



On the Waterfront

newsletter of the friends of the IISH 2013 no. 26

{ } international institute
of social history

Soccer Syndicalist

Football's ultimate
working class hero

Pythagorean Peace

The ideas of Nicolaas
Kroese

Art and Reformasi

Radical fanzines from
Indonesia

Introduction

This 26th issue of *On the Waterfront* reflects the Friends' Day held on January 31, 2013. Apart from our usual update on recent accessions, we publish a brief summary of Turaj Atabaki's talk on the Institute's activities in Iran, Turkey, and Central Asia. We also pay attention to the exhibition *Together and Apart*, which was featured at the Drents Museum in Assen from November 17, 2012 to June 9, 2013. It was part of *Work, Income and the State in Russia and the Soviet Union, 1900-2000*, a project funded by the Friends and supervised by the exhibition's curator, Gijs Kessler.

Members of the Friends of the IISH pay annual dues of 100 or 500 euros or join with a lifetime donation of 1,500 euros or more. In return, members are invited to semi-annual sessions featuring presentations of IISH acquisitions and guest speakers. These guest speakers deliver lectures on their field of research, which need not be related to the IISH collection. The presentation and lecture are followed by a reception. In addition to these semi-annual gatherings, all Friends receive a 40 per cent discount on IISH publications. Friends paying dues of 500 euros or more are also entitled to choose Institute publications from a broad selection offered at no charge. The board consults the Friends about allocation of the revenues from the dues and delivers an annual financial report in conjunction with the IISH administration.

*The IISH was founded by master collector N.W. Posthumus (1880-1960) in the 1930s. For the past two decades, two of the institutions established by this 'history entrepreneur' have operated from the same premises: the Netherlands Economic History Archive founded in 1914 and the International Institute of Social History, which is now 77 years old. Both institutes continue to collect, although the 'subsidiary' IISH has grown considerably larger than its 'parent' NEHA. Additional information about the Institute may be found in Jaap Kloosterman and Jan Lucassen, *Rebels with a Cause: Five centuries of social history collected by the IISH* (Amsterdam 2010). For all information concerning the Friends, see socialhistory.org/en/friends.*

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From All Nooks and Crannies

Last year the IISH started a major project involving the digitization of some of its most famous archival collections. They all have in common that they were purchased in the Institute's early years with money from an insurance company known as De Centrale, IISH's main funder until 1940. In the years to come, money from its successor, SNS Reaal, will gradually make the papers of Mikhail Bakunin, Alexander Berkman, Jules Guesde, Karl Marx, Louise Michel, and many others available online. Among the first collections to be processed are the papers of Karl Kautsky (1854-1938), long the leading theoretician of Marxism. Inevitably,

Kautsky became the centre of a vast network of socialist and left-leaning intellectuals in Europe and beyond, as demonstrated by the number and variety of his correspondents, and – as noted by Marien van der Heijden, who is heading the project – of the visiting cards that he kept more or less systematically for the better part of his life.

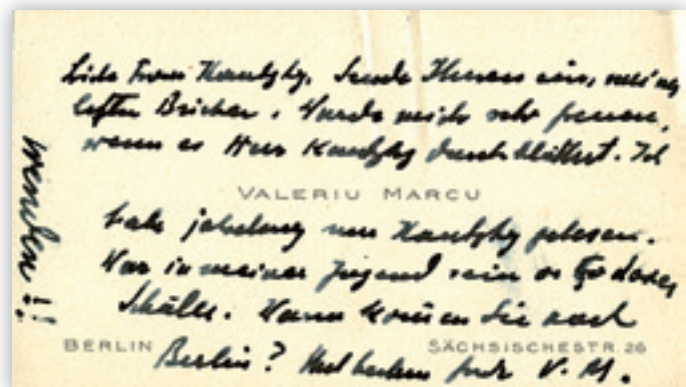
Some of the cards are tantalizing because they raise more questions than they answer; others take the form of a little postcard that tells us why it's there. This is the case of the message written by Valeriu Marcu (1899-1942) on a card that must have accompanied one of his books on its way to Luise Kautsky, Karl's wife, in Vienna. Marcu explains that in his youth he read "only Kautsky" and was his "purely orthodox pupil" ("Liebe Frau Kautsky, Sende Ihnen eins meiner letzten Bücher. Würde mich sehr freuen, wenn es Herr Kautsky durchblättert. Ich habe jahrelang nur Kautsky gelesen. War in meiner Jugend rein orthodoxer Schüler. Wann kommen Sie nach Berlin? Mit bestem Gruß V.M."). The card's back has a note by Marcu's wife, Eva Gerson, seconding the invitation to come to Berlin ("Daß Sie nach Berlin kommen, halte ich auch für sehr richtig. 1000 Grüße Ihre Eva"). Eva was the daughter of Julius Gerson (*1868), a socialist and well-to-do owner of a printing press in Berlin. On several occasions during WW I, Luise Kautsky had solicited his aid on behalf of several party members, and he had funded part of the publications of the Spartakus group.

If you think orthodox Kautskyists were not particularly exciting, Marcu's example should make you think again. Born in Bucharest an



enfant terrible, he was sent to a boarding school in Vienna, from which he was returned home by the police in 1915 after allegedly having defaced a wall with the slogan *Vive la France!* By then he had already met Trotsky. He met Lenin somewhat later, when he was sent to Switzerland in the vain hope he would learn to lead a normal life. He was engaged in revolutionary movements all over Europe, but after 1921 preferred independence over party affiliation. He earned

Karl and Luise Kautsky



a living as a writer, including of biographies of Lenin and Machiavelli. A sharp political analyst, Marcu foresaw that the German socialist and communist parties would fail to stop Hitler, and had no illusions about the coming war. When it came, he managed to leave Europe, but died in New York at the age of 43.

Visiting card of Valeriu Marcu, Karl Kautsky Papers, no. 1487



Fingal's cave,
from Spiker's
*Reise durch
England*, Vol
I, facing p 245

Twenty-sixth Friends' Day, 31 January 2013

Presentation of the Acquisitions

Rainy Days

The Netherlands Economic History Archive (NEHA) purchased an antiquarian copy of the two-volume *Reise durch England, Wales und Schottland im Jahre 1816* by Samuel Heinrich Spiker (1786-1858), published in Leipzig in 1818. A senior official at the Prussian Royal Library, Spiker wrote for the *Journal für Land- und Seereisen* and similar periodicals. Nicknamed 'Lord Spiker' for being an Anglophile, he translated Shakespeare and Washington Irving. He also contributed the German lyrics to Beethoven's *Scottish Songs*. His own travelogue was translated into English in 1820.

Spiker's work is a natural complement to the NEHA's rich collection of travel literature. In the course of our random search for other specimens, we discovered two titles published in the year Spiker travelled: *Voyage d'un Français en Angleterre, pendant les années 1810 et 1811* by Louis Simond (1767-1831), a French merchant from New York, and *Tagebuch einer im Jahr 1814 gemachten Reise über Paris nach London und einigen Fabrikstädten Englands vorzüglich in technologischer Hinsicht* by Johann Conrad Fischer (1773-1854), a Swiss steel manufacturer. Our three travellers share their fascination for the new industries they encountered everywhere, which is why the NEHA collected their works in the first place.

At the same time, each one has individual interests. Fischer tells us about visiting James

Watt, while Simond travelled to the Lake District to meet Southey, Wordsworth, and Coleridge.

As a librarian, Spiker visited libraries in almost every town along his journey. In his book he also tells a peculiar story when he relates how his company left Buxton, southeast of Manchester, in the worst possible weather. The rain poured down, and the whole country was enveloped in a thick fog (*"Der Regen fiel in Strömen herab, die ganze Gegend war mit einem dichten Nebel bedeckt, der sich späterhin zwar etwas verzog, aber selbst dann noch in abentheurlich aussehenden Massen um die Gipfel der Berge hing"*).

As we know now, this was not simply another notorious English summer. In April 1815, the Tambora volcano on Sumbawa had erupted at four times the power of the well-known Krakatau explosion of 1883. One result was that in 1816 Western Europe suffered from noticeably lower temperatures and heavier rainfall than usual. Spiker had the misfortune of travelling in "the year without a summer." Making the best of it, he noted romantically that he had now felt the full truth of the poems of Ossian (*"die ganze Wahrheit von Ossians Schilderungen"*). Appropriately, an illustration of Fingal's Cave, named after Ossian's hero, is featured in his book; it was taken from a series by William Daniell, now at the Tate. Meanwhile, in Switzerland, as the *New York Times Book Review* reminded its readers (Feb 1, 2013), the

same cold, grey summer drove a group of English writers indoors, “where Byron proposed a ghost story competition, and in response Mary Godwin – she married Shelley later that year – invented the story of Dr Frankenstein.”

Our copy of Spiker’s work belonged to Franz Pollack-Parnau (1903-2003), a scion of a Moravian family that had amassed a fortune in the textile industry. His library in the family palace at Vienna’s Schwarzenbergplatz was legendary. Books with his ex libris are now frequently sold online.

L’Affaire Cohen

On various occasions, Ronald Spoor (*1941), the Institute’s Librarian in 1974-1975 and a connoisseur of modern Dutch literature, kindly donated several documents related to Alexander Cohen (1864-1961). Spoor delivered exemplary publications about Cohen and edited his correspondence. As he wrote, from an early age, “everything conspired to make Cohen rebellious and contrarian” – from his intelligence and his authoritarian father to sojourns in Prussia and the Royal Netherlands East Indies Army (which incarcerated him for three of his five years of service). In 1888, Cohen moved to Paris to live among anarchists and bohemians. After a six-year stay in London following Auguste Vaillant’s attentat of 1893, he returned to Paris, where he became the correspondent for *De Telegraaf* in 1906.

The tumultuous history of this newspaper has been reconstructed in the dissertation of Mariëtte Wolf, the former director of the Netherlands Press Museum, published in 2009 as *Het geheim van De Telegraaf*. She notes that Cohen was among the very few who maintained a cordial relationship with editor-in-chief Hak Holdert and could write whatever he wanted – a good thing indeed, since in 1911 he became involved in a conflict with Albert Julius Hankes Drielsma (1880-1971), the Paris correspondent of the liberal *Nieuwe Rotterdamsche Courant*.

It is virtually certain – even though no formal proof was ever found – that Drielsma, who had been ridiculed by Cohen, wrote an anonymous letter to *De Telegraaf*, signed “some former Amsterdammers,” and threatened to discontinue subscriptions, unless disciplinary measures were taken against the paper’s French correspondent. This was right up Cohen’s alley. With help from his friend Henri Wiessing, a former Paris correspondent of the *Algemeen Handelsblad*, he brought *De Amsterdammer* (known as *De Groene*) into the battle. At the end of 1912, Wiessing also helped Cohen issue a pamphlet with J.A. Fortuyn, a socialist publisher, entitled *De zaak Alexander Cohen – Hankes Drielsma – Plempl van Duiveland*. The last name referred to Lambertus Joannes Plempl van Duiveland (1868-1940), who as editor-in-chief of *De Nieuwe Courant* defended the interests of the textile manufacturers in Twente. He was included because, as chairman of the Dutch organization of journalists (the *Nederlandsche Journalisten Kring*), he had dismissed the case against Drielsma for lack of evidence.

Wolf writes that “for the two troublemakers in Paris, everything went back to normal,” but this



is not entirely true. Since Drielsma was a member of the board of the Association syndicale de la Presse étrangère, Cohen resigned from the club. Yet, in the end he prevailed: Drielsma was not re-elected, and Cohen returned as a member in 1914. These details may now be gleaned from the latest item donated by Spoor: Cohen’s own copy of his Anti-Drielsma. Nicely bound, it contains corrections and several appendices, including an “Epiloog” on the foreign press association.

Cohen’s original pamphlet (IISH, BRO AN 985/20) and his private copy

Correcting the Correctors

“Not just any union,” said Jean Maitron of the Syndicat des Correcteurs de Paris et de la Région parisienne. The correctors’ union of the French capital was founded in 1881. In 1884, it joined the Fédération française des Travailleurs du Livre, and one year later, the Confédération générale du travail (CGT). The correctors were disproportionately important in the new revolutionary syndicalism and supplied several of the CGT’s leaders, among them Georges Yvetot and Pierre Monatte.

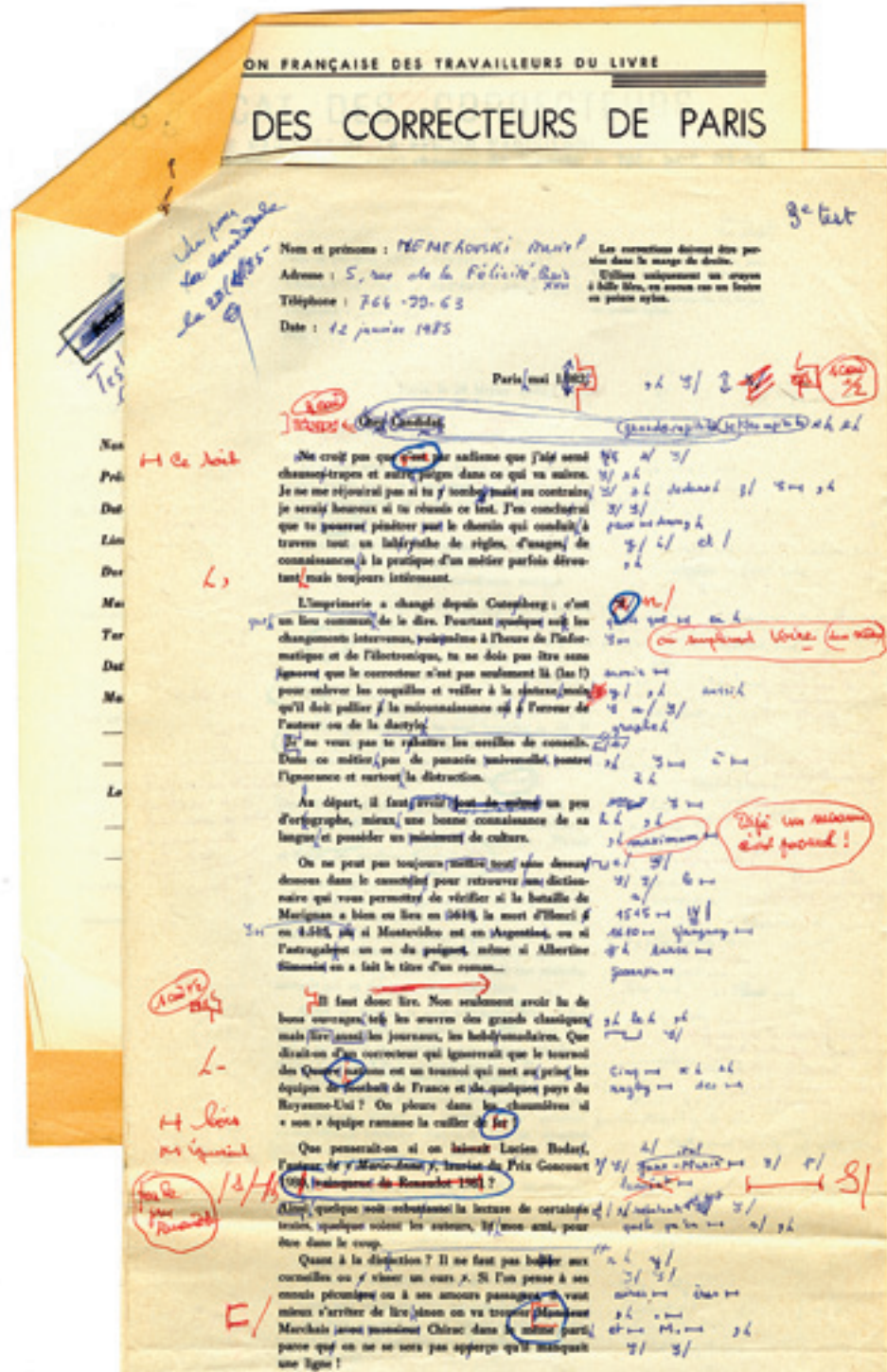
After the First World War and the Russian Revolution had caused deep divisions within the CGT and the rest of the labour movement, the Syndicat des Correcteurs continued to attract anarchists, syndicalists, and the sort of independent revolutionaries known from *la Révolution prolétarienne* and the Spartacus publishing house. Among many well-known members, Yves Blondeau, the author of a history of the union, mentions Marcel Body (who used to read the proofs of the Institute's *Archives Bakounine*), Daniel Guérin, Louis Lecoin, René Lefevre, Charles Malato, Benjamin Péret, May Picqueray, Alfred Rosmer – and Pierre-Valentin Berthier, who understand-

ably added a handful of corrections to his copy of Blondeau's work, now at the Institute. Berthier died a centenarian in 2012; he left us many documents from his anarchist past.

This background no doubt helps explain why the union entrusted its records to the Institute last year and provided funding to digitize parts of them. This fine collection comprises minute books dating back to 1885. As is often the case with union archives, it is not just about the workers but also about the trade. There is a wealth of material of interest to historians of the French publishing industry.

What does a corrector actually do? In the

Test taken at the Syndicat des Correcteurs by Muriel Nemirovski





French tradition, he or she does not merely identify typos but in fact works to improve the text, including in matters of grammar. Many a celebrated author – whether in books or newspapers or, increasingly, on the Web – has been saved from an egregious error by a member of the Syndicat. To this end, the union organizes its own courses, producing some forty “certified” correctors a year. How it goes about this is amply documented in its archive, which holds files on a large number of members, often containing their examination papers. In addition to demonstrating the candidate’s quality, these papers reveal the ingenuity of the examiner, who excels in setting traps, thanks to extensive experience with everything that may go wrong in a text. Our illustration shows that this exercise can even take the civilized form of an apology.

Dutch Migrants

In 2012, the Institute acquired papers related to two Amsterdam-born Dutchmen, who both migrated to the Americas shortly before the outbreak of WW I. That was about all they had in common.

Nicolaas Steelink (1890-1989) moved to the country of his dreams, the United States, in 1912. Yet after joining the Industrial Workers of the World in Los Angeles, he was convicted of “criminal syndicalism” in 1920 and was sentenced to five years of hard labour at the San Quentin penitentiary. Paroled after two years, he remained an IWW activist for the rest of his life. At the same time, he has been baptized “football’s ultimate working class hero” (*Sabotage Times*), since he was

among the organizers of the Californian Soccer League in the 1950s and was inducted into the American Soccer Hall of Fame in 1971.

The rise of Senator Joseph McCarthy encouraged Steelink to record his memories of the period 1915-1920 in writing, under the pseudonym of Enness Ellac. The typescript’s circulation was restricted to a select group of friends, until Frank de Greef produced a Dutch translation in the 1990s, published as *Reis in droomland (Journey in Dreamland)*, Sittard: Baalproducties, 1998). The records related to this publication are now at the IISH; most of Steelink’s papers are at the Walter P. Reuther Library in Detroit.

Willem van Dort (1886-1939) followed a different path. Together with his brother Nico, he grew up in various Protestant orphanages. From 1903 he worked at H.J. Wijsman & Zn, a butter-and-cheese export company in Amsterdam, but on 11 March 1909, he left for Argentina, taking with him his savings and a letter of recommendation. He moved on to Chile, working his way up to become administrator of a *hacienda*. Having failed to establish himself as an independent merchant, he found a job at the office of the commercial *attaché* of the United States at Santiago from 1928 to 1933. Finally, in 1933, he was invited to serve as chancellor of the Dutch Embassy in the Chilean capital.

In March 1939, his relatives in the Netherlands unexpectedly received the news of his death, followed by a sum of money and some silver objects. This never ceased to intrigue his niece, Ineke van Dort, the daughter of Nico. Much later, she started to research the life of her father

The soccer team of Nicolaas Steelink, standing second from right



Cover of 'Transformation der Demokratie' (IISH 346/162)

and her far-away uncle, known only from an occasional picture postcard. In 2005, her efforts culminated in the report "Geboren in de Jordaan: getogen in het Diaconie Weeshuis: uitgevlogen naar Chili," which she donated to the Institute, together with her documentation.

Extra-parliamentarian

Parliaments, or the lack thereof, strongly affected the life of Johannes Agnoli (1925-2003), who was born Giovanni in Valle di Cadore, about 100 km north of Venice. At school he eagerly embraced the sort of ideas that saw fascism as a "higher level" of bolshevism and both ideologies as superior to liberal democracy. In 1943 he volunteered for the German Waffen SS but was incorporated in a Wehrmacht unit in Yugoslavia. The British sent him as a POW to Egypt, where he learned German. Released in 1948, he moved to Germany and entered the University of Tübingen. In 1962 he went to the Otto Suhr Institut at Berlin as an assistant to Ossip Flechtheim; in 1972 he became professor of political science, a chair he held for almost two decades.

Politically, he had evolved towards Marxism or rather, as he used to say, to the position of a "Marxist-Agnolist." In 1957 he became a member of the German socialist party SPD but was expelled four years later because of his support for its former student organization (the SDS), considered too radical by the party's establishment. In 1967, together with Peter Brückner, he wrote *Die Transformation der Demokratie*, which has been referred to as the Bible of the so-called extra-parliamentary opposition. The spread of this movement, in which the SDS played a major role, was encouraged by the formation, at the end of 1966, of the Grand Coalition, which united socialists with Christian democrats, leaving no significant parliamentary opposition. The new government seemed designed to illustrate Agnoli's analysis of parliamentary democracy as a fundamentally unrepresentative institution at the service of capitalism, which as a matter of course consumed its very critics. The same could be said of the accomplishments of Italian democracy during the infamous Years of Lead, during which Agnoli regularly taught and published in Italy, settling there permanently after 1991.

In 1962 he had married his student Barbara Görres (*1938), after severely disconcerting the conservative Catholic circles in her birthplace Cologne. After his death, she wrote *Johannes Agnoli: eine biographische Skizze* (2004), which is explicitly conceived as a complement to the papers that have now been donated to the IISH. It was Agnoli's hope, she wrote, that they would work as continuous drops of water that would hollow out the stone of power relations ("er hoffte, mit Hilfe von Historikern oder Biografen, einer der steten Tropfen zu sein, die den Stein, die Herrschaftsverhältnisse, schließlich höhlen"). Yet, since the collection is inevitably neither complete nor entirely coherent, Görres's book seeks to serve as a guide. This does not, however, alter the voluminous and rich nature of Agnoli's papers, which cover his scholarly as well as his political activities – if these could ever be separated.

Peaceful Calculations

In 2012, Edith Ringnalda donated an accrual to our already considerable collection of the papers of Simon Vinkenoog (1928-2009). In the years following WW II, Vinkenoog was among the experimental poets and writers known as the Vijftigers, who were close – indeed, sometimes identical – to the Dutch branch of the Cobra group. He became renowned, both in the Netherlands and abroad, as a tireless champion of a broad array of alternative causes, which he used to document in inordinate detail. His papers are therefore a valuable supplement to our large documentation files on political and not-so-political youth movements, among them the Provo records.

Vinkenoog's notebooks abound with interesting ideas, observations, and flashes of inspiration. In one, dated August 1966, he has described how he met Roel van Duijn selling *Provo* at Amsterdam's Leidseplein. Two sides of the Sixties come into view. Van Duijn complained about his fellow Provos spending their days in bed smok-

ing pot. Vinkenoog, who was hardly shocked by such behaviour, replied diplomatically that hashish tended to make active people more active, yet passive people more passive. (*"Hij stapt tevoorschijn uit het groepje provo wederverkopers en zegt me: 'Zeg Simon, kun je d'r niet 's wat aan doen? De hele provo-beweging gaat in hasijs-rook op. Ze doen niets meer dan de hele dag op bed liggen.' 'Tja,' zeg ik nadenkend hoe ik hem kan antwoorden – tenslotte heb ik niets tegen jongens die de hele dag op bed liggen, als ze zich maar niet vervelen. 'Tja, hasijs. Aktieve mensen worden er aktiever van, en passieve mensen worden passiever – stoned.'"*)

Vinkenoog shared a talent for public relations with some of those whose activities he rescued from oblivion. One was Nicolaas Kroese (1905-1971), the owner of D'Vijff Vlieghen, a well-known Amsterdam restaurant, who gradually became involved with Provo. He was intrigued by the Kabala, numerology, and messianic expectations – or, in his own words: "I am crazy about prime numbers, beautiful women, world peace." Unlike most pacifists and peace activists in the Institute's collections, Kroese based his theories on Pythagoras and Einstein. His ideas are not easily summarized, but Vinkenoog's collection contains, in addition to the letters and posters that Kroese produced to convince the world, a phonograph record published in May 1969 that reveals the basic outlines. Use your smartphone and the QR codes below (or consult webstore.iisg.nl/audio/het-geheim-van-12345.mp3 and webstore.iisg.nl/audio/de-nieuwe-wereldgeboden.mp3).



Listen to 'Het Geheim van 12345'



Listen to 'De Nieuwe wereldgeboden'

Fair Food

Among the various movements that opposed the wave of economic liberalization of the 1990s, La Via Campesina ("the international peasant's voice") appears strikingly relevant to everyday life: it is as much about food as about those who produce it. The movement comprises peasants, small and medium-sized producers, landless, rural women, indigenous people, rural youth, and agricultural workers. Formally founded at Mons, Belgium, in 1993, it now encompasses 148 member organizations in nearly 70 countries worldwide. Its rotating international secretariat, first in Brussels, then in Tegucigalpa, Honduras, is currently based in Jakarta. La Via Campesina is one of the pillars of the World Social Forum, a conference held annually as an alternative to the Davos meetings of the World Economic Forum.

The central idea that unites its members is "food sovereignty," which comprises several themes. Food should above all be nutritious and preferably produced locally. Peasants should obtain acceptable prices on their domestic mar-



kets. Production ought to be regulated to avert surpluses; export subsidies have to be abolished. The movement opposes the industrialization of agriculture, intensive farming, and biotech foods, and aims to bring about a strong, family-based peasantry working in harmony with local culture and traditions. It consequently fights the international bodies that inspire global agricultural policies and curtail the bargaining power of peasant organizations vis-à-vis national governments.

Last year the IISH received a substantial part of the records and documentation of La Via Campesina. The regional office in Brussels, which has played an important role in the efforts of the organization, entrusted its archive to the Institute. And Nico Verhagen, who was active in the movement from the beginning or even before, contributed his papers. He also added his digital files, together with the computer that holds them – a vivid reminder of a serious problem that is well known but far from being solved. Organizations such as La Via Campesina or the World Social Forum store most of their records in digital formats, rendering them far more vulnerable to loss or obsolescence than paper documents once were. Preserving them is all the more urgent. This problem is exacerbated by the casual attitude towards archiving that is common to

Record produced by Nicolaas Kroese in May 1969

Nico Verhagen's computer amid other sources for the History of La Via Campesina



most social movements, which understandably have other priorities. And movements like La Via Campesina are decentralized to a degree that complicates even maintaining an awareness of

the documents that may exist. At the same time, however, they excel in producing promotional materials, enriching repositories with eye-catching and sometimes startling *realia*.

Three zines from Tidak Kompromi, Bandung, 2003



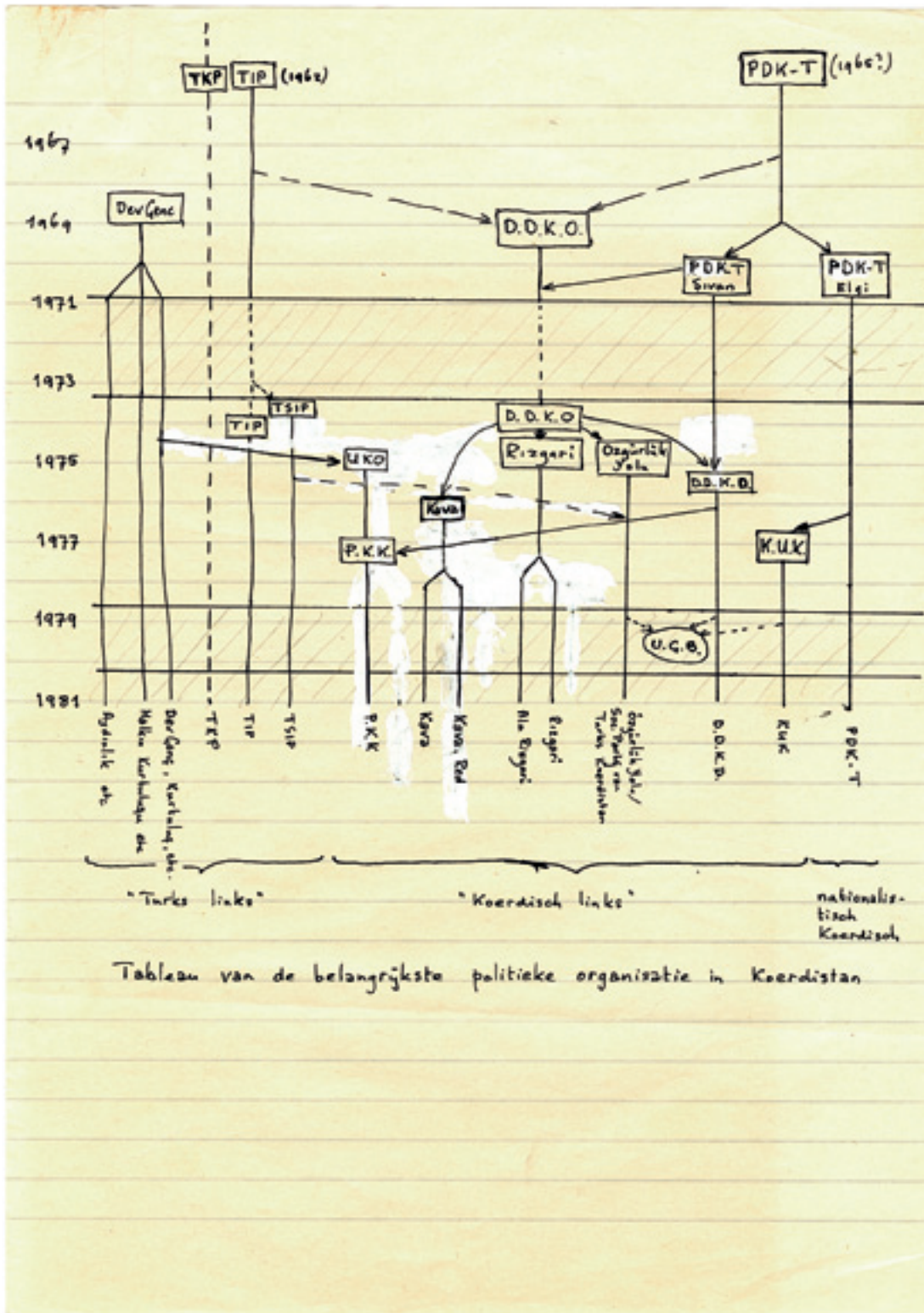
Art and Reformasi

Last year, the Institute received a collection of radical fanzines from Indonesia, published in the years immediately following the fall of Suharto in 1998. Written, designed, and printed by activists, often in A5 size (about octavo), the number of such zines experienced explosive growth at the time. This relatively inexpensive and user-friendly medium put an immediate end to many years of censorship. As in other countries, it had first been tested in music circles, in this case among punk rock amateurs. Inspired by American and European examples from the 1980s, Indonesian punk rockers began to publish music-oriented zines in the 1990s. These soon acquired political overtones, often under the same editors. The Reformasi of 1998 paved the way toward ever more radical expressions of political and artistic freedom.

This particular collection was assembled in a house in Jakarta that was inhabited by artists, some of whom were among the zines' producers. It was a time of optimism about political change. Friends left behind their own products, when they visited. The principal tenant, herself a writer and activist, collected and preserved the zines. When the house had to be cleaned out, she contacted somebody who knew the Institute, and the zines were sent to Amsterdam.

The format remains popular: on 14 July 2012, Bandung hosted a national zines day. As a result, the IISH received another collection in February 2013. Though chiefly from Indonesia, this bunch also contains zines from Malaysia and a few other countries. They cover the period 2002-2012 and were acquired at the Bandung event.

'Family tree' of Kurdish movements in Turkey 1971-1981, by Martin van Bruinessen



As has been requested by the donors, our two collections are kept separate, but they are clearly complementary.

In addition, the Institute's library holds several zines that were published over a more extended period. One specimen, *Terompet Rakyat*, published by the collective Taring Padi in Yogyakarta, shows how artists expressed their criticism of society through drawings, designs, and texts. At the IISH, the collection is virtually complete for the years 1999-2002.

Kurdish Clefts

The Institute has a large collection of documents by and on the Kurds, who are dispersed across a large area in Turkey, Syria, Iraq, and Iran, with considerable variations with respect to language, religion, and kinship. In Turkey, Kurdish interests were traditionally represented by the political parties of the labour movement, but after the *coup d'état* of 1971 Kurds started to establish their own organizations. Another *coup* in 1980 drove many Kurds to flee the country and to seek

refuge in the countries of Western Europe. Soon afterwards, the IISH started collecting Turkish and Kurdish materials systematically.

This collection has been significantly enriched by Martin van Bruinessen, who donated his research documentation, lecture notes, and many series of Kurdish and Turkish periodicals, both domestic and foreign. Van Bruinessen is well-known to our readers, since he lectured about the Kurds at the Friends' Day on 4 December 2003 (*On the Waterfront* 8, 2004, pp 10-12). A physicist-turned-anthropologist, he worked intermittently in Turkey from the 1970s. He taught at Utrecht University until his retirement in 2011 and remains active in the field of Islamic studies.

It was not unusual for Kurdish movements to have both Marxist and nationalist traits. This understandably instigated much debate about differing views on the future of the Kurds. The exchange of views was not always limited to verbal interactions; there was also fighting, and organizations split. One problem was whether

the Kurdish struggle for independence was compatible with the class struggle of the workers. Inside the labour movement, pro-Soviet and pro-Chinese tendencies separated. The Three Worlds Theory of Mao Zedong caused other rifts. The collection of Van Bruinessen covers all factions, even though in some cases only a specialist can discern the divisions. Van Bruinessen was such a specialist, as demonstrated by the charts he drafted to track the rifts and mark the more subtle distinctions.

Our Founder

On several earlier occasions, we covered the Posthumus and Van der Goot families, both important in historical studies in the Netherlands (*On the Waterfront* 22, 2011, pp 10-11; 23, 2012, pp 3, 6-7; 24, 2012, p 7). This was triggered in part by the donation of the papers of Claire Posthumus (*1938), daughter of N.W. Posthumus (1880-1960, the founder and first director of the IISH), and

N.W. Posthumus in 1937, by Erwin Blumenfeld



his second wife, Willemijn van der Goot (1897-1989, one of the founders of the International Archive of the Women's Movement). Claire herself long served as head librarian of the Archive. Her parents married in 1931 and divorced in 1951.

Among the surprises Claire's papers held was the relatively large number of unknown photographs of her father. A nice little portrait from the 1880s must have required transporting him to the Photographie Française studio on Amsterdam's Warmoesstraat. A carte-de-visite of the scholar as a young man was done at the studio of M. Büttinghausen ("fotografie artistique"), traces of which remain visible on the façade of the building at the corner of Spui and Voetboogsteeg. There is the portrait shot in Paris in the 1930s by Luigi Diaz, a fashion photographer who had married Annie van der Goot, the younger sister of Willemijn. And there turned out to be another portrait from Paris, this one by Erwin Blumenfeld (1897-1969). Blumenfeld was a friend of Paul Citroen (he married his niece Lena) and Georg Grosz, among other artists of the avant-garde. He moved to Amsterdam in the 1920s. As the leather goods shop he had opened went under, he began to persuade the ladies who did not buy his handbags to sit for his camera. His portrait of Posthumus dates from 1937, when Blumenfeld eked out a living by running a photo studio near Pigalle. Another specimen from those days is his well-known portrait of Matisse. Only slightly later, Blumenfeld became world-famous as the star photographer of *Harper's Bazaar* and *Vogue*.



N.W. Posthumus as a student, by M. Büttinghausen

The Middle East and Central Asia Desk

Documenting social and political movements in a turbulent region

Since the early 1980s, the Institute has endeavoured to maintain global coverage of the documentation of social and political movements, extending its scope to Southeast and South Asia, Central Asia, the Caucasus, the Middle East, Africa and Latin America: from Indonesia, to Burma, from India to Uzbekistan, Tajikistan and Afghanistan, from Iran to Turkey and Egypt, from Sudan to Brazil and Bolivia, and back to Russia and Eastern Europe. Such broad coverage is arranged through six desks with representatives based in the respective regions: South and South-East Asia; the Middle East, the Caucasus and Central Asia; Sub-Saharan Africa; Latin America; Russia

and Eastern Europe; and the Netherlands and Western Europe.

In the Middle East, Turkey, Iran and Egypt were the first to be identified as priorities in the IISH collection strategy. Collections of Turkish political parties, trade unions, and individuals found a safe haven at the Institute. Documenting the socialist and communist movements in Egypt, when Egyptian leftist activists were experiencing severe repression, was another step taken by the IISH. The Institute's collections on the modern history of the Persianate world, Iran, Afghanistan, Central Asia, and the Caucasus comprise archival, library, and audiovisual materials



Left:
Payday Masjid
Sulaiman,
1910



Right:
Tea house in
Baku, 1918

with a thematic emphasis on social, progressive, and emancipatory movements. Thanks to generous donations of personal and family archives by individuals, families, and political activists in addition to the enduring efforts on the part of the IISH, the documentation of the modern history of Iran, from the Constitutional Revolution of 1905-1909 to the Green Movement of 2009, has become one of the most significant collections on twentieth-century Iran outside the country. The personal papers of Bani-Sadr, the first president of the Islamic Republic of Iran, following the revolution of 1979, are especially noteworthy in this respect.

In 2012, the Middle East and Central Asia Desk received significant archives from the region. The new arrivals include the Archive of Petrol-İş, a leading trade union of oil industry workers in Turkey. The collection comprises a highly diverse selection of publications and documents published between 1990 and 2012. In addition to documents originating from Petrol-İş, it includes materials published by other trade unions in Turkey. There are also complete volumes of the journal published by Genel-İş, a leftist-oriented trade union, along with some very rare publications, such as *Sendikal Demokrasi* (Trade Union Democracy). The collection also comprises publications by Turkish leftist circles active within the labour movement, such as *Emeğin Dünyası* (The World of Labour) and *İşçinin Sesi* (Voice of the Worker).

On the Iranian enlightenment, the personal

papers of Mirza Hassan Rushdiyyeh, an enlightened Iranian from the nineteenth-twentieth century and a pioneer in establishing new schools in Iran, are now at the IISH, thanks to a donation from his family. This collection features magnificent handwritten correspondence as well as the first draft of the bylaws for a Women's Social Activity club founded in early 1900. Several lithographic publications are included as well.

On the Caucasus, the Institute was proud to acquire the Topchibashiev Photo Archive. Following the massacre of March 1918 in Baku, Topchibashiev, the head of the Azerbaijan Mission to the Paris Peace Conference of 1919, presented the conference with a photo album consisting of 95 photographs as solid evidence of the massacre. A digital copy of this collection was donated by an individual to the IISH.

In addition to documentation on social and political movements, the Middle East, Caucasus, and Central Asia Desk is involved in several research projects on the social history of the region. Among these projects, the Social History of Labour in the Iranian Oil Industry merits mention.

In addition, the desk supports research projects with funding from different sources, including the Sadighi Research Fund. In 2008, thanks to the initiative by the late Amir Houshang Keshavarz Sadr, the Sadighi Research Fund was established pursuant to an agreement reached between the Centre for Iranian Documentation and Research (which now has its archive at the

Left:
Demonstration for Nationalisation of Iranian oil industries, Tehran, 1951

Right:
Demonstration in support of the Green Movement, Tehran, 2009



IISH) and the Institute. The Fund is an academic non-profit organization dedicated to promoting and supporting research and scholarship on contemporary Iranian history, culture, and civilization. Disbursing grants for research fellowships and organizing annual lectures are the key pil-

lars of the Fund in the pursuit of its aforementioned objectives. In June 2014 the Fund will hold its Fourth Annual Lecture in Amsterdam.

Touraj Atabaki,
Head of the Middle East and Central Asia Desk

Together and Apart

Russian families from 1900 to the present



On 17 November 2012 the Drents Museum in Assen opened an exhibition that owes its very existence to the Friends of the International Institute of Social History. *Together and Apart* is an exhibition on the social history of Russia in the twentieth century. Featuring a family perspective, it offers a view from below of a history that was unquestionably tumultuous. The exhibition is an attempt to convey to a broader audience some of the findings from the IISH research project “Work, Income and the State in Russia and the Soviet Union, 1900-2000,” conducted in 2002-2005 by a Dutch-Russian research team in Moscow with financial support from the Friends of the International Institute of Social History.

The exhibition shows how major historical events were experienced in the private settings of families and households, and how people adapted their lifestyle and strategies of coexistence to the challenges of revolution, industrialization, war, economic crisis, and transition. In addition, the exhibition reveals how these major events were shaped by the grass-roots continuities of family and household.

The central themes are family composition, housing, work and income, division of household tasks, care for children and the elderly, migration, and mobility. A large projection on three adjacent screens relates within about twenty minutes the highlights of families in Russia in





Household items

the twentieth century through a combination of texts, images, and sound. In the adjacent room, some of the chief findings arising from the original research project are featured on six large banners containing both texts and images. They are complemented by a selection of photographs from a family album, offering a history of the twentieth century in portraits. In glass display cases along the walls, items appear from daily life, as well as selected materials from the Russian collections of Institute.

Three-screen project supporting the exhibition

The exhibition was curated by Gijs Kessler, principal investigator in the original research

project, and designed by Jeroen de Vries. In assembling it, they aimed to provide a visual experience and to address an audience not accustomed to frequenting history exhibitions. The offer from the Drents Museum to host it parallel to their spectacular, six-month exhibition on Socialist Realism provided the perfect opportunity. The Drents Museum expects to draw up to one hundred thousand visitors to the event, which has received favourable media coverage.

Together and Apart has been timed to coincide with the Netherlands-Russia Year in 2013, in which both countries are paying tribute to their long-term bilateral relations. After Assen, the exhibition will travel to Moscow, where it will be featured at the State Architectural Museum from 13 September to 27 October 2013 in an expanded version adapted for a Russian audience with participation from the Russian members of the original research team. This version of the exhibition is of particular significance to the makers, because it is intended to contribute to current debates in Russia on the country's frequently turbulent twentieth-century history. By focusing on private rather than on collective memory, the exhibition aims to return to people their past, all too often dominated by overly politicized debates.

The exhibition has been made possible thanks to funding from the SNS Reaal Fonds, the Mondriaan Fonds, the Wilhelmina E. Jansenfonds and the Drents Museum. More on the research project at socialhistory.org/en/projects/work-income-and-state-russia-and-soviet-union-1900-2000.

