

Summary

The 160th *NZ* issue is coming out at a time of radical historical change in the part of the world which, after 1991, seemed to have achieved permanent dominance in almost every field, from economic, political and ideological to cultural. The part of the world normally referred to as the “West” (or, alternatively, the “Global North”), despite its internal complexity, has always been, to a large extent, homogeneous. This homogeneity was ensured by the United States of America who, being the stronghold of the West, facilitated the continuity and stability of certain types of ideologies, economic approaches, and political views.

Over the recent years, things like the crises of Western political systems, the rise of populism, the redistribution of economic power between other players in global politics have left the West / Global North somewhat worse for wear, although they have never actually called into question the chances of its continued existence in its current form. But apparently, 2025 will inevitably change this order.

In issue 160 of *NZ*, we touch upon just a few of the many problems related to the current crisis. Our first focus is the reason for the failure of the left movement, which until recently was rather powerful in the West: meaning the moderate Left, the centre Left and social democracy, as well as the radical Left (although the latter was discussed in more detail in the 159th issue of *NZ*).

The crisis of leftist politics, the erosion of the social base of the left movement, the absence of a clear ideological message, and finally a strange decline of the so-called “left theory”, which counts among the main achievements of the Western Left over the last century and a half, – the first thematic block of issue 160 centres around this.

The selection opens with an article by Anna Novikova called *“Between Marxism and Populism: The Crisis of the Left Movement in the USA”*. Andrei Belinsky continues the topic with a short historical essay *“A People’s Party without the People: The Crisis of German Social Democracy and Its Consequences”*. The block wraps up with a discussion among Artemy Magun, Anna Nizhnik, Anton Syutkin, Ilya Kriger, and Igor Kobylin, entitled *“The End of Theory? Fredric Jameson, Left Universalism, and the Cultural Logic of Modern Capitalism”*. In a sense, this discussion is a continuation of one of the sections of *NZ*’s 158th issue, dedicated to the memory of this outstanding American theorist. In 2025, however, the participants of the discussion are more focused on the political aspect of Jameson’s views and work, on the political potential of “left theory” as such – which, in the opinion of some, it has failed to realise.

The question of theory, or even philosophy, that tries to take the conversation about what is happening in the world, including the world of politics, to a different level, is brought up in the *CULTURE OF POLITICS* section. Here we are publishing an excerpt from



the book *"Post-Europe"* (soon to be released in Russian) by the Hong Kong philosopher of technology and computer specialist Yuk Hui. In this fragment, the author tries to give a philosophical justification for the possibility of non-Eurocentric European thought, which, in his opinion, would have the potential to "reassemble" Europe as one of the world's major centers of political, technological and cultural influence. The last piece in this *NZ* issue that focuses on the Left is a collection of excerpts from the memoirs of Salama Musa (1887–1958) – one of the first Egyptian reformers, a journalist, political figure, and women's rights activist.

The second thematic block of issue 160 is called "IMAGINATIVE REALISM, OR ALL POWER TO THE IMAGINATION" and consists of three articles. Egor Dorozhkin looks at "imaginative realism" (a term introduced by the Soviet scholar of myths Yakov Golosovker) through the lens of the so-called "anarcheology of joy". Dmitry Skorodumov in his article *"Imaginative Rebellion and Its Brave Conceptual Persona"* explores the problem of imaginative realism in relation to the future, or more precisely, the very possibility of the future as such. The thematic block concludes with Bogdan Gromov's article *"Imaginative Drama: The Subject-Object Seduction"*,

which contains the following passage: «The term "imaginative" refers less to the "imaginary" and more to the "imagined" – that is, the real, "thinkable, one that exists", born of the thinking of imagination. The arguments presented seem sufficient to consider the objects of imagination as real. An imaginative object has life and locus, and thus imaginative philosophy has its own subject matter and domain».

Two texts published in the 160th *NZ* issue revolve around cinema, one of the recurring themes in the journal. "THE CULTURE OF MODERNITY REVISITED" includes an article by Igor Smirnov, in which he discusses theft as one of the main themes in cinema and analyses cinema itself as a kind of "art of theft". In the CASE STUDY section, Vera Ustyugova offers an extended essay on the history of the first movie theaters in the Russian Empire: their construction, operation, and influence on the urban environment; the piece is accompanied by a fascinating selection of photographs of some of these entertainment venues that were a novelty in the early 20th century.

As usual, issue 160 of *NZ* contains the regular columns SOCIOLOGICAL LYRICS by Alexei Levinson and THE REVERSE OF THE METHOD by Tatyana Vorozheykina, as well as the NEW BOOKS section.