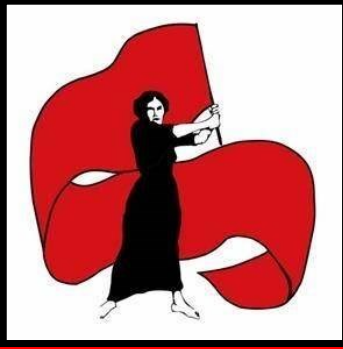




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NO TEARS FOR DARYA DUGINA!

Денис Казанский: После убийства дочери Дугина Ксения Собчак задается вопросом "дети-то причем?" Дети действительно не причем. Сотни украинских детей которых вы убили - были не причем. Но когда "Калибр" убил мать с грудной дочерью в Одессе, детей в Виннице, детей в Харькове, Собчак не вспомнила о детях. Вспомнила, когда убили 30-летнюю пропагандистку, которая разжигала войну и говорила, что украинцы не являются людьми.

Darya Dugina was killed in a car bomb explosion last Saturday night (20th August) on the outskirts of Moscow.

Earlier in the day she had given what was to be her final television interview, in which she had declared "the end of liberal totalitarianism, liberal fascism and Western totalitarianism."

According to Dugina: "The special military operation (i.e. invasion of Ukraine) seems to me to be the final nail in the coffin of its global hegemony."

Much of the media coverage of Dugina's death has focused on the fact that she was the daughter of Alexander Dugin, a political philosopher of sorts who is frequently but wrongly seen as a major influence on Putin's thinking.

It is certainly true that Dugina's own political, philosophical and journalistic output had much in common with the ideas of her father.

As she once put it: "I carry this banner with pride – to be the daughter and continuation of my father's existence. I will do everything to set a worthy example which brings glory to the name of my father."

Like her father, she saw the world in terms of a geopolitical conflict between sea powers (USA and Britain) and land powers (Russia and its 'near abroad' – Eurasia).

For father and daughter alike, the West was in its death throes, mortally wounded by liberalism, decadence, and an abandonment of traditional values.

Russia, by contrast, was liberating itself from Western-globalist enslavement and rightfully re-establishing itself as an Empire.

According to Dugina: "Everyone thinks that totalitarianism belongs to the past. In fact, that is not the case. It has not simply not gone away. It has subordinated to itself all of the West, all of Europe. What you have there is liberal dictatorship."

For Dugina, an ecological agenda, the campaign for transgender rights, the "conversion of the individual to homosexuality", veganism and freeganism ("an ideology of limited participation in the conventional economy and minimal consumption of resources") were all instruments whereby the West sought to "crush society and reduce its population."



Darya Dugina on a day-trip to the Azovstal plant in 'liberated' Mariupol: "This is globalism against anti-globalism. Azovstal is liberated. It is liberated not only from Ukrainians but from globalism as well. Now it is Russian."

Russia, by contrast, was the site of "an attempt to realise a new political theory": "The unification of the best elements of left economics (throwing overboard left politics, i.e. no trace of gender theories and queer satanism) with right-wing political elements, such as conservatism and Tradition."

Russia, argued Dugina, was to the fore in "rising up against totalitarian liberalism, which has taken root everywhere in the world." For this reason, "the peoples of Europe see Russia as an island of freedom, as an anti-totalitarian front."

Inevitably, Dugina was a fervent supporter of – and propagandist for – Putin's invasion of Ukraine: "This is not a war against Ukraine. It is a war against the whole of the West. The Azov Battalion are not Ukrainians. Authenticity for Ukraine means being friends of Russians."

Novorossiya, as Dugina called Russian-occupied Ukraine, was a philosophical inspiration:

"Philosophy is born where life and death co-exist, where there is an 'I' and 'Another', where there is division and

Build direct links with Ukrainian trade unions! Support their demands for more arms for Ukraine, for the defence of workers' rights, and for the cancellation of Ukraine's foreign debt!



Lviv, May 2022: British and European trade unionists and elected parliamentarians meet with Ukrainian trade unionists to build practical solidarity in the war against Russian aggression, and in trade union struggles to defend workers rights in the midst of war.

an overcoming of division. For me, Novorossiia is a space of philosophical meaning. It is now an empire-forming space for Russia, and thanks to this frontier horizon we exist as Russia, as an unconquered Russia."

But Dugina could be far more prosaic in expressing her support for Putin's invasion.

In her last television interview – still to be broadcast – she dismissed the Bucha massacre as a false-flag operation carried out by Ukraine for the purpose of turning Western public opinion against Russia.

In June she visited the Azovstal steelworks in occupied Mariupol and explained the 'real' nature of the conflict in Ukraine:

"People understand that this is war. It is not only a war between Ukrainians and the pro-Russian side. This is a war of two ideologies. This is globalism against anti-globalism. This is a question of civilisations, to use the term of Samuel Huntingdon's concept.

This is a hardcore conflict provoked artificially by the Western forces and the globalists. So, all this is a clash of civilisations. The problem on the Ukrainian side is their religion there. They are obsessed by their aggression.

Azovstal is liberated. It is liberated not only from Ukrainians but from globalism as well. Now it is Russian."

Asked in an interview about what should happen to the captured Azov soldiers, Dugina suggested a kind of 'live-art' performance in which inhabitants of Mariupol could confront them and decide their fate and physically assault them if they wished to do so.

When the interviewer suggested that the prisoners might not survive such a spectacle, Dugina replied:

"There is nothing terrible about that. There are different performances. Different performances have different endings."

In that respect, as in so many others, Dugina represented a continuation of her father's 'philosophy'.

In 2014 Dugin was sacked from Moscow State University after declaring that "Ukrainians need to be killed, killed, killed. I am telling you this as a professor."

But Dugina was more active and more effective than her father in popularising such ideas.

Dugin is an old man with a long beard who dresses in black and writes long, tedious and rambling articles.

His daughter, by contrast, was telegenic. She largely dispensed with her father's quack mysticism, knew the meaning of a sound-bite, and understood the importance of social media for political activism and campaigning.

Dugina made regular appearances on pro-Putin social media and on pro-Putin terrestrial television channels. She was also a regular contributor to the "Geopolitika.ru" website and wrote for the "Aurora" news agency.

She ran her own Telegram account (Platonova), and regularly had material reposted by "Nezygar", the most popular Russian political Telegram account.

At the time of her death Dugina was writing an article for inclusion in the first book to be published in Russia about Putin's invasion: "Book Z", billed as "a collection of stories from soldiers, peaceful citizens of the liberated towns, and volunteers."

Symptomatically, the name of the publishers is: "The Black Hundreds".

And unlike her father, Dugina could have become the leader of a political movement in her own right. As Sergei Karnaukhov, presenter of one of the television shows on which Dugina appeared, put it:

"Dasha is now much more recognised and much more significant (than her father) in public political space. Today it is not uncommon to encounter the opinion that it is radical patriots rather than liberals who are a greater threat to the Kremlin.

Dugin, with his mysticism, could never become a leader of popular sympathies. But a beauty like Darya had clearly been preparing herself for the role of the Russian Le Pen."

According to a particularly grovelling obituary by Sergei Mardan in "Komsomolskaya Pravda", Dugina "died as a soldier."

That is correct. She was a soldier in the forces of Russian imperialism, anti-liberal reaction, and neo-Eurasian philosophical charlatanism. And in a war soldiers die.

No tears for Dugina. And if her father follows in her footsteps, no tears for him either.