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Autore	Mondry Henrietta
Titolo	Exemplary bodies [[electronic resource] ] : constructing the Jew in Russian culture, since the 1880s // by Henrietta Mondry
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ISBN	1-61811-852-8 1-61811-026-8
Descrizione fisica	1 online resource (301 p.)
Collana	Borderlines : Russian and East European Jewish studies
Disciplina	305.892/4047
Soggetti	Jews in popular culture - Russia (Federation) Human body in popular culture - Russia (Federation) Body image - Social aspects - Russia (Federation) Russian literature - History and criticism Electronic books. Russia (Federation) Intellectual life Russia (Federation) Ethnic relations
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Nota di bibliografia	Includes bibliographical references (p. 277-292) and indexes.
Nota di contenuto	Russian anthropological and biological sciences and Jewish race -- Stereotypes of pathology: the medicalization of the Jewish body by Anton Chekhov, 1880s -- Carnal Jews of the fin-de-siecle: Vasily Rozanov, the Jewish body, and incest -- Ilya Ehrenburg and his picaresque Jewish bodies of the 1920s -- Criminal bodies and love of the yellow metal: the Jewish male and Stalinist culture, 1930s-1950s -- Sadists' bodies of the anti-Zionist campaign era: 1960s-1970s -- Glasnost and the uncensored sexed body of the Jew -- The repatriated body: a Russian Jewish woman writer in Israel or the corporeal fantasy of Dina Rubina, 1990s-2000s -- The Jewish patient: Alexander Goldstein and the postmodern Russian Jewish body in Israel, 2000s -- The real Jewish bodies of oligarchs: important Jewish personalities and post-Soviet corporophobia -- The post-Soviet assault on the Jew's body: the new racial science in the 2000s.
Sommario/riassunto	Exemplary Bodies: Constructing the Jew in Russian Culture since 1880's explores the construction of the Jew's physical and ontological body in

Russian culture as represented in literature, film, and non-literary texts from the 1880's to the present. With the rise of the dominance of biological and racist discourse in the 1880's, the depiction of Jewish characters in Russian literary and cultural productions underwent a significant change, as these cultural practices recast the Jew not only as an archetypal "exotic" and religious or class Other (as in Romanticism and realist writing), but as a biological Other whose acts, deeds, and thoughts were determined by racial differences. This Jew allegedly had physical and psychological characteristics that were genetically determined and that could not be changed by education, acculturation, conversion to Christianity, or change of social status. This stereotype has become a stable archetype that continues to operate in contemporary Russian society and culture.

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