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The Affirmative Action Empire Nations

The Soviet government punished chauvinist words and deeds, but, "The Affirmative Action Empire required a constant practice of ethnic labelling and so inadvertently indoctrinated its population in the belief that ethnicity was an inherent, fundamental, and crucially important characteristic of all individuals. ... the nationality line on Soviet passports became one of the single most important factors in reinforcing the belief, and the social fact, that national identity was primordial and ...

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The Affirmative Action Empire: Nations and Nationalism in the Soviet Union, 1923-1939. Ithaca: Cornell University Press, 2001. “ Russia ’ s new revolutionary government was the first of the old European multiethnic states to confront the rising tide of nationalism and respond by systematically promoting the national consciousness of its ethnic ...

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The Affirmative Action Empire admirably succeeds in sketching this out in a 460-page treatise that despite the vast and complex scope, and sometimes difficult train of thought, tells an intelligible tale of national-cultural pragmatism, hubris and redress.

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The Affirmative Action Empire (豆瓣)

8 Terry Martin, " An Affirmative Action Empire, " in A State of Nations, ed. R. Suny and T. Martin (Ox (...) 2 A few basic arguments of this approach are worth mentioning. First, Stalin ' s policy of deportation, employed in order to weaken certain ethnic groups.

Struggle over Identity - Chapter 4. Nationalism and ...

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This text provides a survey of the Soviet management of the nationalities question. It traces the conflicts

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and tensions created by the geographic definition of national territories, the establishment of several official national languages and the world's first mass "affirmative action" programmes.

The Soviet Union was the first of Europe's multiethnic states to confront the rising tide of nationalism by systematically promoting the national consciousness of its ethnic minorities and establishing for them many of the institutional forms characteristic of the modern nation-state. In the 1920s, the Bolshevik government, seeking to defuse nationalist sentiment, created tens of thousands of national territories. It trained new national leaders, established national languages, and financed the production of national-language cultural products. This was a massive and fascinating historical experiment in governing a multiethnic state. Terry Martin provides a comprehensive survey and interpretation, based on newly available archival sources, of the Soviet management of the nationalities question. He traces the conflicts and tensions created by the geographic definition of national territories, the establishment of dozens of official national languages, and the world's first mass "affirmative action" programs. Martin examines the contradictions inherent in the Soviet nationality policy, which sought simultaneously to foster the growth of national consciousness among its minority populations while dictating the exact content of their cultures; to sponsor national liberation movements in neighboring countries, while eliminating all foreign influence on the Soviet Union's many diaspora nationalities. Martin explores the political logic of Stalin's policies as he responded to a perceived threat to Soviet unity in the 1930s by re-establishing the Russians as the state's leading nationality and deporting numerous "enemy nations."

This collected volume, edited by Ron Suny and Terry Martin, shows how the Soviet state managed to create a multiethnic empire in its early years, from the end of the Russian Revolution to the end of

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World War II. Bringing together the newest research on a wide geographic range, from Russia to Central Asia, this volume is essential reading for students and scholars of Soviet history and politics.

When the Bolsheviks seized power in 1917, they set themselves the task of building socialism in the vast landscape of the former Russian Empire, a territory populated by hundreds of different peoples belonging to a multitude of linguistic, religious, and ethnic groups. Before 1917, the Bolsheviks had called for the national self-determination of all peoples and had condemned all forms of colonization as exploitative. After attaining power, however, they began to express concern that it would not be possible for Soviet Russia to survive without the cotton of Turkestan and the oil of the Caucasus. In an effort to reconcile their anti-imperialist position with their desire to hold on to as much territory as possible, the Bolsheviks integrated the national idea into the administrative-territorial structure of the new Soviet state. In *Empire of Nations*, Francine Hirsch examines the ways in which former imperial ethnographers and local elites provided the Bolsheviks with ethnographic knowledge that shaped the very formation of the new Soviet Union. The ethnographers—who drew inspiration from the Western European colonial context—produced all-union censuses, assisted government commissions charged with delimiting the USSR's internal borders, led expeditions to study "the human being as a productive force," and created ethnographic exhibits about the "Peoples of the USSR." In the 1930s, they would lead the Soviet campaign against Nazi race theories. Hirsch illuminates the pervasive tension between the colonial-economic and ethnographic definitions of Soviet territory; this tension informed Soviet social, economic, and administrative structures. A major contribution to the history of Russia and the Soviet Union, *Empire of Nations* also offers new insights into the connection between ethnography and empire.

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In this pathbreaking study, Lynne Viola produces a monumental history of the vast peasant rebellion against collectivization. *Peasant Rebels Under Stalin* retrieves a lost chapter from the history of Stalin's Russia. This chapter is of immense significance because the peasant revolt against collectivization was the most violent and sustained resistance to the Soviet state after the Russian Civil War. This book presents the history of a peasantry on the brink of destruction. It is a study in peasant culture, politics, and community seen through the prism of resistance. Based on newly declassified Soviet archives, including secret police reports, *Peasant Rebels Under Stalin* documents the manifestation in Stalin's Russia of universal strategies of peasant resistance in what amounted to a virtual civil war between state and peasantry.

Drawing on extensive research in the archives of Russia and Uzbekistan, Douglas Northrop here reconstructs the turbulent history of a Soviet campaign that sought to end the seclusion of Muslim women. In Uzbekistan it focused above all on a massive effort to eliminate the heavy horsehair-and-cotton veils worn by many women and girls. This campaign against the veil was, in Northrop's view, emblematic of the larger Soviet attempt to bring the proletarian revolution to Muslim Central Asia, a region Bolsheviks saw as primitive and backward. The Soviets focused on women and the family in an effort to forge a new, "liberated" social order. This unveiling campaign, however, took place in the context of a half-century of Russian colonization and the long-standing suspicion of rural Muslim peasants toward an urban, colonial state. Widespread resistance to the idea of unveiling quickly appeared and developed into a broader anti-Soviet animosity among Uzbeks of both sexes. Over the next quarter-century a bitter and often violent confrontation ensued, with battles being waged over indigenous practices of veiling and seclusion. New local and national identities coalesced around these

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very practices that had been placed under attack. Veils became powerful anticolonial symbols for the Uzbek nation as well as important markers of Muslim propriety. Bolshevik leaders, who had seen this campaign as an excellent way to enlist allies while proving their own European credentials as enlightened reformers, thus inadvertently strengthened the seclusion of Uzbek women—precisely the reverse of what they set out to do. Northrop's fascinating and evocative book shows both the fluidity of Central Asian cultural practices and the real limits that existed on Stalinist authority, even during the ostensibly totalitarian 1930s.

Burnt by the Sun examines the history of the first Korean diaspora in a Western society during the highly tense geopolitical atmosphere of the Soviet Union in the late 1930s. Author Jon K. Chang demonstrates that the Koreans of the Russian Far East were continually viewed as a problematic and maligned nationality (ethnic community) during the Tsarist and Soviet periods. He argues that Tsarist influences and the various forms of Russian nationalism(s) and worldviews blinded the Stalinist regime from seeing the Koreans as loyal Soviet citizens. Instead, these influences portrayed them as a colonizing element (labor force) with unknown and unknowable political loyalties. One of the major findings of Chang's research was the depth that the Soviet state was able to influence, penetrate, and control the Koreans through not only state propaganda and media, but also their selection and placement of Soviet Korean leaders, informants, and secret police within the populace. From his interviews with relatives of former Korean OGPU/NKVD (the predecessor to the KGB) officers, he learned of Korean NKVD who helped deport their own community. Given these facts, one would think the Koreans should have been considered a loyal Soviet people. But this was not the case, mainly due to how the Russian empire and, later, the Soviet state linked political loyalty with race or ethnic community. During his six years of

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fieldwork in Central Asia and Russia, Chang interviewed approximately sixty elderly Koreans who lived in the Russian Far East prior to their deportation in 1937. This oral history along with digital technology allowed him to piece together Soviet Korean life as well as their experiences working with and living beside Siberian natives, Chinese, Russians, and the Central Asian peoples. Chang also discovered that some two thousand Soviet Koreans remained on North Sakhalin island after the Korean deportation was carried out, working on Japanese-Soviet joint ventures extracting coal, gas, petroleum, timber, and other resources. This showed that Soviet socialism was not ideologically pure and was certainly swayed by Japanese capitalism and the monetary benefits of projects that paid the Stalinist regime hard currency for its resources.

The Russian Revolution had a decisive impact on the history of the twentieth century. In the years following the collapse of the Soviet regime and the opening of its archives, it has become possible to step back and see the full picture. Starting with an overview of the roots of the revolution, Fitzpatrick takes the story from 1917, through Stalin's 'revolution from above', to the great purges of the 1930s. She tells a gripping story of a Marxist revolution that was intended to transform the world, visited enormous suffering on the Russian people, and, like the French Revolution before it, ended up by devouring its own children. This updated edition contains a fully revised bibliography and updated introduction to address the centenary, what does it all mean in retrospect.

Japan joined the League of Nations in 1920 as a charter member and one of four permanent members of the League Council. Until conflict arose between Japan and the organization over the 1931 Manchurian Incident, the League was a centerpiece of Japan ' s policy to maintain accommodation with the Western

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powers. The picture of Japan as a positive contributor to international comity, however, is not the conventional view of the country in the early and mid-twentieth century. Rather, this period is usually depicted in Japan and abroad as a history of incremental imperialism and intensifying militarism, culminating in war in China and the Pacific. Even the empire ' s interface with the League of Nations is typically addressed only at nodes of confrontation: the 1919 debates over racial equality as the Covenant was drafted and the 1931 – 1933 League challenge to Japan ' s seizure of northeast China. This volume fills in the space before, between, and after these nodes and gives the League relationship the legitimate place it deserves in Japanese international history of the 1920s and 1930s. It also argues that the Japanese cooperative international stance in the decades since the Pacific War bears noteworthy continuity with the mainstream international accommodationism of the League years. Thomas Burkman sheds new light on the meaning and content of internationalism in an era typically seen as a showcase for diplomatic autonomy and isolation. Well into the 1930s, the vestiges of international accommodationism among diplomats and intellectuals are clearly evident. The League project ushered those it affected into world citizenship and inspired them to build bridges across boundaries and cultures. Burkman ' s cogent analysis of Japan ' s international role is enhanced and enlivened by his descriptions of the personalities and initiatives of Makino Nobuaki, Ishii Kikujiro , Nitobe Inazuma , Matsuoka Yosuke, and others in their Geneva roles.

In the first book to trace the Russian state ' s citizenship policy throughout its history, Lohr argues that to understand the citizenship dilemmas Russia faces today, we must return to the less xenophobic and isolationist pre-Stalin period—before the drive toward autarky after 1914 eventually sealed the state off from Europe.

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