



1917 (in the memory of John Reed) One hundred years is not so long ago (Italian Edition)

A.e Sukharev

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Dai volumi degli storici più recenti viene interpretata la storia della rivoluzione in una chiave di lettura che forse non è imparziale, come non lo è stata in passato, da parte sia di russi emigrati che di storici stranieri. Oggi non viene del tutto rinnegato il passato comunista, ma mentre gli storici precedenti si chiedevano se ci fosse stata effettivamente la necessità di scatenare gli eventi dell'Ottobre 1917, e avevano pareri opposti sulla visione della politica di Lenin, ora, grazie all'accesso ai nuovi archivi, gli storici hanno una visione univoca sulla questione.

Ci sono due fatti che hanno contribuito a modificare la prospettiva ideologica con cui viene vista la rivoluzione e il passato comunista della Russia

A partire dal trionfo della rivoluzione bolscevica fino ai giorni nostri, gli storici liberali e gli ideologi conservatori pro-capitalismo hanno utilizzato risorse innumerevoli per diffondere le idee sul partito rivoluzionario come minaccia per la legge, per l'ordine, la società, e per la dignità umana. Una di queste tesi è stata offerta dall'ex direttore dell'FBI J.Edgar Hoover , fornendo a milioni di lettori la spiegazione che per Lenin il partito era il mezzo per giungere alla rivoluzione:

“il partito deve essere un gruppo piccolo, rigorosamente controllato e profondamente leale. Fanatici e non semplici membri: questo è il segreto. Bisogna vivere, mangiare, respirare e sognare la rivoluzione. Se il partito lo esige bisogna mentire, ingannare e anche uccidere. La disciplina deve essere rigida senza possibilità di deviazioni. Ogni sbaglio è pagato con la espulsione. Le rivoluzioni non si vincono in camicia bianca ma solo con sangue, sudore e torce ardenti [...] Non bisogna però sopravvalutare l'abilità di Lenin, responsabile di avere determinato un periodo storico di perversione morale e di perfidia non inferiore a quelli di Gengis Khan e di Attila. Il suo concetto della supremazia del partito, basata su una disciplina ferrea e senza scrupoli, ridusse il comunismo a un sistema fanatico e immorale che sbalordì la civiltà occidentale”
J. Edgar Hoover, 1962

Dagli anni '20 fino a qualche decennio fa la visione generale sulla rivoluzione era ben incarnata dal film di Eiseinstein “Ottobre” (1928), dove le masse si ribellano all'oppressione. Questo era esattamente in linea con la politica di Lenin, che utilizzava la filosofia come arma, dando importanza a elementi come la dottrina del partito, il “centralismo democratico”, la politica marxista e rivoluzionaria.

Ogni storico ha la sua metodologia personale nell'affrontare la questione. John Reed ad esempio è stato molto obiettivo con il suo lavoro di cronaca sul 1917 (I dieci giorni che sconvolsero il mondo), del quale un esperto come George Frost Kennan non ha potuto che congratularsi, nonostante fosse di ideologia opposta

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