dismiss Fomenko as a dangerous ethno-nationalist or post-modern clown, Fomenko's publications 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. 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 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 Slavophilism through Stalinism to Eurasianism. While fantastic, Fomenko's pseudo-history strikes many Russian

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readers as no less legitimate than the lies and distortions peddled by Communist propagandists, Tsarist historians and church chroniclers.

Using a wide range of sources, Marlène Laruelle discusses the impact of the ideology of Eurasianism on geopolitics, interior policy, foreign policy, and culturalist philosophy.

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 support of this reinvention in order to gain greater political legitimacy.

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