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On the eve of the 100th anniversary of the Russian Revolution read the most vivid, touching and comprehensive history of events that changed the world This is a story on an epic but human scale. Extensive in its scale, exhaustive in the original research, written with passion, narrative skill and human empathy, The Tragedy is a profound story about the Russian Revolution for a new generation. Many consider the Russian revolution to be the most significant event of the 20th century. Honored scientist Orlando Figes presents a panorama of Russian society on the eve of this revolution, and then tells how these social forces were brutally erased. In a sweeping stokes war and revolution, miniature stories of people in which Figes follows the fate of the main players as they see their hopes die and their world crash into ruins. Unlike previous accounts that trace the origins of the revolution to the excess of political forces and ideals, Figes argues that the failure of democracy in 1917 was deeply rooted in Russian culture and social history and that what began as a population revolution contained the seeds of its degeneration into violence and dictatorship. The hanging tragedy is a virtuoso and original synthesis of a mature scientist, presented in a convincing and accessible human narrative. ORLANDO FIGES is a professor at Birkbeck College, University of London and a former history lecturer at Cambridge. Born in London in 1959, he graduated with a double star for the first time in the history of Gongville and Caius College, Cambridge, in 1982. His first book Peasant Russia, Civil War was described by one of the reviewers as one of the most important books ever published about the Russian Revolution. Cash Tragedy: Russian Revolution: 1891-1924 AuthorOrlando FigesCountriespeliaEnglishEnglishEnglishpublica revolutionPublicpublitant Date1996Media typePrint (hardcover, hardcover, Paperback)Pages923ISBN0-224-04162-2LC ClassDK260.5F4 Nano tragedy: Russian Revolution: 1891-1924 is the 1996 book by British historian Orlando Figes about the Russian Revolution and the years preceding it. The background of the Book chronicles Russian history from the famine of 1891-1892, the answer to which Figes claims to have seriously weakened the Russian Empire, until Lenin's death in 1924, when the main elements of stalin's regime - the monohisity of the state, the system of terror and the cult of personality - were all in place. According to Figes, the whole of 1917 can be seen as a political battle between those who saw the revolution as a means of bringing war to an end and those who saw war as a means to end the revolution. Admission of the People's Tragedy won the Wolfson History Award, WH Smith Literary Award, NCR Book Award, Longman/History Today Book Award Los Angeles Times Book Award. In 2008, the Times listed it as one of the 100 most influential books since the war. Eric Hobsbawm, reviewing the book, called it a very impressive part of writing history. Details of the release of Figes, Orlando (1996). The Hanging Tragedy: The Russian Revolution: 1891-1924. London: Jonathan Cape. page 923. ISBN 0-224-04162-2. Figes, Orlando (1997-03-01). The tragedy: the history of the Russian Revolution. New York: Viking. page 960. ISBN 0-670-85916-8. First American Edition of Links - Reece, page 380. - Literary supplement of the Times, December 30, 2008 - From the great dark whale of Eric Hobsbawm, London Book Review, Volume 18, No. 21, October 31, 1996, extracted from written in a narrative style that reflects both the scale and details of the Russian Revolution, the story of Orlando Figes will undoubtedly be one of the most important contemporary studies of Russia, as it was in the early 20th century. With an almost cinematic eye, Figes captures the sweeping movements of war and revolution, never to lose sight of the people whose lives make up his theme. He uses personal documents and personal stories to illustrate the human-caused revolution while providing a compelling and detailed understanding of the role of workers, peasants and soldiers in the revolution. He deftly moves from the themes of great social forces and mass movements that made up the revolution to the profiles of key personalities and representative characters. The themes of the Russian Revolution as a tragedy for the Russian people as a whole and for the millions of people who died from the brutal forces it unleashed make sense for a new generation of students of Russian history. Sympathy for charismatic leaders and ideological theorists regarding Hegelian dialectic and Marxist economics - two hallmarks of a much earlier letter about the Russian Revolution - are banished from these clear, fair pages of the People's Tragedy. The author sincerely sympathizes with the Russian people. This commitment, along with the advantage of historical hindsight, ensures the view of Figes can take full advantage of this virtuoso story. Contemporary masterpiece (Andrew Marr) Combines dramatic power, absorbing storytelling and a master's scholarship - a magnificent tour de force (Christopher Andrew Sandi Telegraph)The most moving story about the Russian Revolution since The Lucasta Miller Independent)This book is not just a story; it's a subject of history (Neal Ascherson Independent on Sunday)The tragedy of the people ™ will do more to help us understand the Russian revolution than any other book I know (Eric Hobsbaum London Review The first one-volume story of the most tragic and brutal revolution of the century; brilliant, highly readable story in the manner of citizens of Simon Shama. Presents a story about the Russian Revolution. The book won the Wolfson Prize for History, the W H Smith Literary Award and the Longman/History Today Book of the Year Award. Orlando Figes is a professor at Birkbeck College, University of London, and a former professor of history at the University of Cambridge. Born in London in 1959, he graduated with a double star for the first time in the history of Gongville and Caius College, Cambridge, in 1982. His first book, Peasant Russia, the Civil War, was described by one of the reviewers as one of the most important books ever published about the Russian Revolution. Its website can be found on the website www.orlandofiges.co.uk Reseas m's importantes M's recientes Rese's m's importantes Hay 0 rese'as y 0 valoraciones de Espa'a I found Orlando Figes on a folk tragedy to be an excellent introduction to the theme of the Russian Revolution. Before proceeding, however, I would like to point out that this massive 800-page masterpiece can only be considered an introductory professional historian or history lover like me. I am ashamed to admit, but before reading this book I knew very little about the Russian Revolution. Which is no doubt I found orlando Figes's Hanging Tragedy to be an excellent introduction to the theme of the Russian Revolution. Before proceeding, however, I would like to point out that this massive 800-page masterpiece can only be considered an introductory professional historian or history lover like me. I am ashamed to admit, but before reading this book I knew very little about the Russian Revolution. What is undoubtedly one of the most important events of the 20th century is largely ignored in the history books of Eastern European education systems, such as the one under which I grew up. If before it was glorified and distorted, today it is shunned and unrepresented. People prefer to put this period aside and pretend that it never happened. I am categorically against such oblivion of history (which, as Walter Benjamin reminds us, is always in danger) and I started reading this book because I wanted to know more about this important event. What appealed to me most about this book is definitely the quality of the narrative. It's emotional, colorful and very interesting. I could spend hours getting lost in the world of pre-revolutionary Russia, which Figes so masterfully drew. In fact, I had to read it in small doses for months to prevent it from suppressing me. If I had read it as much passionately as I had originally intended, it would surely have harmful to my grades this semester. Figes covers the period of the great famine of 1891, when Russia experienced the first great social upheaval caused by the incompetence of the tsarist government. It ends with Lenin's death in 1924, when, in his opinion, all the most important elements of Stalin's regime were already put into action. This does not mean that Figes is on the side of the boring and destimping totalitarian narrative that has dominated the West for the past 25 years (and is now effectively used politically by aligning fascism and communism). However, he seems to fall into this trap in the final chapter, but in many ways, he's not really off the mark in cases where he equates to two. A more accurate description is that it stands on the edge, with one foot in the totalitarian narrative and the other in a more down-to-earth observation. Fortunately, the last leg seems to hold the ground much stronger. Although by the end of the book he has shown considerable sympathy for Lenin (especially to his Covenant, which was to stop Stalin coming to power), he is nevertheless an ardent opponent of the early authoritarianism of the Bolsheviks. He acknowledges the difference between Lenin and Stalin, but he also points out that it was Lenin who effectively abolished democracy, effectively dissolved the Soviets and founded the almighty and infamous Chek (which was entirely based on the tsarist Okhrana and who formed the state in the state). If it were not for this key policy, Stalin's rise to power would have been much less likely. This would only mean preventing the tragedy of the Soviet gulag state in the 1930s; not the possibility of a genuine popular democracy. As Figes shows, the Soviet state would not be more democratic if Trotsky or Bukharin took over power; it would just be less authoritarian. It is a fact that many on the left would still prefer to ignore or explicitly deny it (as demonstrated in the style of Truth by Bolshevik pamphletists who denounce him as a liberal on many of the Marxist sites I have visited). Unlike other liberal authors from the West, he manages to avoid the typically patronizing attitude and stereotypes of the Asian or backward nature of the Russians as causes of Bolshevism. Although he acknowledges that Russia's backwardness is largely due to Lenin's rise to autocracy, he does not consider it inherent to the Russian people. His approach is much more hegelian (although I have a feeling that he will not like the label), as he recognizes that Russia is at some stage of development. The country had no democratic culture and was still virtually semi feudal during the revolution. This, of course, had much to do with the sheer idiocy of the last two Tsars.Here, Figes arrives in interesting interesting In my opinion, the most important point of the book: Russia is ripe for socialism. Despite the fact that it was feudal, Russia was actually in a state of class struggle. Needless to say, these were wealthy landowners waging war and they were very good at winning for a while. Of course, it was not a conscious process. The socio-psychological gap between rich and poor in Russia was huge. The behavior of the Russian nobility before the revolution makes Marie Antoinette's statement Let them eat cake (which she never really said) sounds like a genuine expression of concern and public consciousness compared to it. Figes is adamant that the main reason for the revolution is the incredible stupidity and incompetence of Tsar Nicholas II and the people around him. Red terror, while legitimized by the Bolsheviks, has already begun without their proclamation. Mark Twain, reflecting on the French Revolution, spoke of two reigns of terror: the brief terror of the Jacobins and the duty of terror of a corrupt and reactionary monarchy. What is the horror of a quick axe death compared to a lifelong death from starvation, cold, insult, cruelty and heartbreak? Nowhere is this statement more true than in Russia before 1917. The peasant's anger over their masters was overwhelming. As soon as they had the opportunity, they began to rob looters. This violence would be inevitable, given the horror that the Russian peasant went through. The Bolsheviks were there only to put a state stamp on it with a check. It was the true expression of the Nietzsche ressentle. Each institution - Duma, military, Orthodox Church, Tsar - let down the majority of the population of peasants. At best, like the Duma, it was ineffective and powerless. At worst, like the king, he was destructive and murderous. The tragedy of the revolution lies in dogmatic Marxism. However, Figes suggests that the dogmatics were not the Bolsheviks. At least in the beginning, it was their pragmatism and ability to respond to the needs of the greatest number of people that led to their power. Their platform was bread and peace. While neither was actually granted (Lenin was actually looking forward to the outbreak of civil war), it was all that people really wanted. The democratic socialist forces - the Mensheviks and the SR - did not provide this. It was their dogmatic Marxism that was pernicious. They maintained The Marxist Hegelian dogma about the need for Russia to pass through capitalism and parliamentary democracy. Marx did not expect what Marxists often call the solution to class conflict in the West. Western capitalists, in fact, understood that the people would turn Jacobin into them if they did not improve working conditions. In fact, 20th century social democracy and in many ways, they owe their success to the Russian Revolution. This is evident when we see the decline of social democracy and the welfare state in Europe after 1989 (a process that was intensified by the crisis of 2008). When the tsarist censor foolishly approved the publication of Das Kapital in Russia in 1872, they claimed that very few people in Russia will read it, and even less will understand it. Although it was certainly a bad decision, it is true that no one in Russia understood Das Kapital. Capitalists across Europe understood very well the message of Karl Marx's theory and its potential practice. The Russian nobility and the sad minority, which could actually be considered bourgeois, did not do so. Marxist theory applies only to societies where social inequality is so great and society has deteriorated to such an extent that it does seem that there is an open war between classes. By 1918 it wasn't quite the case in many European countries (or at least many didn't see it that way), but it was definitely the case in Russia. The tsar could not even unite the Russian peasants under the idea of nationality (which was for them very alien, being a pre-modern society), not to mention loyalty to themselves. They really only wanted bread and peace. More scientifically, they wanted to redistribute land and put an end to Russia's participation in the Great War. The Mensheviks and sr had numerous chances to give all power to the Soviet Union (another slogan that was later seized by the Bolsheviks and then betrayed) between February and October 1917. Nevertheless, they adhered to the dogma about the necessity of

capitalism and thus let them down the people who supported them in overthrowing the king. If they had decided to do otherwise, perhaps Russia would have had a much more democratic, self-regulating, bottom-up version of socialism, and the history of the 20th century would have been very different. Figueis says that the civil war would have been much shorter and less bloody if there had been a real Soviet revolution. In fact, most of the fighting of the civil war was between the Bolsheviks and the democratic left. The tsarist/proto-fascist White Army, whose ideology (if they had anything other than longing for the old days) is outdated and completely unattractive to the vast majority of the population. The Whites were expelled from Crimea by the autumn of 1920. The civil war lasted until the autumn of 1922. This is most indicative of the supposedly counter-revolutionary nature of many of the forces with which the Bolsheviks fought in the Civil War. Much of this was done with Lenin's impulsiveness and authoritarianism. Gustav Flaubert said that inside every revolutionary there is a policeman (a point to be developed and made Yuak Lacan in the 1960s). Lenin was the personification of this statement. Perhaps the only great thing about Lenin is the energy and power of one person to change history. A boring and superficial man, he devoted his life to the revolution. He showed little interest in art, except Gorky's works. He had no career, no passion, no interests, except to be a professional revolutionary. He managed to influence the entire party and take control of the largest country in the world. When he first suggested that Russia was ready for socialism, the Central Committee thought that he had gone mad. However, he managed to convince them and take power within a few weeks. If nothing else, one should admire his dedication. He is probably one of the rare people who has managed to exert such a profound and comprehensive influence on human history. Although most of the experiments of the 20th century were Marxist by name, they were Leninist in practice. Those that were not like Chile's Allende, Catalan anarchists and Spartacus in Germany are unfortunately too short-lived to make a real impact. The main political lesson we can learn from the history of Lenin and the Bolsheviks is more a call for caution than inspiration. It teaches us that in times of crisis, not those with the best intentions will come to power. Rather, it will be the most organized, and very often, the most extreme. The case of Islamist takeovers in Arab countries after the Arab Spring is a more recent indication of this. In general, as the name implies, the Russian Revolution was a real folk tragedy. It was a catastrophe on a gigantic scale and one of the first truly modern tragedies (although it should not be forgotten that the first, as a rule, modern atrocities, such as mass expulsions and genocide, were committed by home empires - novels and Ottomans). 1917 Russia was in a state of anomaly, frustration, fear and horror, which could only end in disaster. Although Russians today (especially the right) like to see themselves as victims of Bolshevism, it is an undeniable fact that Bolshevism was a true product of the unique situation in which Russia found itself at that time. It is also the best response to the needs of the majority of the population. Every aspect of the Russian Revolution is a tragedy. Thus, Figueis shows little compassion neither to the Bolsheviks nor to the tsarists. Instead, his compassion focused on the personal stories of everyday life affected by the revolution. He tells their stories with great care. The love he feels for each of these characters corresponds to the love that the writer feels for his characters. These people range from ordinary peasants such as the progressive socialist Sergei Semenov and his sworn enemy, the conservative elder Malyutin, to the famous Maxim Gorky and Alexey Brusilov. It gathers people on both the left and right sides of the spectrum, but it gives them equal treatment. It is only through these personal stories that the revolution can be fully understood. Built and inhumane communities of red and white are not enough. There is no red or white in humanity. Orlando Figueis's unusual book challenges the general prejudice against the revolution of both the left and the right. I found it learned on many occasions. I have very little objection to this book, and the ones I tend to relate to are features rather than more fundamental points of the book. It is a work of remarkable depth and insight. I suggest everyone who has actually bothered to read this review this whole point to go and read the book. There are certainly many layers to it that I haven't been able to cover in this review, and probably some that have escaped my attention altogether. ... More... More figes a people's tragedy review. figes a people's tragedy pdf. orlando figes a people's tragedy. orlando figes a people's tragedy pdf. orlando figes a people's tragedy quotes. orlando figes a people's tragedy review. orlando figes a people's tragedy publisher. orlando figes a people's tragedy read online

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