

Untimely Thoughts Essays On Revolution Culture And The Bolsheviks 1917 1918 Russian Literature And Thought Series

A stimulating collection of essays on the revolutionary socialist Vladimir Lenin that survey fierce controversies over his life and ideas. Reveals the more personal side of the Machiavellian mastermind who not only orchestrated the Great Terror but also forged the USSR into a world power

The great romance and fear of bloody revolution--strange blend of idealism and terror--have been superseded by blind faith in the bloodless expansion of human rights and global capitalism. Flying in the face of history, violence is dismissed as rare, immoral, and counterproductive. Arguing against this pervasive wishful thinking, the distinguished historian Arno J. Mayer revisits the two most tumultuous and influential revolutions of modern times: the French Revolution of 1789 and the Russian Revolution of 1917. Although these two upheavals arose in different environments, they followed similar courses. The thought and language of Enlightenment France were the glories of western civilization; those of tsarist Russia's intelligentsia were on its margins. Both revolutions began as revolts vowed to fight unreason, injustice, and inequality; both swept away old regimes and defied established religions in societies that were 85% peasant and illiterate; both entailed the terrifying return of repressed vengeance. Contrary to prevalent belief, Mayer argues, ideologies and personalities did not control events. Rather, the tide of violence overwhelmed the political actors who assumed power and were rudderless. Even the best plans could not stem the chaos that at once benefited and swallowed them. Mayer argues that we have ignored an essential part of all revolutions: the resistances to revolution, both domestic and foreign, which help fuel the spiral of terror. In his sweeping yet close comparison of the world's two transnational revolutions, Mayer follows their unfolding--from the French Declaration of the Rights of Man and the Bolshevik Declaration of the Rights of the Toiling and Exploited Masses; the escalation of the initial violence into the reign of terror of 1793-95 and of 1918-21; the dismemberment of the hegemonic churches and religion of both societies; the "externalization" of the terror through the Napoleonic wars; and its "internalization" in Soviet Russia in the form of Stalin's "Terror in One Country." Making critical use of theory, old and new, Mayer breaks through unexamined assumptions and prevailing debates about the attributes of these particular revolutions to raise broader and more disturbing questions about the nature of revolutionary violence attending new foundations.

The first book-length analysis of how the Bolsheviks responded to antisemitism during the Russian Revolution.

In this dazzling exploration of one of the most contradictory periods of literary and artistic achievement in modern history, journalist Andy McSmith evokes the lives of more than a dozen of the most brilliant artists and writers of the twentieth century. Taking us deep into Stalin's Russia, *Fear and the Muse* asks the question: can great art be produced in a police state? For although Josif Stalin ran one of the most oppressive regimes in world history, under him Russia also produced an outpouring of artistic works of immense and lasting power—from the poems of Anna Akhmatova and Osip Mandelstam to the opera *Peter and the Wolf*, the film *Alexander Nevsky*, and the novels *The Master and Margarita* and *Doctor Zhivago*. For those artists visible enough for Stalin to take an interest in them, it was Stalin himself who decided whether they lived in luxury or were sent to the Lubyanka, the headquarters of the secret police, to be tortured and sometimes even executed. McSmith brings together the stories of these artists—including Isaac Babel, Boris Pasternak, Dmitri Shostakovich, and many others—revealing how they pursued their art under Stalin's regime and often at great personal risk. It was a world in which the poet Vladimir

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Mayakovsky, whose bright yellow tunic was considered a threat to public order under the tsars, struggled to make the communist authorities see the value of avant garde art; Babel publicly thanked the regime for allowing him the privilege of not writing; and Shostakovich's career veered wildly between public disgrace and wealth and acclaim. In the tradition of Eileen Simpson's *Poets in Their Youth* and Phyllis Rose's *Parallel Lives*, *Fear and the Muse Kept Watch* is an extraordinary work of historical recovery. It is also a bold exploration of the triumph of art during terrible times and a book that will stay with its readers for a long, long while.

Why wasn't there a successful bourgeois revolution in Russia? Was it because Russian capitalists were too servile in their relationship with the Tsarist autocracy? Or was it because Russian states (Tsarist, republican and Soviet) were just too strong? This book is a political history of the Russian capitalist class from 1850 to 1917 that seeks to answer these questions. The book covers the consistent opposition of the Russian bourgeoisie to the Tsarist autocracy up to and including the revolution of 1905. It then considers its alliance, from 1909, with 'new state' elements – officials, politicians, army officers and technical experts who were convinced of the possibility of reform and renovation through a radically reorganised state, cleansed of its autocratic detritus. Such a reorganisation was expected as a result of the Great War. While these ideas came to a temporary fruition in the February Revolution of 1917, they also laid the basis for a much more demanding Soviet state in October – and the destruction of the bourgeoisie itself. The book ends with a consideration of the wider implications for the concept of the bourgeois revolution-implications that stretch well beyond Russia-that are revealed by the rise and fall of the Russian bourgeoisie.

Russians from all walks of life joyously celebrated the end of Nicholas II's monarchy, but one year later, amid widespread civil strife and lawlessness, a fearful citizenry stayed out of sight. Tsuyoshi Hasegawa offers a new perspective on Russia's revolutionary year through the lens of violent crime and its devastating effect on ordinary people.

Written from the perspective of the factory worker and peasant at the ground level, this study of Russia during the Revolution 1917-21 aims to shed light on the realities of living through and participating in these tumultuous events. The book is intended for undergraduate courses in history, Soviet studies, and politics.

This book describes the collapse of the Russian Empire during World War One. Drawing material from nine different archives and hundreds of publicized sources, this study ties together state failure, military violence, and decolonization in a single story. The volume moves chronologically from the Balkan Wars of 1912-13 through the fierce battles and massive human dislocations of 1914-17. *Imperial Apocalypse* is the first major study which treats the demise of the empire as part of the twentieth-century phenomenon of modern decolonization, and it provides an account of military activity and political change throughout this turbulent period of war and revolution.

Russian-Jewish literature is discussed in four periods.

Rex A. Wade presents an essential overview of the Russian Revolution from its beginning in February 1917, through the numerous political crises under Kerensky, to the victory of Lenin and the Bolsheviks in the October Revolution. This thoroughly revised and expanded third edition introduces students to new approaches to the Revolution's political history and clears away many of the myths and misconceptions that have clouded studies of the period. It also gives due space to the social history of the Revolution, incorporating people and places too often left out of the story, including women, national minority peoples, peasantry, and front soldiers. The third edition has been updated to include new scholarship on topics such as the coming of the Revolution and the beginning of Bolshevik rule, as well as the Revolution's cultural context. This highly readable book is an invaluable guide to one of the most important events of modern history.

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The most comprehensive study of ideology and utopia since Karl Mannheim's work of the 1930s, *Utopia and Revolution* can be understood as turning classical political theory on its head or, perhaps, inside out. Instead of the usual summary of how English radical theologians contributed to the revolutionary process, Lasky shows how such political theology of the mid-seventeenth century became the backbone of the natural history of revolutionary disasters. In a remarkable feat of scholarship in intellectual history, Lasky charts the course of this historic entanglement over some five turbulent centuries of Western history. In so doing, he traces the ideological extension of the human personality through the writings of political theorists, philosophers, poets, and historians.

The *First Socialist Society* is the compelling and often tragic history of what Soviet citizens have lived through from 1917 to the present, told with great sympathy and perception. It ranges over the changing lives of peasants, urban workers, and professionals; the interaction of Soviet autocrats with the people; the character and role of religion, law, education, and literature within Soviet society; and the significance and fate of various national groups. As the story unfolds, we come to understand how the ideas of Marxism have been changed, taking on almost unrecognizable forms by unique political and economic circumstances. Hosking's analysis of this vast and complex country begins by asking how it was that the first socialist revolution took place in backward, autocratic Russia. Why were the Bolsheviks able to seize power and hold on to it? The core of the book lies in the years of Stalin's rule: how did he exercise such unlimited power, and how did the various strata of society survive and come to terms with his tyranny? The later chapters recount Khrushchev's efforts to reform the worst features of Stalinism, and the unpredictable effects of his attempts within the East European satellite countries, bringing out elements of socialism that had been obscured or overlaid in the Soviet Union itself. And in the aftermath of the long Brezhnev years of stagnation and corruption, the question is posed: can Soviet society find a way to modify the rigidities inherited from the Stalinist past?

H. G. Wells and *All Things Russian* is a fertile terrain for research and this volume will be the first to devote itself entirely to the theme. Wells was an astute student of Russian literature, culture and history, and the Russians, in turn, became eager students of Wells's views and works. During the Soviet years, in fact, no significant foreign author was safer for Soviet critics to praise than H. G. Wells. The reason was obvious. He had met – and largely approved of – Lenin, was a close friend of the Soviet literary giant Maxim Gorky and, in general, expressed much respect for Russia's evolving Communist experiment, even after it fell into Stalin's hands. While Wells's attitude towards the Soviet Union was, nevertheless, often ambivalent, there is definitely nothing ambiguous about the tremendous influence his works had on Russian literary and cultural life.

Featuring the one author, one voice approach, this text is ideal for instructors who do not wish to neglect the importance of non-Western perspectives on the study of the past. The book is a brief, affordable presentation providing a coherent examination of the past from ancient times to the present. Religion, everyday life, and transforming moments are the three themes employed to help make the past interesting, intelligible, and relevant to contemporary society.

Moss has significantly revised his text and bibliography in this second edition to reflect new research findings and controversies on numerous subjects. He has also brought the history up to date by revising the post-Soviet material, which now covers events from the end of 1991 up to the present day. This new edition retains the features of the successful first edition that have made it a popular choice in universities and colleges throughout the US, Canada and

around the world.

This book presents the first comprehensive collection in English of peasant writings during the early years of the Bolshevik regime. Drawn entirely from Russian archival sources, it presents more than 150 previously unpublished letters addressed to newspapers, government officials, and Communist Party leaders. The letters and accompanying commentary result in a unique history of the Soviet peasantry's engagement and struggle with a powerful state, enabling readers to hear the voice of a social class that throughout history has too often been rendered voiceless.

This work examines the role of language in forging the modern subject. Focusing on the idea of the "New Man" that has animated all revolutionaries, the present volume asks what it meant to define oneself in terms of one's class origins, gender, national belonging or racial origins.

This study of Soviet censorship during its whole existence emphasizes textual changes made in literary works by official censorship and editorial boards. Covering the works of 80 writers, it groups censorial corrections to show the aims of censorship and its evolution in Communist Party policy.

For generations, historians of the right, left, and center have all debated the best way to understand V. I. Lenin's role in shaping the Bolshevik party in the years leading up to the Russian Revolution. At their worst, these studies locate his influence in the forcefulness of his personality. At their best, they show how Lenin moved other Bolsheviks through patient argument and political debate. Yet remarkably few have attempted to document the ways his ideas changed, or how they were in turn shaped by the party he played such a central role in building. In this thorough, concise, and accessible introduction to Lenin's theory and practice of revolutionary politics, Paul Le Blanc gives a vibrant sense of the historical context of the socialist movement (in Russia and abroad) from which Lenin's ideas about revolutionary organization spring. What emerges from Le Blanc's partisan yet measured account is an image of a collaborative, ever adaptive, and dynamically engaged network of revolutionary activists who formed the core of the Bolshevik party.

From 1929 until 1953, Iosif Stalin's image became a central symbol in Soviet propaganda. Touched up images of an omniscient Stalin appeared everywhere: emblazoned across buildings and lining the streets; carried in parades and woven into carpets; and saturating the media of socialist realist painting, statuary, monumental architecture, friezes, banners, and posters. From the beginning of the Soviet regime, posters were seen as a vitally important medium for communicating with the population of the vast territories of the USSR. Stalin's image became a symbol of Bolshevik values and the personification of a revolutionary new type of society. The persona created for Stalin in propaganda posters reflects how the state saw itself or, at the very least, how it wished to appear in the eyes of the people. The 'Stalin' who was celebrated in posters bore but scant resemblance to the man Iosif Vissarionovich Dzhugashvili, whose

humble origins, criminal past, penchant for violent solutions and unprepossessing appearance made him an unlikely recipient of uncritical charismatic adulation. The Bolsheviks needed a wise, nurturing and authoritative figure to embody their revolutionary vision and to legitimate their hold on power. This leader would come to embody the sacred and archetypal qualities of the wise Teacher, the Father of the nation, the great Warrior and military strategist, and the Saviour of first the Russian land, and then the whole world. This book is the first dedicated study on the marketing of Stalin in Soviet propaganda posters. Drawing on the archives of libraries and museums throughout Russia, hundreds of previously unpublished posters are examined, with more than 130 reproduced in full colour. The personality cult of Stalin in Soviet posters, 1929–1953 is a unique and valuable contribution to the discourse in Stalinist studies across a number of disciplines.

The First World War unleashed a powerful, transforming, destructive storm across the European continent. Its consequences were felt as harshly in Russia as anywhere else in the world. A spiral of chaos and violence erupted, continuing to reign throughout years of revolution and civil war. Leading expert Christopher Read presents a cutting-edge, highly readable introduction to Russia's crisis years. Read synthesises a wealth of newly available material and treats the period 1914-22 as a whole in order to contextualise and better understand the events of 1917 and their impact. As he examines the multiple revolutions, Read asks how and why the Bolsheviks were able to survive the storm, eventually taking over the world's largest country.

About Tsereteli relatively little has been written in historical literature. A study of his political career fits well into the current, gradually widening interest in the men who were the losers in the Russian revolution. A biography of Tsereteli is certainly not out of place alongside S. H. Baron's biography of Plekhanov, I. Getzler's work on Martov and the biography of Aksel'rod by A. Ascher. While Plekhanov, Martov and Aksel'rod laid down the theoretical principles of Menshevism, Tsereteli was certainly their superior in the field of practical politics. The quantity and quality of the available source material is unequally divided over the different periods of Tsereteli's life. There is very little more about his youth than the brief notes which he himself made much later in his life, and the recollections which Boris Nikolaevskii and Tsereteli's sister Eliko noted down from things he said. There is quite a lot of material about the student movement in Moscow between 1900 and 1902, in which he took an active part, so that it is possible to get a good general picture. Since the students often acted anonymously, however, it is not easy to determine Tsereteli's role. This edited volume includes studies of discourses about bodily and psychiatric illness in modern China, bringing together scholarships that reconfigure the fields of history, literature, film, psychology, anthropology, and gender studies by tracing the pathological path of China through the nineteenth and twentieth centuries into the new millennium.

One of the most renowned Soviet writers of the twentieth century, Maxim Gorky was an early supporter of the Bolsheviks. He became disillusioned with the turn of events after the 1917 revolution, however, and wrote a series of critical articles for the magazine *New Life* that eventually caused the new Communist government to close down the publication. *Untimely Thoughts* is a

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collection of these articles. It is at once a brilliant analysis of the Russian national character, a condemnation of the Bolshevik methods of government, and a vision of a future in which respect for individual accomplishment replaces the tyranny of the tsars and the brutality of Russian peasant existence. A controversial book, it was not translated into English until 1968 and was not published in the Soviet Union until 1989. The English edition of Untimely Thoughts is now back in print with a new introduction and chronology by Mark D. Steinberg.

This volume offers a comprehensive and original analysis and reconceptualization of the compendium of struggles that wracked the collapsing tsarist empire and the emergent USSR over a decade and that was to have a profound impact upon the history of the twentieth century.

The Russian Revolution and Civil War in the years 1917 to 1921 is one of the most widely studied periods in history. It is also somewhat inevitably one that has generated a huge flow of literature in the decades that have passed since the events themselves. However, until now, historians of the revolution have had no dedicated bibliography of the period and little claim to bibliographical control over the literature. The Russian Revolution and Civil War, 1917-1921 offers for the first time a comprehensive bibliographical guide to this crucial and fascinating period of history. The Bibliography focuses on the key years of 1917 to 1921, starting with the February Revolution of 1917 and concluding with the 10th Party Congress of March 1921, and covers all the key events of the intervening years. As such it identifies these crucial years as something more than simply the creation of a communist state.

The Bolsheviks sought legitimacy and inspiration in historic revolutionary traditions, and Jay Bergman argues that they saw the revolutions in France in 1789, 1830, 1848, and 1871 as supplying practically everything Marxism lacked, including guidance in constructing socialism and communism, and useful fodder for political and personal polemics.

Despite the continued fascination with the Virgin Mary in modern and contemporary times, very little of the resulting scholarship on this topic extends to Russia. Russia's Mary, however, who is virtually unknown in the West, has long played a formative role in Russian society and culture. Framing Mary introduces readers to the cultural life of Mary from the seventeenth century to the post-Soviet era. It examines a broad spectrum of engagements among a variety of people--pilgrims and poets, clergy and laity, politicians and political activists--and the woman they knew as the Bogoroditsa. In this collection of well-integrated and illuminating essays, leading scholars of imperial, Soviet, and post-Soviet Russia trace Mary's irrepressible pull and inexhaustible promise from multiple disciplinary perspectives. Focusing in particular on the ways in which both visual and narrative images of Mary frame perceptions of Russian and Soviet space and inform discourse about women and motherhood, these essays explore Mary's rich and complex role in Russia's religion, philosophy, history, politics, literature, and art. Framing Mary will appeal to Russian studies scholars, historians, and general readers interested in religion and Russian culture.

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In this invigorating new assessment of Anna Karenina, Gary Saul Morson overturns traditional interpretations of the classic novel and shows why readers have misunderstood Tolstoy's characters and intentions. Morson argues that Tolstoy's ideas are far more radical than has been thought: his masterpiece challenges deeply held conceptions of romantic love, the process of social reform, modernization, and the nature of good and evil. By investigating the ethical, philosophical, and social issues with which Tolstoy grappled, Morson finds in Anna Karenina powerful connections with the concerns of today. He proposes that Tolstoy's effort to see the world more wisely can deeply inform our own search for wisdom in the present day. The book offers brilliant analyses of Anna, Karenin, Dolly, Levin, and other characters, with a particularly subtle portrait of Anna's extremism and self-deception. Morson probes Tolstoy's important insights (evil is often the result of negligence; goodness derives from small, everyday deeds) and completes the volume with an irresistible, original list of One Hundred and Sixty-Three Tolstoyan Conclusions.

From the genesis of the Great Terror to Stalin, Hitler, and Mao, to the Symbionese Liberation Army, this carefully researched study remains an unsurpassed work on a timely topic. 30 black-and-white illustrations.

Untimely Thoughts Essays on Revolution, Culture, and the Bolsheviks, 1917-1918 New York : P. S. Eriksson

In fin-de-siècle and early revolutionary Russia, a group of self-educated workers produced a large body of poetry and prose in which they attempted to comprehend their rapidly changing world. Witnesses to wars and revolution, these men and women grappled on paper with the nature of civilization and the imperatives of ethical truth. In a strikingly original approach to Russian culture, Mark D. Steinberg listens to their words, which are little known today. The results of their literary creativity, he finds, were frequently not what the new Soviet order was expecting from its workers, despite its celebration of the notion of a proletarian art. Through insightful readings of a vast fund of lower-class writings, Steinberg shows that the authors focused above all on the uncertain nature and place of the self, the promise and dangers of modernity, and the qualities of the sacred in both their lives and their imaginations. Like their counterparts in the intelligentsia, these worker writers were ambivalent about Marxist ideology's celebration of the city and the factory and even about modern progress itself. Drawing on vast research, Steinberg demonstrates the texts' significance for an understanding of Russian popular mentalities, indeed for the very meaning, philosophically and morally, of these years of crisis and possibility at the end of the old order and the early years of the Soviet regime.

Marx, Lenin, and the Revolutionary Experience offers a fresh look at Communism, both the bad and good, and also touches on anarchism, Christian theory, conservatism, liberalism, Marxism, and more, to argue for the enduring relevance of Karl Marx, and V.I. Lenin as democratic revolutionaries. It examines the "Red Decade" of the 1930s and the civil rights movement and the New Left of the 1960s in the United States as well. Studying the past to grapple with issues

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of war and terrorism, exploitation, hunger, ecological crisis, and trends toward deadening "de-spiritualization", the book shows how the revolutionaries of the past are still relevant to today's struggles. It offers a clearly written and carefully reasoned thematic discussion of globalization, Marxism, Christianity (and religion in general), Communism, the history of the USSR and US radical and social movements.

John McGreal's three new books – It's Reproduction, Contently, It's Revolution, Actively and It's Transformation, Contently – continue the 'It' Series published by Matador since 2010.

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