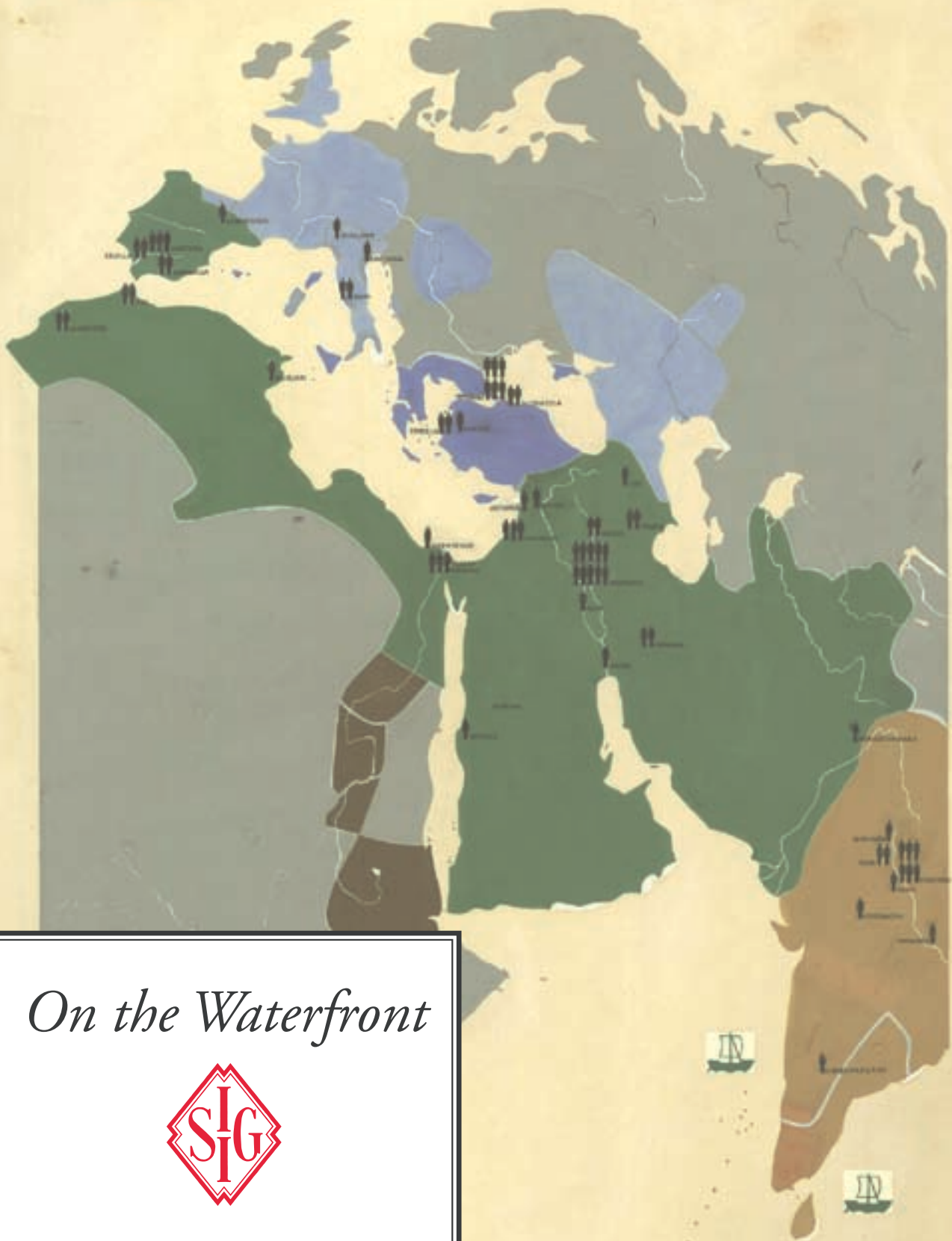


Araberreich und Nachbargebiete: Städte



On the Waterfront



NEWSLETTER NO. 13
OF THE FRIENDS
OF THE IISH

2006

Introduction

EXAMPLE
FROM THE
NEHA COL-
LECTION OF
ARNTZ'S AND
NEURATH'S
VISUAL HIS-
TORICAL STA-
TISTICS FROM
THE VIENNA
PERIOD: DE-
MOGRAPHICS
IN THE MID-
DLE EAST
C. 1000 AD
(SEE P. 7)
(NEHA,
BG 55/19)

In these introductory lines, we reflect on the memory of Lawrence Krader (1919-1998), a great friend of the Institute. This eminent German-American anthropologist was a professor at and director of the Institut für Ethnologie at the Freie Universität Berlin (1972-1982), the editor of works including *The Ethnological Notebooks of Karl Marx* (1972), and the author of classic studies such as *Civil Society* (1976) and *A Treatise of Social Labor* (1979). In 2003, his manuscript of a study on labour and value was published posthumously. Krader transcribed, edited, and contributed introductions to the ethnological notebooks of Karl Marx. This work was inspired by discussions with his friend Karl Korsch. In the course of this project he visited the IISH several times in the late 1960s and early 70s to conduct research and discuss publication of the notebooks. The generous bequest that Lawrence Krader made to the IISH in 1998, in memoriam of his friend Karl Korsch, finally became available in 2006 (see *On the Waterfront* 12, p. 15).

Members of the Friends of the IISH pay annual dues of one or five hundred euros or join with a lifetime donation of one thousand five hundred euro 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 does not necessarily concern the IISH collection.

The presentation and lecture are followed by a reception. In addition to these semi-annual gatherings, all Friends receive a forty-percent discount on IISH publications. Friends paying dues of five hundred 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 Nicolaas Posthumus (1880-1960) in the 1930s. For the past two decades, two of the institutes established by this "history entrepreneur" have operated from the same premises: the NEHA (Netherlands Economic History Archive) since 1914 and the International Institute of Social History (IISH), which is now seventy years old. Both institutes are still collecting, although the "subsidiary" IISH has grown far larger than the "parent" NEHA. (Detailed information about the IISH appears in: Maria Hunink De papieren van de revolutie. *Het Internationaal Instituut voor Sociale Geschiedenis 1935-1947* (Amsterdam 1986) and in: Jan Lucassen *Tracing the past. Collections and research in social and economic history; The International Institute of Social History, The Netherlands Economic History Archive and related institutions* (Amsterdam 1989); in addition, Mies Campfens reviews archives in *De Nederlandse archieven van het Internationaal Instituut voor Sociale Geschiedenis te Amsterdam* (Amsterdam 1989), and Jaap Haag and Atie van der Horst have compiled the *Guide to the International Archives and Collections at the IISH, Amsterdam* (Amsterdam 1999).*

For all information concerning the Friends, contact Mieke IJzermans at the IISH (mij@iisg).

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From all nooks and corners

In addition to photographs, posters, and a wide range of other image and sound carriers, the Image and Sound Department at the Institute collects selected objects. Last August the department received a unique addition. Robert-Jasper Grootveld, born in 1932, was one of the founders of the Provo movement from the mid 1960s. As a visual artist and performer, he became known mainly because of his 'happenings' at the

Spui in Amsterdam: wrapped in an exotic cloak, he would dance around the statue *Het Lieverdje*, assuming identities such as the 'anti-smoke magician.' In August he entrusted his personal items to the IISH. The transfer of one of the most remarkable of his possessions – his cloak with all kinds of symbolic objects attached – was recorded by the local television network.



ROBERT JASPER
GROOTVELD
(ON THE
RIGHT),
WEARING
HIS CLOAK,
IN 1968,
TOGETHER
WITH THEO
KLEY.
PHOTOGRAPH
BY COR JARING.
(IISH BG
B29/768)

Thirteenth Friends Day, 22 June 2006

PRESENTATION OF THE ACQUISITIONS

In the first half of 2006, the IISH acquired about 110 archival collections. As usual, the majority came from persons and organizations not yet represented at the Institute, although a considerable number consisted of accruals. The NEHA received a few additions to its Special Collections as well. Below is once again our personal selection from the acquisitions of the previous half year.

☞ **Protestantsche Vereeniging onder de zinspreuk Christelijk Hulpbetoon**

Problems associated with multicultural society have made headlines in the Netherlands in recent years. But they have not arisen overnight. Historians have rightly observed that the Netherlands has been a multicultural society for centuries and has experienced all the problems that come with this heterogeneity. In the nineteenth century ethnic descent mattered far less than religious affiliation.

In the Province of North Brabant, where the population was largely Roman Catholic, a rather remarkable problem arose. The Calvinist minority had been in control there during the seventeenth and eighteenth centuries. In 1796, however, the introduction of freedom of religion turned the tide, and in the nineteenth century Brabant Calvinists – among them the father of Vincent van Gogh, a minister for the Dutch Reformed Church from 1849 to 1885 in the Brabant villages of Zundert and Nuenen – feared for their survival as a minority.

Accordingly, they established various organizations that provided material assistance – in some cases in secret – to co-religionists in the form of inexpensive loans and grants intended to enable them to purchase or at least to retain land. One such organization was the *Protestantsche Vereeniging onder de zinspreuk Christelijk Hulpbetoon* [Prot-

estant Association dedicated to Christian aid], which was established in Den Bosch, the capital of North Brabant, in 1844. In provinces such as in Utrecht, where Calvinists were in the majority, chapters were formed.

The institute has had this archive for decades but received a substantial supplement fifteen years ago, as well as a second one recently. Ample reason to take a closer look at this remarkable association. While the lengthy list of donating members is the first impressive aspect, the expenditures are equally noteworthy and provide insight into what a colleague recently called the economics of conversion. Consider a random example from the minutes of the Utrecht chapter in 1888. The record reflects a request for NLG 25 (equivalent to a month's wages) for a member of the armed forces who was still Roman Catholic at that time but wanted to become Protestant to

marry an honourable and virtuous young Protestant lady. He needed the money for his discharge from the armed forces. The sum was granted, but the matter did not end there: at the next meeting a member objected to the grant, as the minutes were read out. The grant was nevertheless allocated.

☞ The Zwolsche Bestuurdersbond, 1903-1907

The trade union movement arose from local associations of people who practised the same occupation. Only later did these associations converge, either nationally to form trade unions (and later on trade union federations) or locally with like-minded political and cultural movements to form what were known as *bestuurdersbonden* [best described as local consultation boards]. The oldest *bestuurdersbond* in the Netherlands was established in Amsterdam in 1870. In Zwolle, the provincial capital of Overijssel, the process was more complicated and was accomplished only in February 1903. That was when the schoolteacher Helmig Jan van der Vegt (1864-1944), initially a supporter of Domela Nieuwenhuis but in 1894 one of the so-called 12 apostles that founded the SDAP (the Dutch Labour Party), finally convinced kindred spirits of the importance of joining forces locally, thanks to the recent victory of the first general railway strike. At the first meeting, in 'the upstairs front room' in the home of chairman Van der Vegt, representatives gathered from the local industrial associations of municipal workers (50 members), barbers (17 members) and coopers (15 members), from the co-operative bakery (130 participants), from the choral society De Stem des Volks [Voice of the people] (40 members), and from the Zwolle SDAP chapter (50 members).

The IISH is fortunate to have received the first book of minutes covering the years 1903-1907 as a gift, if only because only a few personal papers or other documentation remains from Van der Vegt – an important figure in his own right. Moreover, reports such

as this one provide a glimpse of the daily operations of industrial associations (see also *On the Waterfront* 4, 2002, p. 5; *Ibid.* 6, 2003, pp. 5-6; *Ibid.* 7, 2003, pp. 4-5; *Ibid.* 11, 2005, pp. 5-7). Which associations joined and which did not and their respective reasons are obviously particularly interesting. Miscellaneous details, such as the appointment of the secretary on 10 June 1907, merit consideration as well. The delegate for the hod carriers – apparently lacking self-confidence – believed that a schoolteacher would be more appropriate for this office, but the assembly nonetheless elected a blue-collar worker. Still, the duties proved rather challenging: within six months, the secretary reported a deficit as a result of the Saint Nicholas Day celebration. All affiliated associations were requested to help fill the gap.

☞ Eugène Gaspard (Gassy) Marin (1883-1969)

In addition to Christian and social-democratic associations, there

were anarchist organizations, on which the Institute has a world-famous collection. In addition, to anarchism in the Netherlands, of course anarchism in Russia and Southern Europe (and in South America as a corollary) is well represented here. The recent gift from Great Britain, which relates primarily to anarchists in Belgium, is therefore a welcome addition and consists of papers and printed matter from Eugène Gaspard ('Gassy') Marin.

Back in 1986 his daughter Hilda at Whiteway decided that anarchist memorabilia in her possession should go to 'an Anarchist Museum in Holland': the IISH! Last January her son Michael Grendon complied with her wish. Gassy Marin was from an affluent Walloon family and longed to become a painter but suffered from poor health. In 1905 he became acquainted with the anarchist commune of Emile Chapelet, which was located in Stockel from 3 April of that same year and later transferred to Boitsfort,

PROCLAMATION OF THE IRISH REPUBLIC ON APRIL 24TH, 1916, PUBLISHED BY THE PROVISIONAL GOVERNMENT UNDER THE PRESIDENCY OF THOMAS J. CLARKE, PRINTED BY THE CITY PRINTING CO., LIMERICK. (IISG, BG D55/801)





both near Brussels. The commune was dedicated to the principles of common property, free love, vegetarianism, anti-militarism and anti-colonialism (around this time it was debated whether the Congo – previously the personal property of Leopold II – should become a Belgian colony). When Marin joined, the commune consisted of the founder Emile Chapelier (1870-1933), who had long dark hair, and his girlfriend Valentine David, as well as of Catherine Vanderheyden (b. 1882) and her boyfriend Dominique Boquet (b. 1880) and their baby. Those who joined later included Dutch deserters; some eventually left the commune. At the entrance was a sign with the motto NOUS N'AVONS NI DIEU NI MAITRE [we have neither God nor master] and next to it a box with the proceeds

from the land, inscribed 'everybody is free to eat his fill and to give what he wants. As there is neither a set rate nor a system of control, those who have nothing may also eat freely.'

The commune members propagated their ideas by distributing flyers, receiving visitors (e.g. the socialist Emile Vandervelde and the third congress of the Groupement Communiste Libéraire, for which they published *l'Emancipateur*), producing printed matter, and performing Chapelier's play *La nouvelle clairière* at countless locations. One of the actors was Jeanne Martin, the woman who later stood by Marin. In February 1908 the colony disbanded as a result of internal tensions and external opposition, especially from the Belgian secret police. The collection acquired

here comprises a wonderful account by Marin of the trials and tribulations of this experiment, illustrated by the Parisian caricaturist Marcel Byllon.

What Marin did during the years immediately afterwards remains unclear, although he is known to have become an advocate of Esperanto. At the start of World War I, Gassy Marin consistently refused to serve in the military and fled to England, where he joined the anarchist-Tolstoyan Whiteway colony founded in the Cotswolds at Stroud in Gloucestershire in 1898. He lived there until his death, although he travelled extensively between 1928 and 1938 – at times by bicycle – across Europe, Africa, and Asia. His travel notes are so fascinating that they are now at the British Museum.

The Marin collection includes a few other interesting items, such as posters, one of which depicting the Easter Uprising of 1906 in Ireland and other subjects (see p.4).

FLYER ADVERTISING THE EDITIONS DE L'ANARCHIE, FEATURING POSTCARDS FROM THE SERIES OF ILLUSTRATED PINHEADS: AT THE LEFT IS NICOLAS II WITH AN EXPLODING BOMB (AUTOCRATIE RUSSE), AND TO THE RIGHT IS A POLICE OFFICER WITH BALLOTS (FLICOCRATIE FRANÇAISE), (IISH ARCHIVE EUGÈNE GASPARD MARIN)

OKNA ROSTA posters

OKNA ROSTA posters, also known as ROSTA (meaning windows), were designed between late 1919 and late 1921 during and immediately after the Russian Civil War. Several artists helped produce these posters, including Mayakovsky, who was responsible for their style and layout. They depicted texts and scenes addressing an audience of workers with a view toward recruiting support for the fledgling Soviet state. The posters have a specific format and feature successive scenes with cartoons and texts about a certain subject.

In 1919 their primary purpose was to inform the public about the activities of the government and to disseminate propaganda against foreign and domestic anti-Bolshevist forces.

In 1920 and 1921 the OKNA ROSTA themes included: glorifying the 'Red Victory', stabilizing the economy, and encouraging people to work hard and help build the Soviet state.

From the autumn of 1919 a template system was used to produce the posters manually, and they appeared in shop windows or





krijgsgod. Het wonderbaarlijke leven van Louis Grondijs [Battles of a war god from the East Indies. The miraculous life of Louis Grondijs]. The life of Grondijs was indeed miraculous. The most spectacular aspect was his work as a war correspondent on the fronts in World War I in Belgium, France, and Russia – both on the imperial, the Red, and the White Russian sides, in the West, in the South, and in Siberia – and during the Spanish Civil War – once again on both sides.

Louis Grondijs was born on the Indonesian island of Madura. His father was a Dutch schoolteacher and his mother descended from a Timorese ruler. Like many youths from the Dutch East Indies, he moved to the Netherlands to continue his studies after completing secondary school. In addition to reading physics in Utrecht, he was spotted by Henri Polak in Blaricum in 1906 at the ethical-anarchist colony of Reverend Kylstra and Van Rees 'clad in two sarongs, one wrapped around his legs, as women from the Dutch East Indies did, and the other draped around his shoulders like a shawl.' He was also an admirer of the radical Leiden philosopher G.J.P.J. Bolland. This and his later *Werdegang* indicate that he favoured a style of anarchism entirely different from the communitarian one described above in the section about Gassy Marin. Grondijs is difficult to associate with a specific political point of view, although he consistently manifested himself as a hyper-individualist anarchist in the tradition of Max Stirner with Darwinian views. He regarded war as a struggle between people, no different from what he perceived in the animal kingdom. He was drawn to independent individuals, regardless of their political persuasion, not to people as members of a group. He enthused over the Russian soldier who single-handedly cleared a path for himself with his bayonet, as he had witnessed during the years he spent in Russia between 1915 and 1920 (in 1940 he warned

1: 'PARADISE CANNOT BE DEMOLISHED THROUGH BRUTE FORCE.'
2: 'WE ELECT THE VILLAGE COMMITTEE OURSELVES.'
3: 'TO TURN THE FIELDS INTO A PARADISE.'
4: 'WE ELECT THE VILLAGE COMMITTEE.'
(IISH COLLECTION, BG D55/718-721)

affixed to walls. Whenever paper was in short supply, the templates were affixed directly to the wall and sometimes even to the pavement.

Posters about less current, ongoing issues were printed, as were these posters acquired here.

ROSTA was the name of the Russian Telegraph Agency founded in 1918. In the spring of 1919 ROSTA launched a mural newsletter that featured graphically striking reports on current political developments. The satirical artist Mikhail Ceremnych was among the first to help produce the posters displayed in shop windows and on the walls of public buildings. Other artists soon became involved as well, including the writer and artist Vladimir Mayakovsky, the artist Ivan Maljutin, and others.

The speed at which the ROSTA posters were produced made them a much faster and more effective means of communication than ordinary posters, which took at least a few days to produce and longer in some cases. Once the

process was under way, the posters were soon replicated via a stencil machine and put up all over Moscow and later in many other cities as well. The ROSTA windows were designed to relate a story. In the 1920s this style was followed by other styles, and the focus shifted to the effectiveness of certain images.

ROSTA stopped producing posters in 1930 but resumed during World War II.

Previously, the IISH had two ROSTA posters. This purchase of two series from an American antiquarian bookseller has added ten more posters to the collection all at once.

🌀 Lodewijk Hermen (Louis) Grondijs (1878-1961)

Very rarely does the IISH manage to acquire material from the opposition to the Russian Revolution, i.e. the White Russians. Recently, however, Frank de Jong embarked on a successful search for the sources that Hans Olink had used in the book he published in 2005 *De oorlogen van een Indische*

the Germans about this!); thus, although he despised Bolshevism as a mass movement, he admired individual Bolsheviks for being as autocratic in their approach as their predecessors; he also looked up to individualists in the Spanish civil war, which he once again covered very closely, visiting and critiquing both sides.

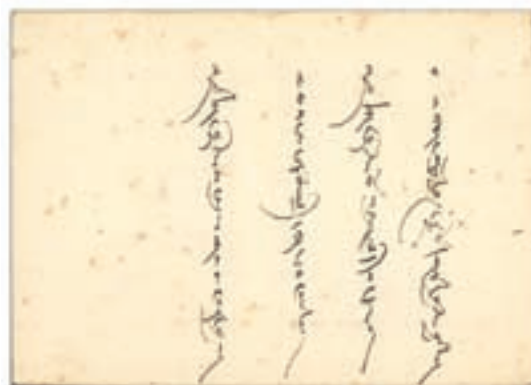
In his own words, war was 'a divine laboratory, where the human soul, impacted by seething fears and harrowing grief, is forced to expose rare dormant capacities.' He therefore described war as 'the mother of all things' and 'the creator of all aristocratic values.' About himself he said: 'I came to feel like an Indian war god who witnessed from the clouds, grim and bewildered, imperturbable and clairvoyant, elated and compassionate, a gladiator camp being prepared in his honour by the national deities.'



This comparison to an Indian war god reveals the second constant in Grondijs' attitude and views. His European and Asian ancestry and appearance led him to ponder continuously the contradictions and similarities between the two worlds, including the spiritual aspects. After his sojourn in Russia, Grondijs became increasingly fascinated with religion, which enabled him in a sense to pursue his philosophical interest in the work of Bolland. In Utrecht he became a lecturer on

the cultural history of Orthodox Christianity in 1931 and continued his research in this field for the rest of his life, including research visits to Hungary and the Balkans. Personally, however, he appears to have remained an agnostic, although he was attracted to Buddhism.

In 1932 and 1933 Louis Grondijs travelled extensively across Japan, Korea, China, and Manchuria (known as Manchukuo since the Japanese invasion that year). His travelling companion was Professor Oda, a former judge at the International Court in The Hague that operated under the auspices of the League of Nations. The people he met along his journey make for a fascinating list: in addition to Puyi (emperor of China from 1908 to 1912 and president and subsequently emperor of Manchukuo from 1932 to 1946) and Chiang Kai-Shek, as well as the



*As the Sun in the heavens sheddeth its beams on all the world
So doth the Compassion of the Three Supreme Ones [the Buddha, His Law and His Order] shine for its welfare.*

AUTOGRAPH
OF THE POEM
WRITTEN BY
THE PANCHEN
LAMA ON THE
OCCASION OF
OF GRONDIJS'
VISIT, NOVEM-
BER 1932
(IISH COL-
LECTION
GRONDIJS)

The Institute treasures this gift. The hundreds of photographs from the Russian Civil War are well worth viewing. Moreover, this seemingly consistent life of a perhaps Stirnerian anarchist ties in beautifully with the wealth of documentation we have from this movement. The gift also complements the one from his daughter Elizabeth A. Grondijs, who already presented the IISH with 130 books from the library of her father in 1963.

LOUIS
GRONDIJS AND
THE PANCHEN
LAMA, WINTER
PALACE,
PEKING, 1932.
(IISH, BG
B29/767)

☪ Gerd Arntz (1900-1988)

IISH founder N.W. Posthumus is known to have been deeply interested in depictions of history and especially in economic history and historical statistics (cf. *On the Waterfront* 12, 2006, p. 10). Little wonder that he was in touch with the two best-known representatives of these fields: Otto Neurath and Gerd Arntz. Otto Neurath, an economist, economic-historian, Wiener-Kreis philosopher and briefly a politician as well (he served as a minister under the Bavarian Council Republic!) (Vienna 1882 – Oxford 1945; see also *On the Waterfront* 10, 2005, pp. 7-8), opened the Gesellschafts- und Wirtschaftsmuseum (GeWiMu) in Vienna in 1924, where he devised the Wiener method of visual statistics or isotypes. His objective was to help workers become aware of the economic reality. Two years afterwards he encountered the artist Gerd Arntz (Remscheid 1900

Panchen Lama, who was staying at the Winter Palace in Peking at the time. In November 1932 they discussed the relationship between science and religion, opportunities for merging world religions, and Bolshevism. Around 50 at the time, the Panchen Lama, 'the 6th reincarnation of Amida-Buddha' and thus the most important abbot of Tibetan Buddhism, posed for a photograph with Grondijs and wrote the following in his autograph album:

MEMBERS OF THE SLOVENIAN SANTA BARBARA ASSOCIATION POSING WITH THEIR FAMILIES AND BANNERS AT THE STAIRS OF THE ROMAN-CATHOLIC CHURCH IN HEERLERHEIDE, SITTARDERWEG, 1930S. (IISH, BG A61/475)

– The Hague 1988), known primarily as a member of the Cologne Progressives group, who settled in Vienna in 1929 to elaborate Neurath's ideas. When Neurath established the sister institute Isostat in Moscow, Arntz joined him there for extended periods. In 1934 both their operations in Vienna and Moscow were discontinued almost simultaneously. After the civil war in February, the Austro-fascist government of Dolfuss shut down the red GeWiMu – located in the Volkshalle of the Viennese town hall. In Moscow the Isostat fell out of favour, when socialist realism prevailed over 'anonymity' and the 'Western, constructivist, decadent designs.'

Both Neurath and Arntz fled to The Hague, where Posthumus appears to have provided them with temporary accommodations. How long they had known each other



the Netherlands to participate in the group exhibition *Socialistische Kunst Heden* [Socialist art today], where he met Jan and Annie Romein and others?

Whatever the case, the EHB 1932 annual report lists a donation from the Mundaneum Wien and the accommodations provided to the Museum für Bildstatistik in Vienna (both designations refer to the GeWiMu). Posthumus wrote: 'Since these statistics largely reflect economic practices from the past, [I] perceived opportunities for a fruitful partnership. Because of their striking and vivid depiction of colours, this style of statistical representation may be conducive to increasing interest in economic-history trends.' Presumably, Neurath/Arntz compiled statistics for Posthumus in the years 1932-1936 in exchange for exhibition space at the EHB and at the Museum van de Arbeid [labour museum], which was also in Amsterdam. Several specimens have been preserved in the special collections of the NEHA, and some appear in publications by Neurath and Arntz and are in our library.

Nothing more is known at this time about additional contacts between Posthumus and Neurath or Arntz. In May 1940 Neurath escaped to London, where he ran his fourth institute, the Isotype Institute, from 1942 until his death in 1945. Gerd Arntz took a job at the CBS and attended the review exhibition of his work at the Haags Gemeentemuseum in 1975.

↻ Slovenian and Yugoslav associations in the Netherlands

The IISH has been building the Historical Image Archive on Migrants on its website for several years. Annemarie Cottaar is the driving force behind this project. In addition to photographs of foreign immigrants in the Netherlands from the Institute's collections, other public collections are visited. Still, the bulk comes from individuals. We ask older immigrants, as well as their children and grandchildren, whether they are willing to share photographs from their family photo albums for this collection, which should ultimately comprise a few thousand photographs. We are also offering related courses for second and third-generation newcomers, for example from the Mediterranean, Moroccan, and soon also the Chinese communities in the Netherlands. Sometimes these projects yield archival material as well, such as on the Slovenian community in this case. Milena Mulders, one of the participants and the daughter of a Slovenian woman who died young, investigated this past in depth and found people willing to give the Institute not only wonderful photographs but also original documents.

Around 1900, when coal mines started to be built rapidly in the South of the Netherlands as well, the need for labour increased exponentially. Since the local population was initially unwilling to work underground and moreover lacked the necessary skills, workers were recruited from the adja-



EXAMPLE FROM THE NEHA COLLECTION OF ARNTZ'S AND NEURATH'S VISUAL HISTORICAL STATISTICS FROM PERIOD IN THE HAGUE: THE DEVELOPMENT OF THE AMSTERDAM EXCHANGE, 1610-1810 (NEHA, BG 55/19)

by then remains unclear. Perhaps careful examination of Arntz's extensive correspondence, which the IISH has now obtained – hundreds of letters, mostly from the years 1946-1988 – will shed light on the subject. Did they meet as early as 1928, when Posthumus paid a lengthy visit to Vienna in connection with the Nettlau case? Did the major Economic-History Conference that Posthumus organized at the Stedelijk Museum in Amsterdam in 1929 pique the interest of Neurath and Arntz? Or did Posthumus come into contact with Arntz only in 1930, when Arntz made his first trip to

cent German coal basin. In addition to Germans, Poles, North-east-Italians, Slovenians – who until 1918 were Austrian citizens – were hired. Around 1905 the first Slovenians arrived in South Limburg from Germany. Most were from the area of Ljubljana and from Celje, to the East. Later they were also hired via Belgium and France and from 1927 even directly. Before World War I they founded their own Saint Barbara Association, and between 1926 and 1929 associations dedicated to promoting spiritual welfare and national Slovenian awareness and to protecting social interests

were established in seven Dutch mining communities. While most were Roman Catholic, one was socialist and another even communist. In the heyday of mining, on the eve of the Great Depression and the mass redundancies, 4,000 Slovenians worked in the South of Limburg: men, women, and children. They had their own clergymen and a schoolteacher. Now, a century after the first Slovenians arrived in the Netherlands, most of their descendants are fully integrated, and photographs and personal papers are all that remain. High time to interview the surviving members of the

first generation of immigrants.

The collection comprises several personal papers of miners and their families (passports, logbooks, and letters of reference), as well as papers from the variegated association activities, which included several choral societies. In addition, detailed lists are available of all Yugoslavs who lived in South Limburg in 1949, even indicating the political antecedents of several of them during World War II and their subsequent political affiliations. The officer compiling the report was particularly interested in communists.



PRECEDING THE LECTURE BY TOURAJ ATABAKI ABOUT THE IRANIAN COLLECTIONS, FRANS VAN DER KOLFF DELIVERED AN INTRODUCTORY PRESENTATION OF OLD BOOKS ABOUT PERSIA (PRIMARILY FROM THE COLLECTION OF THE ACADEMY; CF. ON THE WATERFRONT II, 2005, PP. 9-15). THE ACADEMY LIBRARY HAS SEVERAL INTERESTING STUDIES ABOUT PERSIA, WHICH ARE MAINLY SEVENTEENTH AND EIGHTEENTH-CENTURY HISTORIOGRAPHIES AND TRAVEL AND COUNTRY REPORTS: PERSIA IN THE PAST AND PERSIAN HISTORY FROM A EUROPEAN PERSPECTIVE. IN HONOUR OF THIS IISH FRIENDS MEETING, WE ARE PLEASED TO FEATURE A FINE SPECIMEN FROM OUR SELECTION. 'SEVERE PUNISHMENT METED OUT BY SHA-ABAS TO A BAKER AND ROASTER'. IN SEVENTEENTH-CENTURY PERSIA, MASTER ARTISANS MIGHT RUN SPECIAL RISKS. ABBAS II (1633-1667), SHAH OF PERSIA FROM 1642 TO 1667, REGULARLY INVESTIGATED THE STATE OF AFFAIRS IN HIS KINGDOM. DISGUISED AS A COMMON CITIZEN, HE WOULD

STROLL ABOUT ISFAHAN AND CHECK WHETHER MERCHANTS AND MASTER ARTISANS OBEYED THE LAW. HE DISCOVERED, FOR EXAMPLE, THAT A BAKER AND A BUTCHER HAD FIXED THE SCALES USED FOR WEIGHING THE MERCHANDISE. THE VERY NEXT DAY HE HAD THEM ARRESTED AND JUDGED [TAVERNIER TRANSLATES]: 'THIS BAKER IS TO BE THROWN IN A HOT OVEN, BUILT ON THE MARKET; HE WILL BE BURNED IN THE OVEN FOR SELLING BREAD WITH A FALSE WEIGHT; AND THIS ROASTER WILL BE ROASTED ALIVE, AS HE, TOO, HAS SOLD ROASTED MEAT WITH A FALSE WEIGHT. AND THAT IS WHAT HAPPENED, ACCORDING TO THIS PRINT.

J.H. GLAZEMAKER, DE ZES REIZEN VAN DEN HEER J. BAPT. TAVERNIER, DIE HIJ, GEDURENDE DE TYT VAN VEERTIG JAREN, IN TURKYEN, PERSIEN, EN IN D'INDIEN, LANGS ALLE DE WEGEN, DIE DERWAARTS STREKKEN, GEDAAN HEEFT (AMSTERDAM, 1682) (AB F 1686, ACROSS FROM PAGE 438).

☞ **MNOB (Moscow Independent Public Library), Moscow 1987**

The MNOB was established in 1987 with a view toward gathering and cataloguing material (brochures, leaflets, pamphlets, and posters) from a wide range of groups: political parties, democratic movements, trade unions and labour organizations, anarchist groups, the women's movement, human rights organizations, national minorities, environmental lobbies, and the like. While most of the material concerns non-conformist movements, the collection also comprises material from small right-wing groups and any other interesting material readily available.

The documentation centre run by the activists Dmitry Brodskiy (the director) and his wife Lena Batenkova is located in a small apartment measuring less than 50 m², where visitors are free to examine material and may obviously share their views as well. In addition

to their collection development activities (and their work as an instructor and a schoolteacher), the two are socially committed – on Thursdays, for example, they demonstrate on Pushkin Square against the war in Chechnya. The IISH receives regular packages from Moscow – everything is collected in duplicate or photocopied, if no duplicate copy is available. The collection has grown considerably and has largely been catalogued by a volunteer: a student from the Ukraine became so excited during the guided tour at the IISH that she offered to help.

The IISH now has a vast collection of 'neformal'nye' (unofficial) newspapers, newsletters, and bulletins, dating from the Gorbachev era to the present. Much of this collection has been obtained in conjunction with the MNOB.

☞ **Kong Yee Sai Mau!**

Kong Yee Sai Mau! was one of the battle cries of the protesters who

gathered in Hong Kong to protest the 6th Ministerial Conference of the World Trade Organization (abbreviated as MC6) on December 13-18, 2005.

The protests were organized by the Hong Kong People's Alliance on WTO (HKPA), a network of more than 30 grassroots organizations, launched on 22 September 2004 and comprising trade unions, community groups, and organizations representing migrant workers, students, women, churches, human rights, research foundations, and regional organizations based in Hong Kong.

Additional information on the HKPA and the programme of the People's Action Week can be found on their website (<http://daga.dhs.org/hkpa/index.html>) and on some other alternative media websites. See, for example, the excellent work by some of the Korean groups on <http://gomediation.net/> (for those who do not know Korean: > English > archives).

LECTURE BY TOURAJ ATABAKI:

Invoking the Past: The Use of History in Modern Iran

In building a modern state, the economic and political processes that drive the emergence of the new state do not always suffice to fashion an identity for the new nation. The production of a new ideology, notably the construction of a shared history, often seems to be equally essential. Writing national history evolves into a persuasive political project, shaping a significant and unbroken link with each nation's constructed past, aiming to fill the gap between the nation's origin and its present. The national history – whether imagined or constructed – tends to integrate the nation with the territory. While stones, temples, papers, and tales are operation-

alized as natural components of the new national landscape, communal heroes and liberating myths are invoked to mobilize people for political purposes. The repercussions of changes in economic, social, cultural, and political relationships in twentieth-century Iran have given rise to a new political culture aiming to link Iran today with the pre-Islamic Persian past. By the end of the monarchy era in 1979 and the establishment of the Islamic republic, however, the pre-Islamic past gradually faded away and was replaced by narratives with a significant Islamic connotation. In both these schools of historiography, writing the national history is

consciously articulated as a recovery of the national self, through the discovery of its elite agents, who according to such narratives have been solely responsible for protecting the motherland from alien forces. In this lecture I will present a comparative account of the elitist historiography of twentieth-century Iran and will explore how such historiography helps consolidate a certain political culture aimed at nationalizing the enduring messianic conviction of the advent of the saviour expected to emerge and restore order.

The Constitutional Revolution (1906-1909) in Iran led to drastic socio-economic and socio-cultural contexts aimed at crafting a new

political identity for the Iranians. Although these changes are expected to drive the emergence of the modern state, they do not necessarily provide adequate foundations for an innovative identity. The production of a new ideology, notably the construction of a shared history, seems to be equally essential in building a nation's new identity. Hence, the new identity is assumed to be linked with the nation's real or imagined past. Therefore, writing national history, which can develop into a persuasive political project, tends to integrate nation with territory, thus shaping a significant and uninterrupted link with the past to bridge the gap between the origin of the nation and that of the new system. While stones, temples, papers, and tales are operationalized as natural components of the new national landscape, the communal heroes and liberating myths are frequently invoked to mobilize people for political purposes.

Writing Iranian twentieth-century history has been consciously articulated to a recovery of Iran's self-image. This has been accomplished by discovering Iran's elite, who were responsible for protecting the motherland from external threats, e.g. the Arabs, the Turks, the Mongols, and, later on, from the colonial powers: the Russians and the British. National historians, irrespective of their political and ideological affiliations, representing nationalists, Islamicists, or Stalinists, share a common desire to narrate the Iranians' past. They have assigned the agency in history to the elite with a distinct class association, religious affiliation, and political aspiration that in their multiplicity could be clerics, members of the secular intelligentsia, colonialists, and social or political institutions. Historians who pursue essentialist approaches in their efforts to compile a national history therefore tend to deny the agency of the subaltern and its autonomous behaviour that ultimately leads to dehistoricizing history.

Writing on the rise and fall of Reza Shah and the reforms he implemented is one of the stere-

otypes of such elitist historiography. While historians, representing various schools of thought, concentrate on the role of the Pahlavi elite and their opponents in initiating socio-political changes in the interwar period, hardly any account refers to the accommodation of or resistance to such changes. Similarly, these narratives fail to relate how the agenda of the Pahlavis was perceived by the non-elite members of society.

In this study I aim to present a comparative account of the nationalist historiography of the first Pahlavi, according to a counter-essentialist approach to the process of socio-cultural changes and the question of subjectivity in writing the past. In doing so, I intend to examine the work of the two Iranian nationalist historians who, event though they write about different periods of Iran's history, pursue an elitist approach in their studies. Furthermore, their contribution to the invention of twentieth-century political culture in Iran has presented them as the architects of modern Iranian political discourse. They are Pirnia and Mahmud Mahmud, the historian of pre-Islamic Iran and the historian of the Qajar period, respectively.

THE NATION'S PAST

In February 1936, the Iranian Ministry of Education arranged a carnival, where delegates representing high school students from all over the country gathered in Tehran to celebrate Reza Shah's fifteenth year of accession to power. The programme included a forum for students to present essays on the history and geography of their respective provinces. Some nineteen essays were presented at this forum, covering almost all major provinces, including Azerbaijan, Tehran, Khuzistan, and Baluchistan. While all delegates portrayed diversity of life in their provinces, they were unanimous in their depiction of Iran's history and current state. According to these students, the institution of the monarchy has always been the sole pillar of the country's territorial integrity, and the monarchs have been the sole

protector of the people's unity. On the issue of Iran's political actuality, they conceptualized that, prior to Reza Khan (subsequently Reza Shah Pahlavi), Iranian society was on the verge of disintegration and ignorance (*bikhhari*), leading the country to a state of total anarchy. Then 'as a common pattern in the Iranian history, a shining star in the country's dark sky brought integrity and prosperity to this ancient civilization.'¹ Such images of Iranian history, portrayed here by these students, shaped Iran's political culture throughout the Pahlavi era. This image was partly rearticulated by historiographers of the first Pahlavi period and was eventually incorporated in national curricula for history and geography.

Concerned with the country's territorial integrity in the post-Constitutional Revolution period, the Iranian intelligentsia approached the debate mainly from the cultural perspective of Iranian nationalism rather than with regard to the nation's political aspirations and goals. Some of the intelligentsia observed that the antiquity of the nation versus its modern image was a frequent antinomy. The past mirrored the national image, and a process of re-discovery would help reveal the national destiny. Most of the cultural counterparts of the nostalgia for a distant past and ancient glory appeared in the nation's genealogical links. Ethnic continuity and ethnic recurrence of Arian Iranians were often bonded with territorial associations as well as linguistic affiliations.

Early Iranian enlightened individuals such as Mirza Fath'ali Akhundzadieh and Mirza Aqa Khan Kirmani regarded the totality of Iran and the territorial association of the country's inhabitants as the major factors in reshaping the Iranian nationalist political culture. In these efforts to reconstruct nationalism, territorial association of Iranians prevailed over other elements, such as ethnicity or language.² Hence, a romantic territorial nationalism was gradually reinvented, inspiring the earlier generations of the intelligentsia to pursue change and reform. The

intelligentsia of the post-Constitutional era, however, was more preoccupied with the notions of authoritarian state-building and identified linguistic and cultural nationalism as indispensable forces toward accomplishing their objectives. Despite their diverse political views, the common purpose that brought them together was the anticipation of a model society; namely a coherent and ethnically homogenous European society organized around distinctive concepts of nation and state. Moreover, in their implication of the term nation (*millat*), they denoted exclusively the titular Persian ethnic group rather than a multi-ethnic conception. They were convinced that building the new state in Iran would require a low degree of cultural diversity and a high degree of ethnic homogeneity. Marginalizing other national allegiances, the linguistic affiliation of the Iranians thus became the sole criterion cementing people together. Consequently, linguistic nationalism gradually replaced the once-prevalent territorial nationalism.

In the years following the First World War and particularly during the first Pahlavi era, promoted by European fascism, such crafted linguistic nationalism became unequivocally apparent. Nostalgia for a distant past and glorification of ancient Iran reshaped Iranian nationalism along ethnic and linguistic lines, recasting the Iranians/Persians against the others. While the Zoroastrian past was continuously idealized, Islam was often conceptualized from a more inauspicious perspective. Arabs were often demonized as the perpetrators behind the demise of the glorious civilization of the Sasanid period. Also, the Turks, who were referred to as the 'yellow hazards,'³ were regarded as *others* in the construction of the new Iranian identity. Ignoring the multi-ethnic nature of Iranian society and manifesting the conviction that Persians were ethnically and culturally superior to Arabs and Turks became an important ingredient in the new nationalism.

Over time, the advocates of

this brand of revivalist nationalism became the founders of a new national historiography emphasizing the continuity of the Iranian culture and reinstating its pre-Islamic values. In the new school of historiography, the individual rulers, as the sole guarantors of the country's integrity and sovereignty, monopolized the status of agency throughout the long history of Iran. Moreover, the function of the agent was often associated with a messianic assignment, emerging as a saviour when the motherland was suffering from disorder and maladministration. The apocalyptic paradigm, the Zoroastrian conviction of the advent of the saviour *Saushyans* or the Shiite passion for *Imam Zaman* (the Lord of the Age) or the messianic spirit of Bab in the early Babi movement and its yearning to restore justice and equality all contributed to crafting the criteria and functions of such agency.

Although the notion of messiah-saviour was not unknown in the old Iranian chronicles, the rise and fall of the agents distinguishes nationalist historiography from its previous chronicle's narration. In the old chronicles, God sent prophets to guide His slaves to Him and sent kings to 'preserve them from one another.'⁴ Moreover, God granted the kings divine effulgence (*farr izadi* or in Old Persian: *khvarnah*) in order to establish their kingships salvaging the divine land (*sarzamin aburahi*).

Enjoying the divine effulgence, the emerging agent's chief mission was to secure the territorial integrity of his realm and bring justice to its subjects. This mission was accomplished through a network of social interactions embedded in the institution of kingship in Iran. The divine sanction, while securing the legitimacy of the ruler's deeds, developed into an indivisible part of Iranian political culture. Furthermore, the fall of a king or the demise of a dynasty had been associated with the divine fate rather than with the incompetence of the state or the ruler himself. Sultan Husayn, the last king of the Safavids, offered

his throne to the 'Afghan intruder' by stating that, 'the divine will let me serve as a king of this realm up until now. Now the same divine will have decided to conclude my task and to draw to a close my reign.' Accordingly, throughout Iranian history, dynasties rose and fell. Their fall came as a result of chaos and territorial disintegration and was cause for pessimism. At the same time, this led the subjects to expect the appearance of yet another authoritative agent who enjoyed the divine effulgence – if not popular acceptance – to establish a new order.

In nationalist historiography, while the ruler was considered to be the shadow of God on earth (*zill allah*) enjoying the divine rights and assigned by God to comply with the expectation of His slaves, his failure to govern became secularized and was thus attributed to the ruler's own ignorance, revelry, and voluptuary or, as a common xenophobic view, to plots by foreign powers.

MEMORY AND AMNESIA IN WRITING THE NATIONAL HISTORY

Iranian national historiography from the Pahlavi era reflects the selective amnesia more than that of any other period. The distant past, being carefully engineered, enters the public limelight in the course of efforts to overlook the immediate past. This is a classic example of de-historicization. The selective amnesia often becomes manifest in the disassociation from the immediate past, more than in any other context. Evidently, the distorted memory embedded in the distant past (rather than the selective amnesia) can depict a crafted narration that compels the present to recast itself. The immediate past, with its potential ability to illustrate the present, however, often becomes the subject of selective amnesia. Ironically, while the iconography of the immediate past fades from public space, its ideology at a more profound level persists as the prevailing instrument, leaving much of the topography of historical memory unaltered.

Evidently, the narrative account of the saviour's advent and his yearning to restore justice and equality required observing some kind of selective amnesia. The Iranian national 'exceptionalism' is, indeed, the outcome of the enduring effort to recast oneself by rejecting the other. Conceptualization of national exceptionalism in national historiography, however, often depends entirely on the adaptation of selective amnesia. It is assumed that national exceptionalism cannot be professed without selective amnesia.

After he was crowned, Reza Shah Pahlavi endeavoured to sever all his ties with the immediate past. Such attempts directed both his private and his public life. The new genealogy created uniquely for him left no place for undesirable individuals. He adopted the surname Pahlavi and ordered that those who had done so before should change their name.⁵ In public opinion, the centralized and stable government, with effective powers, was personified by Reza Shah. While he pretended, deceptively or otherwise, to meet the demands of many of the Iranian contemporary liberal intelligentsia, he never tolerated these people, of whom many had prepared the necessary ideological ground for his succession to power. They were either killed or imprisoned or fled into exile.

During the reign of Reza Shah as a king (1925-1941), all references to the social and political course of events between 1921 and 1925 (from the *coup d'état* until the coronation) were scrutinized by the court ideologues. An all-out effort was made to label the pre-1921 years as a period of rampant disintegration of unawareness (*bikbbari*), allegedly fostered by the 'despotic,' 'corrupt,' and 'irresponsible' Qajar government. The period between 1921 and 1925, however, was depicted as the emergence of a man of order, whose luminous performance had brought about progress and the rule of law. Hence, he was soon rewarded with popular confidence and his military cap replaced with the crown.

In conclusion, Iranian national historiography has contributed profoundly to the creation of the country's political culture. In the tangled history of twentieth-century Iran, the elitist images of the constructed past presented by national historians, including Hasan Pirnia and Mahmud Mahmud, made the country's political culture suffer from amnesia. In literature, this approach helped create a false impression by suggesting that only the rise of a powerful leadership would bring back the country's 'heroic and glorious Islamic or pre-Islamic past' and induce much-needed change and reform. At the same time, the messianic dimension of Shiite exceptionalism helped provide a fertile ground for such perceptions. In the post-1953 *coup d'état* period, during which the Constitutional Revolution suffered a major setback, the call for an impeccable saviour became so apparent that the intelligentsia saw no other option but to look once again for yet another redeemer. The archi-

facts of the Islamic Revolution of 1979 are greatly indebted to the contribution of twentieth-century national historiography to the country's political culture.

NOTES

1. Maqalat Danishamuzan Markaz va Vilayat (Tehran: Majlis, 1936).
2. For a comprehensive study of Kirmaini's contribution to Iranian modern historiography, see: Mohamad Tavakoli Targhi, *Refashioning Iran. Orientalism, Occidentalism and Historiography* (London: Palgrave, 2001).
3. Afshar, M., 'Khatar Zard va Siyah,' *Ayandih*, 24 (1927).
4. Mohamad Tavakoli Targhi, 'Contested Memories: Narrative Structures and Allegorical Meanings of Iran's Pre-Islamic History,' *Iranian Studies*, 29 (1-2), 158.
5. Amongst them was Mahmud Mahmud, who was surnamed Pahlavi. In 1924, he was approached by Amir 'Azam to change his surname and adopt a new one. Refusing to adopt a new name, he confined himself to Mahmud both for his first name and his surname. See: Mahmud Katira'i, 'Bi Yad Mahmud Mahmud,' *Nigin*, 43 (1968).

General Friends' Meeting, 22 June 2006

Following the opening and welcome, the reports of the previous meeting were discussed (see *On the Waterfront* 12, 2006, pp. 14-15). In addition, two research reports were presented. Both projects have been financed by the Friends of the IISH. One is the annual report on the project Women's work in the Dutch Republic. The other is the final report of our Russian project Work, Income and the State in Russia and the Soviet Union, 1900-2000. We are extremely grateful both for the Friend who made this project possible and for the zeal of the researchers coordinated by Gijs Kessler.

WOMEN'S WORK IN THE DUTCH REPUBLIC

In addition to conducting research and writing chapters, the team members of project on women's work during the early modern period received several opportunities to present their research results in 2006. Danielle van den Heuvel and Elise van Nederveen Meerkerk organized and participated in two parallel sessions at the European Social Science History Conference, held in Amsterdam in March. Their contribution was called 'Partners in business: Husbands and wives working together (1500-1800),' and Marjolein van Dekken participated as

well. One session was dedicated to married couples working together in commerce and the other to spouses co-operating in industry. Together, they broadened insight into the economic functioning of families. The papers on co-operating spouses in Basle, Gothenburg, Stockholm, Westphalia, England, and the Dutch Republic shed light on the many ways that spouses worked together on the early-modern shop floor. At the same conference Ariadne Schmidt participated in the session organized by the collaborative 'Gender and economic development' group (mentioned in a previous report) on the role of gender in social and economic development. Here, four historians related gender norms to socio-economic development in Sweden, England, and the Dutch Republic, respectively.

Elise van Nederveen Meerkerk published an article on the segmentation in the Pre-Industrial Labour Market in the *International Review of Social History*. Together with Ariadne Schmidt, she also wrote an article on child labour and gender differences for the *Tijdschrift voor Sociale en Economische Geschiedenis*. Both attended a seminar on child labour in Birmingham in April.

In September the IISH co-organized and hosted the annual conference of the Study Group Seventeenth Century, which was dedicated to labour in the seventeenth century. At this occasion, Elise van Nederveen presented the results of her upcoming study on women's work in the textile industry to an audience of general, art, and literary historians. Danielle van den Heuvel focussed on female entrepreneurs in early modern Amsterdam. Ariadne Schmidt presented a paper on the role of Dutch guilds in determining the access of women to the labour market and demonstrated that the incorporation of women varied depending on the guild, and that guild regulations were often applied with remarkable flexibility.

For more information check: www.iisg.nl/research/womenswork.php

WORK, INCOME AND
THE STATE IN RUSSIA
AND THE SOVIET
UNION, 1900-2000

Over the past four years a Dutch-Russian team based in Moscow has been working on the collective research project Work, Income and the State in Russia and the Soviet Union. Adopting the household as the central unit of analysis, the project team has studied income-earning strategies among the non-agrarian population in twentieth-century Russia and the Soviet Union. The research addresses how households used the human capital, labour, and other resources at their disposal to generate income, and how they adapted these practices to accommodate social, economic and political changes.

The project has examined the demographic development of the household, work and the division of labour within the household, household income, and expenditure, as well as the role of the state in regulating and enhancing household activities in these fields. The insights gathered at each of these four stages have been presented in *On the Waterfront* 8 (2004). Since then, Gijs Kessler, Sergey Afontsev, Andrei Markevich, Timur Valetov, and Victoria Tyazhel'nikova worked to integrate their research results into an overarching long-term analysis, which will be published in the course of next year. In this issue of *On the Waterfront* they present a selection of their findings.

A long-term perspective such as the one adopted in this project highlights the cumulative effect of the series of demographic crises that Russia and the Soviet Union experienced in the course of the twentieth century. Especially during the first half of the century, these crises succeeded one another so rapidly, that they reinforced one other and permanently distorted the composition of the population. Between 1914 and 1947, war, revolution, civil war, famine, and state repression claimed an estimated fifty-five million lives. The far higher casualty rates among men than among

women compounded the impact of these crises, particularly during the wars of 1914-22 and 1941-45. By the mid-twentieth century, the Soviet Union had a serious shortage of men. During the post-war period, male death rates were also significantly higher than female ones, due mostly to high alcohol consumption and industrial accident rates.

The demographic analysis in the project revealed very clearly how the shortage of men that first appeared after the wars of 1914-22 persisted throughout the twentieth century and continues to characterize Russian society to this day. The imbalance has profoundly affected patterns of household formation. In the first place, a fixed percentage of women never had the opportunity to marry. Second, because of the different life expectancies, elderly women tended to outlive their husbands by a considerable margin. One of the project findings is that this trend is a major factor behind the strong presence of three-generational households among the Russian urban population. Most of these households would consist of a mother, father, and their children, plus an elderly parent of either of the two spouses, the famous Russian *babushka*.

After the turbulent first half of the twentieth century, with its wars, revolution, famines, and massive population displacements, the post-war period was one in which urban households acquired a set of stable features that remained unchanged throughout the Soviet period. The extended household, with its three generations, was pivotal in this context. Several elements converged here. First, the extended household was well-suited for providing care for children and the elderly alike, where state-provided care was not always readily available or was considered to be a less attractive option. Until the 1960s, day-care facilities for children were insufficient, and this was one of the factors that had withheld women from joining the workforce during the preceding decades, despite state propa-

ganda encouraging them to do so. Old-people's homes, although available, tend to be rejected by the population as a viable option, except as a last resort. In the extended household, on the other hand, the grandmother would look after young children, while the mother worked. When the need arose, two generations could in turn take care of the grandmother. This division of labour between generations was facilitated by the Soviet pension system, which allowed women to retire at age 55.

After the Stalin years of famine and deprivation, living standards began to rise in the late 1950s and early 1960s. The trend continued until the collapse of the Soviet system in the late 1980s. Analyses of household budget data reveal how initial small increases in household income due to state reform of wage systems in the late 1950s raised consumer expectations and provided a major incentive for women who had hitherto concentrated on running the household to enter the work force. The presence of the grandmother who could take care of the children greatly facilitated the entrance of women of working age into the labour market. To accommodate those who lacked a grandmother in their household, the state significantly expanded child-care facilities during the same period.

Meanwhile, at the other end of the process, the improved living standards of the post-Stalin period led to changes in marital behaviour among the younger generations. People grew less concerned about material security and started to marry and have children younger. Because of housing shortages, these young couples would as a rule reside with their parents, thereby reinforcing patterns of household formation favouring extended, three-generational households.

The collapse of the Soviet system and the transition to a market-economy in the 1990s brought significant change, albeit of a very contradictory nature. As poverty increased and housing construc-

tion ground to a standstill, the number of extended households increased significantly. Young couples had even greater difficulty securing separate housing than in Soviet times and remained in the homes of their parents. At the same time, many of those who did have independent housing, took in elderly parents to rent out or sell their grandmother's apartment to boost household income and compensate for the erosion of pensions due to inflation. In sharp contrast to these crisis management strategies, a hitherto unknown phenomenon in Russian society began in the 1990s: young urban professionals left their parental home before setting up a family of their own and rented or purchased apartments with money earned in the booming private sector of the economy.

This mix of modernizing and traditional trends has been commonplace in the transition process in many of the former Soviet bloc countries. To establish a broader comparative framework, a conference was organized together with the University of Graz in May 2006, dedicated to the twentieth-century urban household in Eastern and South-Eastern Europe. Attended by young researchers from Bulgaria, Yugoslavia, Romania, Ukraine, Poland, and Russia, the conference indicated that the experiences of these respective countries were remarkably similar during both the Soviet and the transition periods. A joint publication of the results of this conference is under way and could well be the start of more systematic comparisons of the influence of the Soviet and post-Soviet experiences in the urban household of Eastern Europe.

The project *Work, Income and the State* has been seminal in other respects as well. It has raised issues of continuity and discontinuity between the Soviet and post-Soviet period, which are being addressed in a new project, jointly financed by the Netherlands Organization for Scientific Research (NWO) and the Russian Foundation for Fundamental

Research (RFFI). Collaboration in the project *Work, Income and the State* has inspired several participants to open an independent research centre in Moscow, known as the Interdisciplinary Centre for Studies in History, Economy and Society. Participation in the project has benefited the career development of participants. Timur Valetov has successfully defended his doctoral thesis, and Andrei Markevich has received a prestigious Marie Curie fellowship provided by the European Union for an extended sojourn at the University of Warwick and subsequent reintegration in Russian academia. As noted above, a monograph based on the results of the project is currently in preparation. Additional publications are expected to be forthcoming over the next few years and will be listed on the project website (<http://www.iisg.nl/research/ussr.php>), as well as in upcoming issues of *On the Waterfront*.

Outside academia, the Russian public will be able to learn about the project findings at an exhibition on the social history of the Russian family in the twentieth century, to be featured in Moscow in the near future. This exhibition is meant to be a major cultural event and to boost interest among broad segments of the Russian public in the social history of what was by all means a turbulent century.

The research project *Work, Income and the State* has provided a major impetus to the development of social history as a field of historical inquiry in Russia. This is important in a country where personal experiences and everyday life have yet to become embedded in collective memory. The participants in the project are grateful to the Friends of the Institute of International History for providing the financial support to make this possible.

Stephen Snelders

Het grijnzend doodshoofd

Nederlandse piraten in de Gouden Eeuw

(ISBN 90 5260 226 3, 140 PAGINA'S, € 19,90)

De befaamde en beruchte Nederlandse zeerovers van de zeventiende eeuw opereerden aan de rand van de geordende samenleving. Op piratenschepen golden eigen wetten en tradities die uitmondten in ons huidige beeld van de zeerover varende onder de vlag met schedels en gekruiste beenderen. Zeerovers beschouwden hun vrije levensstijl als bewuste rebellie tegen de maatschappij die ze verlaten hadden. In de omgekeerde wereld van de piraat bestond er winstdeling en beperking van het gezag van de kapitein. De scheidslijn tussen gelegaliseerde kaperondernemingen en piraterij was dun en in de ogen van hun landgenoten waren piraten niet per definitie verwerpelijk. Stephen Snelders beschrijft op basis van overgeleverde bronnen in detail het avontuurlijke leven van deze zeelieden aan de dark side van onze Gouden Eeuw en laat hij zien dat er tussen 1625 en 1725 een ononderbroken piratencultuur bestond.



Geschiedenis
Antropologie
Sociologie
Politieke wetenschap
Bestuurskunde
Economie
Communicatiewetenschap

Verkrijgbaar in de
betere boekhandel
of rechtstreeks bij
de uitgeverij



Margreet van Till Batavia bij nacht

Bloei en ondergang van het Indonesisch roverswezen in Batavia en de Ommelanden 1869-1942

(ISBN 90 5260 228 X, 284 PAGINA'S, GEÏLLUSTREERD, € 24,90)

Ook Indonesië heeft zijn Robin Hood, genaamd Si Pitung. Met zijn schelmenstreken maakte deze bandiet het negentiende-eeuwse Batavia onveilig. Banditisme kwam in de laatkoloniale periode veel voor. In de hoogtijjaren van de rovers vond in Batavia gemiddeld om de dag een roofoverval plaats. In dit boek leest men wie de bandieten waren, hoe zij te werk gingen, wat hun motieven waren en wat hun economische betekenis was. Maar ook wat de stadsbewoners van deze dreiging vonden. De rovers werden als het tegenbeeld van de beschaving beschouwd. De burgers zagen in de rovers dankbare objecten om hun eigen preoccupatie met seks,

geweld en magie op te projecteren. In het begin van de jaren twintig van de vorige eeuw kreeg de moderniserende politie van de kolonie het probleem van de rovers eindelijk onder controle. In de verbeelding leven zij echter nog in vele vormen voort in de volkscultuur van Jakarta.

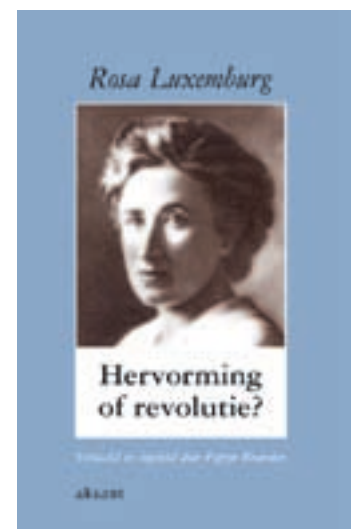
Rosa Luxemburg

Hervorming of revolutie?

Vertaald en ingeleid door Pepijn Brandon

(ISBN 90 5260 220 4, 152 PAGINA'S, € 15,00)

Er is nauwelijks een revolutionaire denker die aan het begin van de 21e eeuw nog zo vaak geciteerd wordt als Rosa Luxemburg. Maar zo vaak als ze geciteerd wordt, zo weinig is er van haar vertaald. Van haar belangrijkste theoretische werken werd er maar één in zijn geheel in het Nederlands uitgebracht. Ruim honderd jaar na de oorspronkelijke uitgave in 1899 is dit de eerste volledige Nederlandse vertaling van *Hervorming of revolutie?*, het werk dat de 27 jaar oude Rosa Luxemburg onmiddellijk tot een bekendheid maakte in de internationale socialistische beweging. In een notendop omvat het alle belangrijke thema's van Luxemburgs latere werk – van haar crisistheorie tot haar beoordeling van de rol van het militarisme, van haar nadruk op de zelfactiviteit van de massa tot haar oordeel over democratie in het kapitalisme en het socialisme.



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