



IISH

# On the Waterfront

newsletter of the friends of the IISH 2016 no. 31

{ } internationaal instituut  
voor sociale geschiedenis

Research and  
Relevance

Support for the  
Frente Polisario

From Leiden  
to Amsterdam

# Introduction

**Cover photo:**  
**Joop van Tijn**  
**by Peter van**  
**Straaten**

The second half of 2015 marked the 80th anniversary of the IISH. Institute staff celebrated the event on 30 June; the Friends did so on 25 November. At that most recent meeting, Wim Berkelaar interviewed several people who have been very involved in collecting for the IISH for some time. The IISH continues to operate in a remarkably broad perspective, from collecting on international organizations, to contacts with Russia or how as a collector from Europe, you need to adapt overnight to daily practice in Indonesia. Another omnipresent theme, also in this issue of On the Waterfront, is engagement and scholarship. I have only a few highlights to report from our agenda in the past six months. The first event is the Unofficial Histories congress on 5 and 6 June. Organized by young English historians, this congress figures in the tradition of "History from below" and drew a lot of interest both internationally and domestically. Another congress, held in October, reached back further in time: Runaways: Desertion and Mobility in Global Labour History, c. 1650-1850. This event revealed that unfree workers often resisted and shaped their own lives. An important congress last November about the future of history as an academic discipline was Big Questions, Big Data. Relating the big questions about inequality and labour to the rapidly growing, large, and jointly constructed databases will figure continuously on the agenda. The VARA series De Strijd [the battle] introduced general audiences to the history of the labour movement. Watching current employees and former employees on television is always fun, especially when they make a nice impression. I particularly enjoyed the performance by Rudolf de Jong about Domela Nieuwenhuis. I also recommend a visit to the Stedelijk Museum in Amsterdam, where the exhibition about Seth Siegelaub opened on 11 December. Siegelaub was a key figure in conceptual art but was active in many other areas as well. In the 1970s, for example, he assembled a collection relating to media and Marxism, giving it the panoramic title Inter-

national Mass Media Research Center (IMMCR). In 1989 Götz Langkau took receipt of this collection at the IISH. While I knew this collection as "simply" a library from that period, it has turned out to be a treasure trove of modern art history presented to the general public. In conclusion, a photograph is added, taken by Peter van Beek. This is part of a series that the Friends presented to the Institute as a gift for its 80th anniversary.

Huub Sanders

## About the Friends

*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. The board may consult the Friends about allocation of the revenues from the dues and delivers an annual financial report in conjunction with the IISH administration.*

*As a token of appreciation for their great contribution to the Friends, Jaap Kloosterman and Jan Lucassen were appointed as honorary members in 2014.*

*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 80 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 <http://socialhistory.org/en/friends>*

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# Relevance, research and collections

## A case from Indonesia

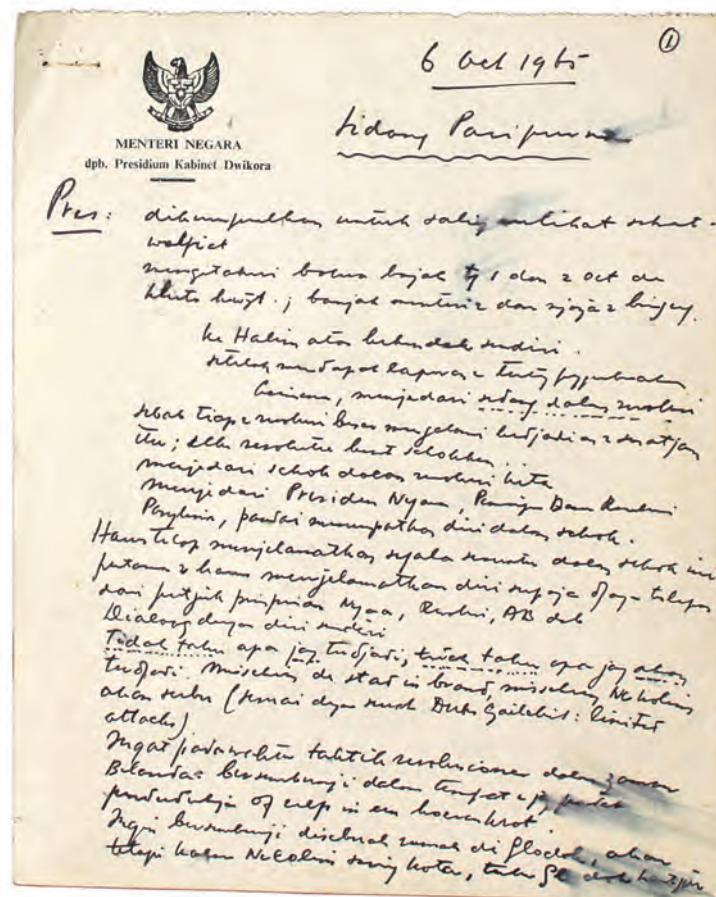
The term valorization surfaces everywhere, often in combinations, such as “Science, Innovation & Valorization, bridging the gap between Science, Market and Society.” There is even an FOM Valorization Award. Some definitions found online are surprisingly simple: “Valorization is the process of transforming knowledge into commercially viable products, processes, or services.” Followed by “[money],” for good measure. (See: <http://www.encyclo.nl/begrip/Valorisatie>). Fortunately, some definitions are broader and also take into account the social value of a “knowledge product.” That is challenging enough. Interest in this matter arises in part from scholarly discontent because of the overused performance model, based solely on the number of publications in leading journals. Henceforth, “quality” is to be taken into consideration, as is “valorization.” In “history,” this often relates to the more familiar term “social relevance.” Historians should share their knowledge not only with others in their discipline but also with the general public. They are expected to contribute to social debate about important matters. The present commotion about the refugee crisis at the time this article goes to press is cause for such a debate. Leo Lucassen is engaged with immense dedication and offers facts and arguments from his academic discipline to clarify the emotional confusion in the daily conflict of opinions.

Another fine example takes us to Indonesia and its recent history. This year marks the 50th anniversary since the abortive coup of purported communist members of the military culminated in the seizure of power by Suharto and subsequently led to mass executions of communists. While many still remember that mass killings took place, the consequences of these atrocities for their surviving relatives are less widely known. People have been stripped of their civil rights, children have no idea where their parents lie buried, exiles are not allowed to return to their native country. The commemoration has increased interest in this event and its aftermath. The motion picture *The Act of Killing* shocked audiences worldwide and revived interest in this case. On 1 and 2 October the IISH, in a joint effort with the KITLV and the NIOD, hosted the congress “1965” Today. Living with the Indonesian Massacres. At this congress Emile Schwidder placed relevant documents in eight display cases and exhibited several posters. One of the recurring themes in the nearly 20 papers presented concerned the lack of sources. After all, Suharto and his successors were not inclined to publicize their actions. The Indonesian government has, however, provided very modest coverage of victims via the Victims and Witness Protection Agency (LPSK), although the reports are otherwise mixed: talking about “1965” still entails a risk (see Michiel Maas in *De Volkskrant*,

26 October 2015).

John Roosa of the University of British Columbia indicated in his paper “Massacres as non-events: fifty years of denying a politicide” that “the sources on which historians usually rely are strangely scarce.” And Jess Melvin from the University of Melbourne argued that although documents have surfaced suggesting that the highest-ranking military officers were responsible for the murders, little is known yet about the number of victims from each region. “History” is thus more than simply an exciting story or an excellent publication in an internationally renowned journal. It is the foundation in a case about rectifying crimes against humanity, exemplifying the valorization that the IISH aims to promote. While hosting the congress might serve this purpose, preserving collections that in some way help people discover the truth about traumatic events and see that justice is done might be of far greater use. The interviews from the oral history project “In search of silent voices” by Hesri Setiawan have been at the Institute for some time. Interviews are among the few means for unveiling new information. The personal papers of Adam Soepardjan, who was imprisoned from 1965 to 1978, comprise reports from conversations with political prisoners. Surprisingly, the

**Minutes by  
Minister of  
State Oei Tjoe  
Tat of Cabinet  
meetinga with  
President  
Soekarno,  
1965. See the  
fourth line.  
From the ar-  
chives of Oei  
Tjoe Tat no.9.**



papers of Jeanne J. van Ammers-Douwes, a member of Amnesty International's Midden-Betuwe chapter, contain a lot of material about the "1965" issue. The same holds true for the central archive we have of Amnesty International. There is also the fascinating collection of Oei Tjoe Tat, a renowned politician of the "Partindo," imprisoned without any trial whatsoever from 1965 to 1976 and released in 1977. His papers include

notes he took of government cabinet sessions with Sukarno held just after 1 October 1965, revealing that members of the government were very confused as to what was happening from the outset. They had lost track of the course of events, as conveyed by the Dutch metaphor ('de kluts kwijt') depicted in the attached image from Oei Tjoe Tat's notes.

Huub Sanders

# Thirty-first Friends' Day

## 25 June 2015

### Presentation of the Acquisitions

#### A Sample from the Surinamese Colonial Reports

When we talk about slavery, we need to bear in mind that actual people were affected. While this might seem obvious, even the most well-meaning social historians sometimes resort to abstractions. The sources available to historians are one reason. Any archival materials preserved on slaves are usually from colonial authorities, entrepreneurs, or merchants. In nearly all cases these parties were interested solely in the income statements from the slave trade and work. And of course in order and in peace and quiet.

In recent years public and academic debates alike have reflected more interest in topics relating to slavery. The IISH is an active contributor here, as manifested by the increased focus on

history of labour aspects since Henk Wals joined in late 2012 and Leo Lucassen in 2014. The NEHA collections comprise several sources relating to slavery in Suriname and were significantly enhanced this year, thanks to the acquisition of a series of colonial reports from the period 1863-1876. This handwritten manuscript is a nice source. The same collection also includes five printed versions issued by the Ministry of Colonial Affairs from the period 1855-1913, offering a good basis of comparison with what ultimately appeared in print. The handwritten version begins in 1863, which, as is generally known, was the year that slavery was abolished in the Kingdom of the Netherlands. That is an appropriate point in time to explore the circumstances of the people in Suriname. At the end of December

Chart of the total freed population Surinam 1863.

No. nrs.	Staat aantoonende het getal der onder Staatszorg geplaatsten, Immigranten en <del>advent</del> <sup>de</sup> <del>gelyc</del> <sup>der</sup> Staatszorg geplaatsten noch Immigranten syn.												Sammenkragen			
	Onder Staatszorg geplaatsten.			Immigranten. <sup>die gelyc</sup> <del>gelyc</del> Staatszorg geplaatsten noch immigranten syn.			Personen									
	No.	Naam	Tal	No.	Naam	Tal	No.	Naam	Tal	No.	Naam	Tal				
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Beneden Suriname	868	928	416	416	2669	29	7	3	4	44	6	2	—	2	25 1863. o feb 1863.	
Boven Para	439	476	304	293	1565	—	—	—	—	—	—	1	1	2	4	1863. —
Beneden Para	781	824	342	366	2329	44	8	4	1	37	9	4	4	2	19	2400. —
Boven Commewyne	244	241	108	105	699	—	—	—	—	—	—	—	—	—	—	699. —
Beneden Commewyne	308	791	469	416	2423	4	—	—	—	4	7	2	—	9	2236. —	
Commissariaan	442	492	247	217	1881	33	—	—	—	33	1	2	—	3	1617. —	
Beneden Cottica	1211	1014	671	649	4005	4	—	—	—	4	4	—	—	4	4013. —	
Matapica	622	736	393	441	2191	6	—	—	—	5	2	—	—	2	2498. —	
Boven Cottica	471	590	283	284	1623	—	—	—	—	—	1	2	—	3	1626. —	
Pecua	325	382	187	161	1062	18	—	—	—	18	5	2	2	9	1028. —	
Boven Sarawaca	31	33	17	18	406	—	—	—	—	—	—	—	—	—	106. —	
Beneden Sarawaca	832	831	250	264	1173	26	1	—	—	47	12	4	—	17	1841. —	
Rikerie	510	517	217	232	1476	55	4	1	1	61	9	1	1	11	1648. —	
Pecue	874	868	335	373	1745	—	—	—	—	—	2	—	1	3	1042. —	
	1788	2916	1332	1390	25278	208	24	10	7	298	39	28	11	3	98	26498.
															26269	



1863 the population was 49,132, including 1,000 indigenous. In all fairness, it was stated that an "accurate account was impossible to provide." After all, "They still practise their old customs and wandering way of life." The number of Bush Negroes, a term for Marrons no longer used in the Netherlands, was estimated at 7,500. The Dutch Reformed Congregation numbered 6,000 souls. That year 63 babies born to married parents and 214 born out of wedlock were baptized in this congregation. And, recording every detail, colonial officials registered 7 baptisms of elderly persons. Little changed in the Moravian Church that was important in Suriname, according to the report, although "727 heathens [appear to have] joined the Moravian Church." The Portuguese-Jewish Congregation had 671 members. The report then provided information about schools, construction, roads and waterways, and financial administration. The "Immigration and Colonization" chapter reveals that efforts to recruit alternative labour were under way 5 years before the slaves were freed. In 1858 the ships 'Minister Pahud; and 'Twee Gezusters' had brought 487 Chinese immigrants from Macao. By the year of the report, however, the clerk noted with regret that the 410 who remained (!) had to be transported back, according to the terms of the contract. This topic relates to the challenges of producing on the plantations in those days. In 1863 the slaves were freed, although not unconditionally. They were required to work another ten years for their former owners at low wages. That did not happen. The former slaves left the plantations in massive numbers. And, as the example above reveals, importing labour did not work out well either. Only after 1873 could larger groups from Java and India be brought to Suriname. Authorities in areas where workers were recruited set increasingly strict requirements for transport facilities for the migrants

en route. These new conditions were difficult for the recruiters to meet. The best chart I found is depicted here as well. The slaves, as stated, had been freed but were nonetheless placed under supervision to work on their old plantations. The chart shows exactly how many people were involved: 25,820. This was the number of people enslaved before 1 July 1863 and then semi-free for another decade. Over 50 percent of the Surinamese population in 1863 originally consisted of slaves. Sometimes abstract figures are in fact very revealing. (HSA)

Hong Kong clearance certificate. 1869. This is an official paper from Hong Kong, allowing a ship with migrants to leave the harbour.

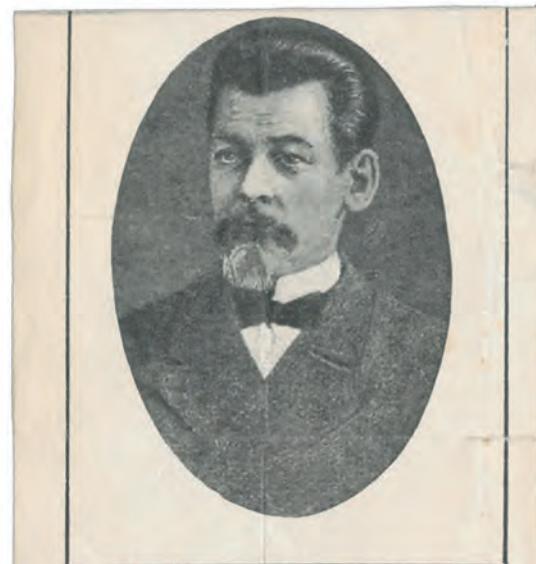
### Nikolai Vasilévič Šelgunov, Russian revolutionary under Czar Alexander II

In May 2015 the IISH received the modest but interesting personal papers of Nikolai Vasilévič Šelgunov and some of his relatives. This archive, which includes a detailed inventory (<http://hdl.handle.net/10622/ARCHO4354>), consists of over 50 documents, virtually all concerning members of the Šelgunov family. There are birth certificates, as well as documents about their study and work settings, military service, family heirlooms and ensuing conflicts, salary and pension arrangements, and travel permits.

The documents cover four generations of Šelgunovs. I will address only the two best-known scions in the family here, the father and the son. The father, who lived from 1824 until 1891, personified the 19th century. His son lived from 1864 until 1909 and saw the dawn of the 20th century and the first Russian revolution.

I will start with Nikolai Vasilévič Šelgunov (1824-1891), as a member of the military and forestry expert. He later achieved public renown as

Nikolai  
Vasilévič  
Šelgunov  
(1824-1891)



Н. В. Шелгунов. 1824 — 1891 г.г.

Н. В. Шелгунов — видный писатель 60-х г.г. Автор прокламации «К молодому поколению». Два года, с 1862 г. по 1864 г., Шелгунов пробыл в Петропавловской крепости, куда попал за «вредный образ мыслей», а также за сношения с М. И. Ихайловым, своим другом, к которому ехал по идтиаться в Нерчинск. По выходе на свободу продолжал сотрудничать в лучших русских журналах («Дело», «Русское слово»).

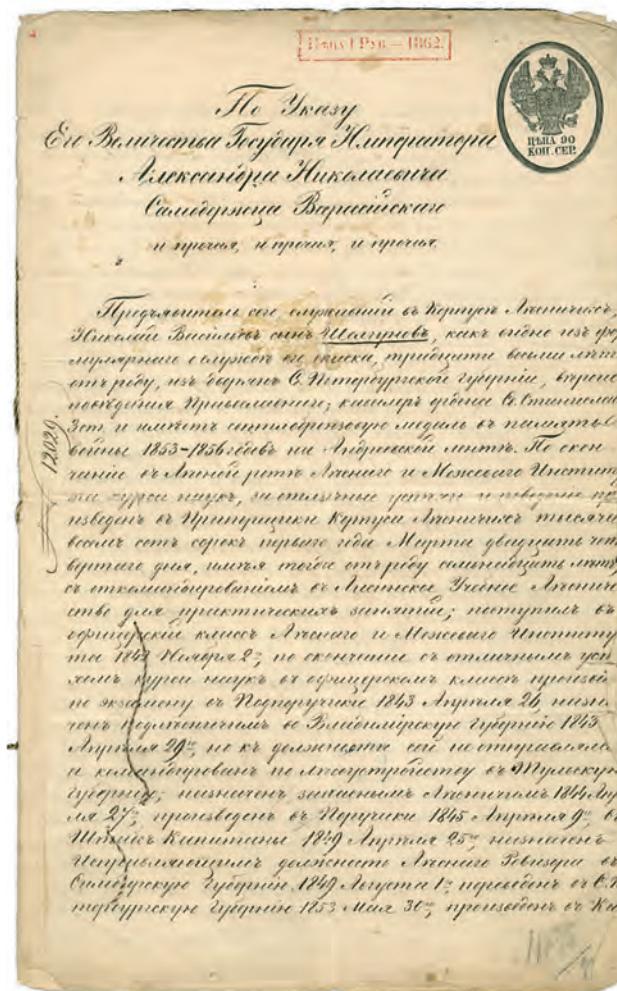
	Others	19	21	Others	20
10	Stomach. Susten.	14.2		Stomach. Susten.	11.70
	liver	9.0		liver. Liver	3.45
	Hippomane. Heart.	1.30		Hippomane. Gastr.	1.65
	Stomach. Heart.	1.2		Stomach. Heart.	1.2
	Hippom.	10.5		Hippom. Heart.	1.45
	Hippom. Heart.	3.95		Hippom. Heart.	3.45
	Hippom.	1.8		Hippom. Heart.	1.8
	Stomach. L.	2.1		Stomach. Liver.	1.1
	Hippom. Heart.	1.45		Stomach. Liver.	1.1
	Stomach. Liver.	5.0		Hippom. Liver.	1.1
11	Stomach.	6.0		Hippom.	1.1
	Stomach. Liver.	1.30			
	Stomach. Liver.	1.4		15. Hippom.	1.1
	Stomach. Liver.	1.4		Stomach. Liver.	1.10
	Hippom. Liver.	1.4		Stomach. Liver.	1.05
	Hippom. Liver.	1.4		Hippom. Liver.	1.1
	Hippom. Liver.	1.3		Hippom.	0.90
12	Stomach. Liver.	1.40		Stomach. Liver.	1.40
	L. Liver.	1.2		liver. Liver.	1.1
	Stomach. Heart.	1.15		Stomach. Liver.	1.10
	L. Liver.	1.1		Hippom. Liver.	1.05
	Stomach. Heart.	1.1		Hippom.	1.05
13	Hippom. Liver.	10.45		17. Hipp. Liver.	10.45
	Hippom. Heart.	10.45		Hippom.	1.45
	Stomach. Liver.	1.1		Hippom.	1.45
	Hippom. Liver.	1.45		Stomach.	1.1
	Hippom. Heart.	1.45		Hippom.	1.1
	Hippom. Liver.	1.45		Hippom.	1.1

a critical journalist and publicist in the period 1855-1890.

He kept company with *Narodniki* (Russian revolutionaries) and in 1858 met the Russian author and publicist Alexander Herzen (1812-1870), once in Paris and once in London. Herzen, a famous critic of the Russian authorities, lived in Paris from 1846 onward and died there in 1870. The IISH also holds the personal papers of Herzen (<http://hdl.handle.net/10622/ARCH00517>).

In 1859 Šelgunov published a series of articles about the labour proletariat in England and France. These articles also appeared as a book and until 1905 remained the only writings legally available in Russia about *The Condition of the Working Class in England*, the classic by Friedrich Engels from 1845. Remarkably, Peter Petroff, the man from Odessa described in *On the Waterfront* 30 (2015), pp. 9–10, became a revolutionary after reading the texts by Šelgunov about workers in England and France.

In 1861-1862 in London Šelgunov and Mikhailov, with some assistance from Herzen, published the revolutionary pamphlet *To the Younger Generation*. Šelgunov drafted the actual text. In 1862 Šelgunov was subsequently arrested and imprisoned in the Peter and Paul bastion in St. Petersburg. Following his conviction for writing and publishing this type of pamphlet and for conspiring with M.L. Mikhailov, he was exiled from 1864 to Novgorod, Smolensk, and



other places, where although not entirely cut off from intellectual interaction, he was no longer able to travel to such turbulent cities as Moscow and St. Petersburg or London and Paris. Šelgunov died, after being nursed by his devoted daughter Lujdмила, in St. Petersburg in 1891. His funeral became the scene of one of the first labour demonstrations in this city. In the year after his death, a small pamphlet appeared to commemorate Šelgunov.

Following his death, his widow Lujdmila Petrovna Šelgunova received several documents relating to her husband. These are among the ones the IISH has acquired. One document mentions his discharge from the corps of forestry officers and colonels of the Ministry of State Property in 1862.

Second, I will mention Nikolai Nikolaevic Šelgunov (1864-1909). The son also started out in the military. Advocating rapprochement with the social democrats, he was arrested in 1887. After his release, he ceased his activities in the revolutionary movement and studied to be a mining engineer. In 1897 he became a trainee at the metal factory Société Metallurgique de Taganrog. Taganrog is located near Rostov on the Black Sea. Šelgunov Jr then obtained employment at this factory, advancing to the position of director in 1899. Tensions ran high at the site, as is clear from the arms permits for the director from 1906 and a receipt from 1907 for the purchase of arms.

In January 1909 Šelgunov Jr was killed in his own factory by his own workers.

The collection of documents also includes a monthly rate chart listing the prices of various basic commodities from 1917 to 1919. This document is of interest for research on economic aspects of the period immediately following the Russian Revolution. (BHi)

### A Student Trip in China in 1967: The Sixto Carlos Collection

A visit to China is no longer so exceptional. In 1967, during the Cultural Revolution, it was still unusual. Sixto Carlos, a Philippine political activist, has entrusted some of his personal papers to the IISH, including a collection of photographs from his visit to China in 1967.

Since the 1960s Carlos had been politically active in left-wing youth movements in the Philippines. In the early 1970s he joined the Communist Party as well. After being arrested under President Marcos in 1979, he spent several years in prison. Amnesty Netherlands took up his cause, and he lived in the Netherlands for 12 years after he was released. Since his return to the Philippines, he has become active again in human rights organizations.

In 1966 Carlos was not persecuted yet, although he was politically active by then, for example in protests against the Vietnam War. That year the All China Youth Federation invited the Student Council members from the University of Manila on a tour of China. The Philippine government, however, did not have diplomatic relations with China. When the government learned of the invitation, it pressured the Council, which cancelled the trip. The next year the Council decided to pursue the plan after all and assembled a delegation under the aegis of Sixto Carlos, who travelled to China via Hong Kong in June 1967.

The IISH holds various reports of trips to China, as well as photographs from visits during the 1950s and 70s, but has none from this period yet. China had every interest in making a good impression and succeeded in the effort. A report is posted online by Marcos Pastrana, who appears to have been on the same trip. His description probably reflects the observations of Carlos as well:

The primary motivation for this journey was the excitement, rather than a strong political drive. Over the course of the trip, however, he observed increasingly how the revolution had changed China for the better. Farmers and workers showed them how their lives had improved. Pastrana relates how he returned with a new conviction. He believed that the situation in the Philippines closely resembled the one in China before the revolution. China and Mao became his new sources of inspiration.

On the trip they visited Canton, Shanghai, Peking, Shenyang, and Fushun. There are about 100 photographs. The delegation was shown modern factories and agricultural projects and met with Vice Premier Minister Chen Yi.

Most of Carlos's personal papers are from the 1980s and 90s. The photographs are the only item from his early years, aside from documents



**At the Shanghai Industrial Exhibition 1967, photo by Sixto Carlos.**

**In Front of the Peking Hotel 1967, Sixto Carlos appears in the centre.**

from 1971, when he tried to get his name deleted from the list of suspects of an attack on the Liberal Party leaders. His experiences in China were probably conducive to the rift in the Philippine Communist Party in 1968. The Maoist branch separated and resorted to armed struggle. Carlos was a member from 1971 to 1992. The archive of the Communist Party of the Philippines is also at the IISH. (EdR)

### Support for the Frente Polisario

A tiny war that has lapsed into oblivion in a remote and forgotten part of Africa. This may aptly summarize the current state of the conflict over the Western Sahara. Still, the conflict is not entirely forgotten and at times erupts again unexpectedly, also beyond the national borders of the envisaged new state. In March this year at the



**Left:**  
Saharauis  
demonstra-  
tion at the  
World Social  
Forum in Tu-  
nis, 2015.

**Right:**  
Map of the  
area

World Social Forum in Tunis, rising tensions between the Moroccans attending and the Algerian and Western Saharan participants, culminated in brawls between those present. There was a very loud demonstration for the Sahrawi Arab Democratic Republic.

We did not see that in the Netherlands for some time, mainly because the Polisario Komitee has ceased its activities. This committee had been formed in the mid-1970s to support the struggle for an independent Western Sahara from the Netherlands. What gave rise to this initiative? Until 1975, the area south of Morocco and to the north (and west) of Mauretania was a Spanish colony. While the Spanish awaited Franco's death, King Hassan II of Morocco raised the pressure by organizing a "green march" toward the Western Sahara. The idea was to move



hundreds of thousands of unarmed Moroccan civilians into the area and to annex it (at first only in part) to Morocco. The Spanish authorities had been negotiating for a while with the Frente Polisario, the liberation movement of the Sahrawi people, who hoped to establish their own independent state in Western Sahara. Hassan's pressure tactic proved effective: the Spanish government privately gave the area to Morocco and Mauretania, even before the Sahrawi population had a chance to express a position by means of a referendum. The area was then taken over and divided between these two countries.

Algeria, the third party involved, shared a short border with the Spanish Sahara. Algeria vehemently objected to this turn of events. The Frente Polisario continued to resist, now against Morocco and Mauretania. Algeria supported them in their effort. In 1979 Mauretania threw in the towel and passed its bounty on to Morocco. Much of the Saharan population had fled to Algeria because of the war. Several large refugee camps remain to this day around the West Algerian city of Tindouf. Morocco has never



Pictures  
from the  
liberated  
area.  
Slide show  
by Polisario  
Komitee.  
Archive  
Polisario  
Komitee nr.  
72, 73.

been inclined to surrender the area. Its extended battle has now culminated in a military impasse. Morocco, by constructing a wall around a tract of land six times by now, has obtained control over a large part of this area. The wall or “the berm,” as it is also known, extends 2,700 kilometres! This sand fortification is 3 to 6 metres high, has watchtowers every few kilometres, and is kept under surveillance by airplanes and satellites. The areas east of the wall, about 20 percent of the original Spanish Sahara, qualifies as “liberated area.” In 1991 a cease fire was proclaimed there, and a UN-mediated agreement was reached that should have led to a vote by the people about whether to become independent or to join Morocco. Nothing has come of that yet.

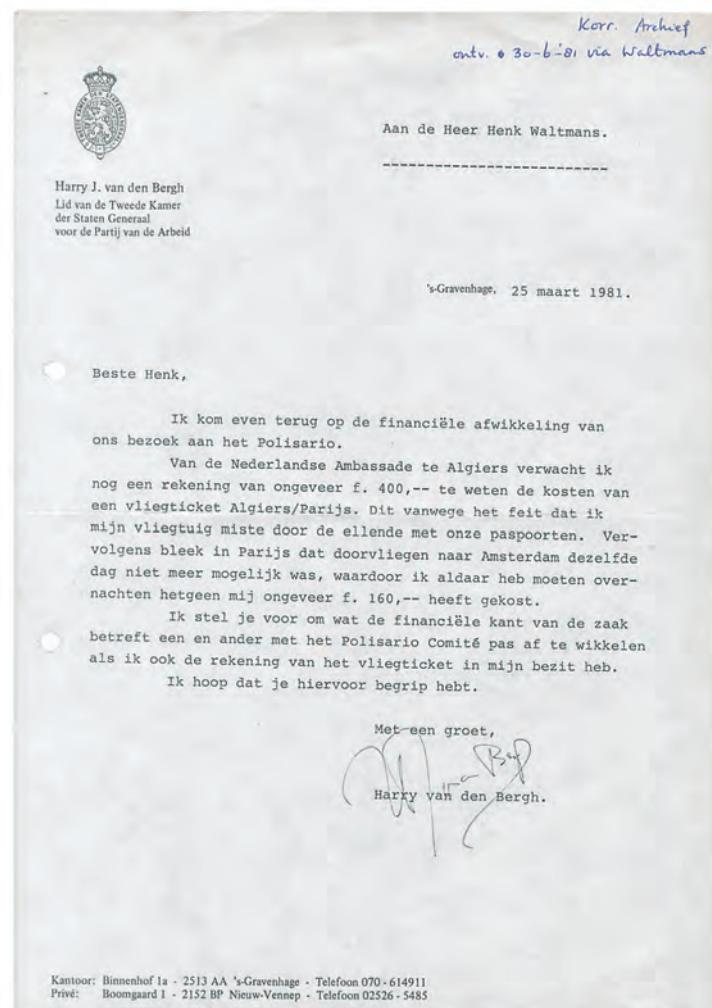
In the Netherlands this struggle aroused the sympathy of a group of activists, who, as had been a common practice in the 1970s, formed a countries committee. Established in 1976, the Polisario Komitee raised support for the struggle by disseminating information at schools or anywhere else where people were interested. The materials available included a slide series with an audio tape, of which a selection is featured here. The Komitee also aimed to influence politicians, hoping to convince them to support independence for the Western Sahara. In 1980 a delegation from the Dutch House of Representatives visited the refugees at Tindouf and in liberated areas. This caused various problems with passports and travel from the Netherlands to Algiers and then on to Tindouf.

Journeying through the desert was quite an adventure: a jeep escort attempting to pass out of bravado veered off the safe route and drove onto a land mine, leaving the passengers seriously injured. In addition, the delegation was led, whether deliberately or by accident, via Moroccan areas occupied by the Frente Polisario. This could not possibly have been the idea! The members of the House of Representatives were generally unhappy about this trip.

The archive of the Polisario Komitee might well be the last archive of a countries committee to arrive at the IISH. This concludes a period in postwar Dutch activist history. (HSa)

### Reclaim the Streets

The sit-ins at the Maagdenhuis [university administrative centre] in Amsterdam, from February to April 2015, drew a lot of attention, both domestically and internationally. In a period of increasing global protest against unfair cutbacks, authoritarian government policy, and erosion of individual rights (to name but a few of the reasons), they symbolized the revival of creative resistance in the late 60s. Unlike in 1969, when travelling was more complicated and expensive, activists flocked to Amsterdam from far and wide to experience and support the occupation. Among them were two men from London, who mailed the IISH to ask whether they could stop by, because they had some items that might interest us: a collection of journals, leaflets and pamphlets of organizations, such as Reclaim the Streets, Indymedia, and Occupy (1999-2015), mod-



est in volume but covering a broad spectrum.

Reclaim the Streets arose in England in the 1950s, as an urban version of the land occupation actions by the radical environmental movement, and organized campaigns and demonstrations occupying public space to protest car traffic or urban development. This form of action proliferated internationally and acquired an increasingly alter-globalist, anti-capitalist connotation. Demonstrations against WTO and G8 meetings derived from the same network of people, organizations, and media. The protests addressing the WTO in Seattle (1999) gave rise to Indymedia, an open Internet platform for alternative reporting that enabled online publication of messages, photographs, and videos by those without technical expertise, long before blogs, Facebook, and Twitter. The Occupy movement, which started on Wall Street, New York, in 2011, led to a new provisional zenith in international dissemination and media attention. “Occupy” is by now more of a collective designation for alter-globalist initiatives. Occupy London (2012), for example, gave rise to the journal *Occupied Times of London*, of which the IISH presently holds a complete series.

The collection conveys nicely how dynamic and almost fluid this action movement is. All kinds of groups converge in many different associations and continuously changing compositions. International associations are taken for

**Letter by  
Harry van  
den Bergh to  
Henk Walt-  
mans. Archive  
Polisario  
Komitee nr.  
35, 36.**

Mocking the official press:  
examples of printed mate-  
rial from Oc-  
cupy.



granted, both organizationally and with respect to the issues raised. It deals extensively with theoretical reflections, blending modern thinkers such as Naomi Klein and David Graeber, movements such as the Provos and the Internationale Situationniste, and great historical figures such as Marx and Kropotkin into a motley assembly. The interest in history is striking; historical examples provide inspiration and attest to an awareness of an extended tradition of protest. With this in mind, the London activists were pleased to offer their material to the archive that has accommodated so many of their progenitors – and the IISH was honoured to receive it.

The material in the collection features remarkable attention to design and is creative, playful, satirical, or humorous in nature. The Reclaim the Streets papers, which were of course made, printed, and distributed free of charge by the movement itself, are based on the layout of various existing newspapers, such as *The Sun* and *The Financial Times*.

The Occupy Design UK group, which has emerged from Occupy London, produces the *Occupied Times of London* and also serves others with “Building a visual language for the 99 percent grassroots style.”

While the organizations are playful and creative and -violent by nature, they have been subjected to harsh counter measures from law and

order forces. *Reclaim The Streets* publications have repeatedly been confiscated, as have Indymedia servers. Police conduct at demonstrations has been brutal at times. Manifestations and demonstrations in London take place under close surveillance and are recorded by fixed and mobile police cameras. Such visual material is stored and analysed, and the names and details of every regular participant are presumably stored in a secret database. Will those data ever become available to researchers, as, for example, the police archives on the 19th-century socialists and anarchists of Zeeland have been disclosed?

Marien van der Heijden

### Jan Adam Nijholt Chemical engineer in the Netherlands Indies, friend of Jef Last

In early 2015 the IISH acquired the archive of Jan Adam Nijholt. This archive, for which an inventory has been compiled (<http://hdl.handle.net/10622/ARCHO4341>), spans 1.25 metres and includes over 500 photographs.

Who was this Nijholt, who is now virtually unknown in 2015? Nijholt was born in 1903 into a Dutch Reformed family in Almelo. His father owned a furniture shop. While still in secondary school, Nijholt became interested in socialism, communism, and pacifism. He joined the Arbei-

ders Jeugd Centrale [workers youth centre] (AJC) early on and pursued a lifelong quest for spirituality and higher states of being. Both in the Netherlands and later on in the Netherlands Indies, Nijholt was deeply dedicated to associations. His commitment to nature and his religious-spiritual quest guided his choice of association. He cherished the principle of conscientious objection and a healthy diet. As a student in Delft, he was one of the leaders of the local AJC and also attended a camp of the Practisch Idealisten Associatie [practical idealists association] (PIA) in Eerde. His additional interests included clubs such as the Jongeren Vredes-Actie [peace action youth], the Vrij Religieuze Tempel [free religious temple], and the Kibbo Kift (a Woodcraft Society movement dedicated to camping, crafts, and world peace).

After taking his university degree in chemistry at Delft, he departed for the Netherlands Indies in 1928 to work as a chemical engineer for the Agriculture department of the chemical research laboratory located at 's Lands Plantentuin, Buitenzorg, later known as the Bogor Botanical Gardens. His research was focused on sustainable high-protein and vitamin-rich vegetable food production in the Netherlands Indies. Nijholt worked extensively with the future Professor L.W.J. (Wim) Holleman, whose strong interest in organic transmutation of chemical elements was inspired by the anthroposophist doctrine of Rudolf Steiner.

In the Netherlands Indies Nijholt remained active in associations, e.g. serving on the board of the 'Vereeniging voor Kampeerhuizen'.



During the Japanese occupation, Nijholt remained employed at the Laboratory, even after the Indonesian independence. In 1946 and 1952 he came to the Netherlands on leave, returning there definitively in 1955. In the 1960s he was sent to Ceylon by the FAO (UN Food and Agriculture Organization (FAO) on a mission that spanned several years. A lifelong vegetarian, he sought to modernize cassava cultivation and processing there. In 1984 Nijholt, who in his final decade spent his winters on Bali, was killed in a traffic accident. His airplane tickets for his next trip to Bali were in his pocket at the time.

Nijholt's archive is of interest to the IISH because of documents concerning the period following the Japanese occupation until shortly after the Indonesian independence. Nijholt belonged to the "Progressive Group," the former Social-Democratic Party of the Indies, which in



1947 tried to "renew negotiations and cooperation between the peoples of the Netherlands and Indonesia." After the independence, Nijholt was involved with the Partai Sosialis Indonesia in Bogor in the early 1950s.

Other interesting items in Nijholt's archive are about eighty letters and cards that writer, traveller, and Asia connoisseur Jef Last (1898-1972) sent Nijholt, usually from abroad.

The papers of Jef Last are also at the IISH (<http://hdl.handle.net/10622/ARCH00799>). Last and Nijholt corresponded with each other for over 20 years, from 1951 to 1971. Both travelled a lot and made their home everywhere and nowhere. They also had in common their fascination with men and men's worlds. Last had a family. Nijholt was a bachelor and openly homosexual, although he rarely used the term. In a letter from February 1966 Last described Nijholt as "the only friend from whom I keep no secrets." An undated letter mentions a trip the two men plan to take together. Last cancels and reproaches Nijholt of his penchant for the insufferable petit-bourgeoisie. He warns Nijholt about an "adventure" that in Naples will result only in being robbed or disappointed and disgusted."

Nijholt was highly respected in the Indonesian community in the Netherlands until his death.

Young Indonesians arriving in the Netherlands to attend university received financial aid from

Picture postcard to Nijholt from Jef Last and Beb Vuyk

Preprinted postcard of the 'Vereeniging voor Kampeerhuizen'

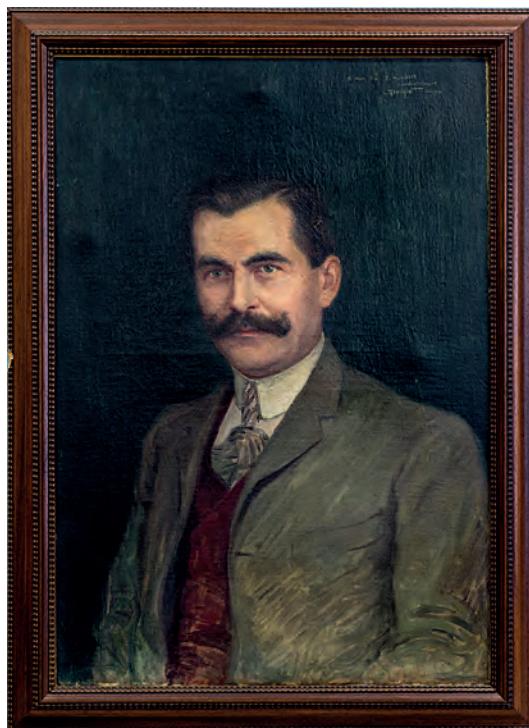
Passport of Nijholt



him. They were among those encouraging the Islamic funeral Nijholt received in The Hague. (BHi)

### A painting of Eugène Humbert by André Douhin

Eugène Humbert (1870-1944) was a French anarchist, war resister, and neo-Malthusian. He was imprisoned several times for neo-Malthusian propaganda and for evading military service and was killed in 1944 during an air raid, when the prison where he was incarcerated at Amiens was hit. His work was continued by his wife Jeanne. Their papers are kept in the Institute, as well as many photographs documenting their life. Recently the Institute acquired an oil painting portrait of Humbert by André Douhin.



Eugène Humbert in the prison de la Santé.



Douhin is the same artist who designed the Dîner des joyeux Condoms menu, an item in the IISH web exhibition about the history of French neo-Malthusianism.

Jenneke Quast

### Scenes from the Occupation of the Maagdenhuis

The Maagdenhuis occupation from 1969 has been well documented. In that year students occupied the administrative centre of the University of Amsterdam, demanding a say in the administration. The IISH collection comprises archives from the ASVA student union and student leaders, such as Ton Regtien, as well as photographs, songs, pamphlets, posters, and the Maagdenhuis motion picture, featuring students letting themselves in via the window on 16 May 1969. The course of events was different in 2015.

The IISH was delighted to complement this old collection with scenes from the occupation 46 years later. In 2015 students resisted the University administration again, demanding the resignation of the chairman of the board and a greater say in policy.

- the evacuation of the Bungehuis on 24 February 2015 (8 files)
- the occupation of the Maagdenhuis on 25 February 2015 (7 files)
- the protest march on 25 February 2015 (2 files)
- a conversation with Mayor Van der Laan on 6 March 2015 (1 file)

The Maagdenhuis occupation was part of a broader protest, which started with the occupation of the Bungehuis on 11 February. Those



occupying the premises demanded a greater say for students and staff and were concerned that the new plans would jeopardize the quality of instruction. After the Bungehuis was evacuated, a demonstration was organized that culminated in the occupation of the Maagdenhuis.

The scenes depict students entering via the front door this time, after forcing it open. Security guards try to block their path but are unable to stop the masses from bursting in. Once inside, the excitement is palpable. On the one hand, they have performed a major act of protest against the University administration. On the other hand, they are clearly aware that they are following in the footsteps of tradition. At the same time, the first interviews reveal that there is no clear plan yet as to how the occupation should proceed. This marked the start of a six-week occupation, which the riot squad ended.

The IISH is following in the footsteps of tradition with this collection. Hopefully, other material about the occupation will soon arrive. (EdR)

### The archive of Joop van Tijn

The Press Museum contains many hundreds of major archives about journalism and the press. The archive of Joop van Tijn, officially transferred on 9 April 2015, is among the most important. Spanning over 11 metres, the materials comprise general documents, such as correspondence and notebooks, documents relating to his work as a journalist and on radio and television, as well as a few personal items, such as his spectacles and telephone.



Overall, these would not automatically figure in an archive. In this case, however, they are so inextricably linked with this individual that they were virtually indispensable. One of these items, the telephone, appears in an incomparable drawing by Peter van Straaten. He portrays Joop van Tijn with his eternal telephone in his “glass editor’s cage” at *Vrij Nederland*, urgently beckoning one of the editors to enter.

Joop van Tijn (Batavia, 12 September 1938 – Amsterdam, 2 September 1997) studied history at the University of Amsterdam and wrote for the illustrious student paper *Propria Cures*. In 1961 he took a job at *Haage Post*, where his interviewing skills became renowned. In 1965 he transferred to *Vrij Nederland*, writing mainly about domestic and foreign politics to satisfy his longstanding desire to



“unravel the power.” In 1985 he became deputy executive editor of “the newspaper,” as he called *Vrij Nederland*, and from 1991 he and Rinus Ferdinandusse served as executive editor together.

In addition to his journalism, Van Tijn appeared on high-profile television programmes, such as *Zo is het toevallig ook nog eens een keer*, *Haagse Kringen*, and *Het Capitool* (the precursor to *Buitenhof*), and he moderated the radio programme *Welingelichte Kringen* for nearly a quarter of a century. Thanks to his status as a media celebrity, he was frequently asked to serve as a host, executive chair, speaker, and member of the jury.

Scene of the front door of the Maagdenhuis being forced open, 25 February 2015, recorded by AT5.

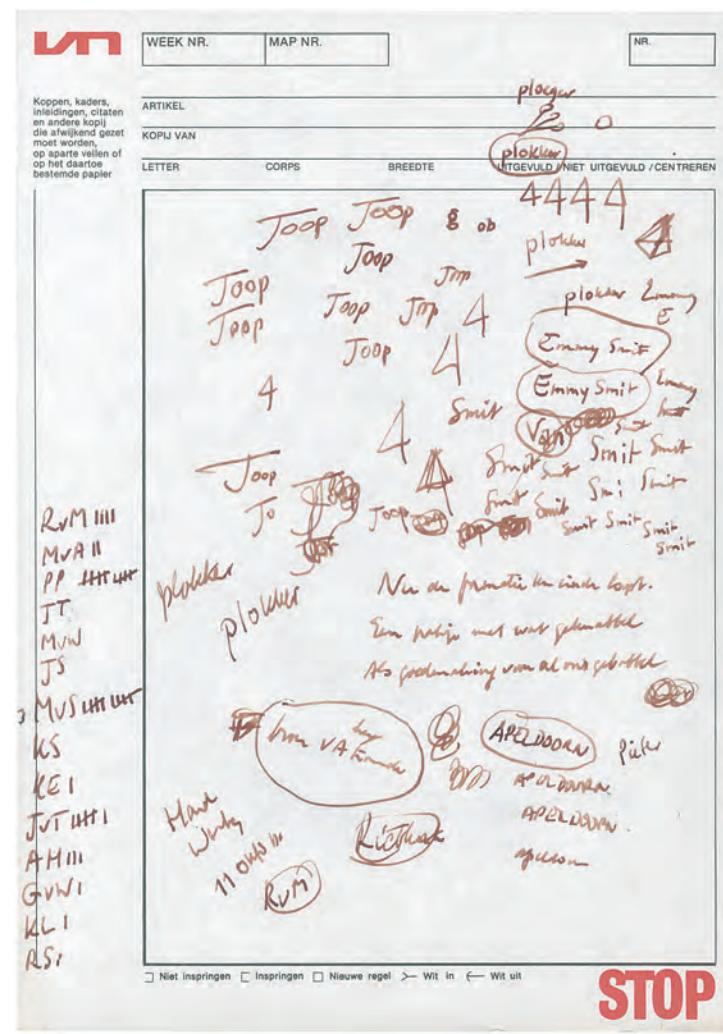
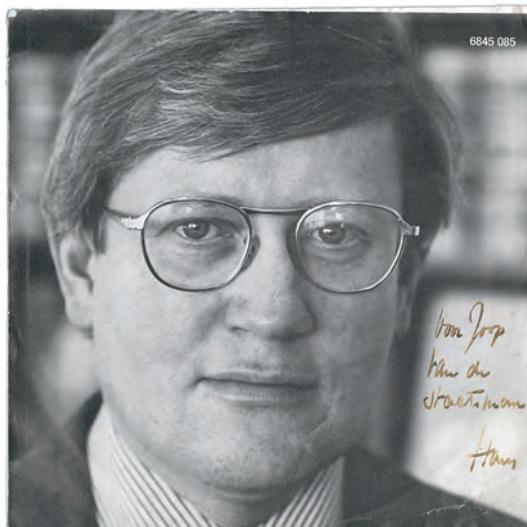


Photo with dedication from Hans Wiegel



"Joop strenuously resists growing up. He prefers to behave [...] like a rascal of 13 or 14."

He lacks any modicum of respect, as I find it reprehensible that in this busy period of report cards, he sees fit to bother me about disorderly conduct."

The above is quoted from one of the documents in the archive of Joop van Tijn. H.W. van Pesch, headmaster at the Amsterdamsch Lyceum, wrote these words on 29 November 1955 to B. van Tijn, Esq., Joop's father. The note is one of many personal documents in the archive. The archive also contains diaries from the period 1973 – 1997, filled with notes, names, and telephone numbers, written in Van Tijn's distinctive brown ink.

Together, the diaries reflect a sampling of well-known politicians, writers, sportsmen and women, captains of industry, and celebrities from the arts. In addition to these memorabilia, the archive features a wealth of correspondence from his years at *Vrij Nederland*, typescripts, and a vast collection of audio-visual materials.

Niels Beugeling

## From Leiden to Amsterdam: Impressions of a Special Relationship

When General Director Henk Wals asked me in the spring of 2014, whether I would like to succeed Marcel van der Linden as director of research, I thought long and hard. Of course I knew the Institute. My brother Jan had been working there for decades, and as professor of social and economic history, the institute is a natural satellite. Additionally, I served for several years on the Advisory Board of the *Historical Sample of the Netherlands* (HSN). Reflecting on my relationship with the IISH after a year of working here at the Cruquiusweg premises, I am tempted to relate the past three decades to my ultimate destiny.

Kabelweg  
premises in  
1982



The first time I encountered the IISH was in the autumn of 1984. I was entering my final year as a history student in Leiden, specializing in social and economic history, and was looking for a topic for my graduation paper. Thanks to my mentor (and later my thesis advisor) Dik van Arkel, I learned about the French early socialists and Utopians, some of whom expressed very negative opinions of Jews in their works. Van Arkel, who was working on a vast, comprehensive book about anti-Semitism, suggested I examine this issue in greater depth and advised me to start at the IISH. I took the train from Leiden to the old station at Sloterdijk, treading down a narrow footpath through a maze of victory gardens to a desolate office park. Upon reaching Kabelweg, I spoke first with the France specialist (Tristan Haan), who was far from encouraging, when I told him about my plans.

After all, this had been studied some time ago, and he showed me several articles that the historian Edmund Silberner had published about this subject in *Jewish Social Studies* and elsewhere. Silberner had indeed done excellent work, but he had never explained why some Utopians did and others did not resort to anti-Semitic stereotypes. So I set to reading dozens of books and booklets from Saint-Simon to Louis Blanc and Louis-Auguste Blanqui. Systematic comparison of their work revealed that only those who regarded capitalism as a parasitic phenomenon likened Jews to parasites. Writings by those who were deeply

critical of capitalism but nonetheless acknowledged its productive quality did not contain any anti-Semitic depictions. Jews did not manifest as parasites in their frame of reference.

Coincidentally, my neighbour in Leiden worked for Siemens at the building adjacent to the IISH and arrived there every morning at half past seven. Of course the Institute was not open that early, but thanks to my brother Jan, who still worked in Utrecht in those days, I knew Erik Fischer, who had recently become the director of the IISH. Erik let me use his office in the hours until the reading room opened. He usually arrived around half past nine. And so it came to pass that, hoping to put in as many hours as possible, I signed in faithfully every morning at seven thirty with Willem Maasland, the grumpy IISH doorman.

After he let me in, I became engrossed in French Utopians in the director's office.

After completing my graduation paper in the summer of 1985 ("Images and functionality, a study of the relationship between socialism and anti-Semitism in 19th-century France"), I obtained a position the next year as a "graduate research assistant" and was expected to complete my PhD within three years. Thus began my PhD research on the history of gypsies in the Netherlands. The Institute had little to offer in that field, and only once the Institute had moved to Cruiquiusweg, did I return there. I was on the verge of completing my manuscript "En men noemde ze zigeuners" [Call them gypsies]. Searching for a publisher, I discovered Aad Blok, who was in charge of a monograph series issued by the Stichting Beheer IISG. A few years later, our paths crossed again, when I submitted an article to the *International Review of Social History* entitled "The blind spot. Migratory and Travelling Groups in Western European historiography" (1993). Over the years that followed, I published regularly in the *Review*, both on global migration and about other themes, such as the appeal of enigmatic ideas to leftist thinkers and politicians.

My contacts extended beyond the Research Department at the Institute. Together with my co-workers Wim Willems and Annemarie Cottaar, I had devoted my first decade as a researcher

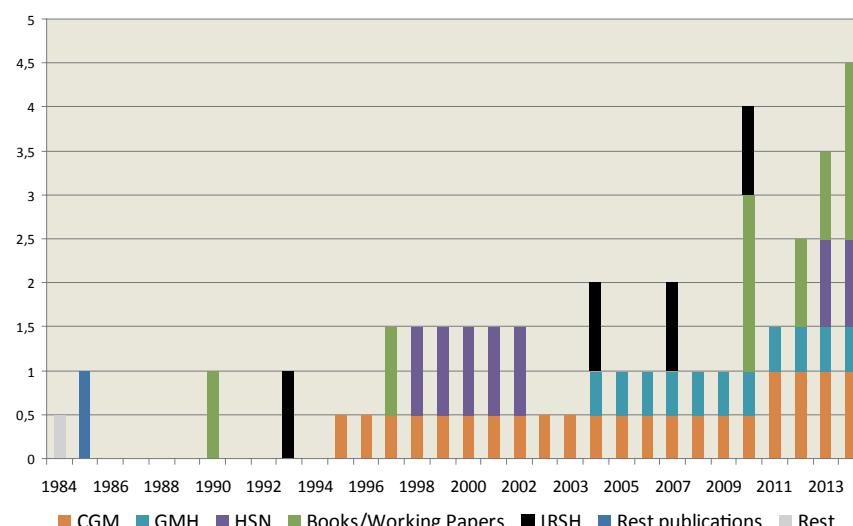
almost entirely to studying the social history of gypsies and other groups of travellers. We wrote dissertations, as well as joint articles and books for a general readership and worked together closely in the informal Samenwerkingsverband Onderzoek Zwervende Groepen [partnership for research on traveller groups] (ZOZG). In the process, we gathered hundreds of books, including many rare specimens, and a wide range of research materials. During the 1990s, when our interests shifted to other fields, we decided to donate the collection we had gathered to the IISH, where the collection Samenwerkingsverband Onderzoek Zwervende Groepen (see: <http://hdl.handle.net/10822/ARCH02984>) spanning 2 metres is now available for consultation.

I transitioned to the field of migration history. Back in 1993, I teamed up with my brother Jan, by then head of research at the IISH, to organize an international congress on migration history. Once again, the Institute was instrumental in publicizing the project, as part of the series *International and comparative social history*, published by Peter Lang and featuring our collection *Migration, Migration History, History* in 1997. And there was more. In 1998 I asked Kees Mandemakers to gather some of the data for my NWO Pionier project about the integration of Germans, Italians, and internal migrants in the Netherlands. Tracing people in the population registers turned out to be ideal for identifying the life courses of migrants, and the expertise of the Historical Sample of the Netherlands was indispensable for gathering the necessary data.

The postdocs working on the Pionier project included the aforementioned Annemarie Cottaar, who started working at the IISH in 2003 and set up a unique project there that made for a very special link between research and collections. The basic idea was simply to collect the heritage of migrants via their children to bring about a new source for historical research, while popularizing the knowledge about migration by highlighting the personal dimension. Thus began



A merry  
Willem Maas-  
land in 1989.



the Historisch Beeldarchief Migranten [Historical Picture Archive Migrants] (HBM, see: <http://www.iisg.nl/hbm>).

The main objective was to gather and contextualize photographs. Not the well-known ones by press photographers but snapshots from the photo albums of the migrants. Of course the stories and backgrounds of those depicted were to be included as well. The tracing method devised by Annemarie Cottaar, in which she trained children of migrants and instructed them how to collect this kind of visual material (including documents such as passports and work permits), culminated in the website of the *Historisch Beeldarchief Migranten* (HBM). The site, which continues to be frequently visited, offers viewers a unique impression of the daily lives of groups such as Chinese, Turks, Moroccans, Greeks, Italians, Slovenians, Surinamese, and Dutch people of Netherlands Indies extraction. This unique initiative gave rise to the award-winning website developed at the IISH about the migration history of the Netherlands *Vijf Eeuwen Migratie* (see: <http://www.vijfleeuwenmigratie.nl/>), coordinated and realized by Mila Ernst. This website arose under the auspices of the *Stichting voor de Geschiedenis van Migranten* (CGM), a collaborative effort by several

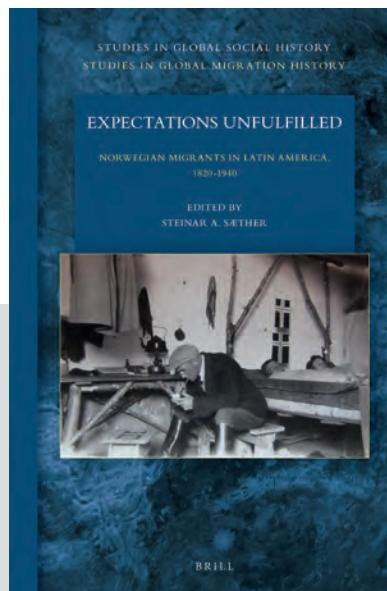
Dutch universities, including the IISH and the Instituut voor Geschiedenis in Leiden, where I was appointed professor of Social History (together with Wim Willems) in 2005.

In addition to popularizing migration history, my ongoing scholarly endeavours frequently put me in contact with the Institute. Since 2005, this concerned especially the progression of the Global Migration History project, on which I worked with IISH researchers Jan Lucassen, Ulbe Bosma, and Gijs Kessler. In addition to IISH research papers featuring data about migrations in Europe since 1500, three international collections appeared in the series *Studies in Global Social History*, coordinated by Marcel van der Linden and published by Brill, in which we devised a new method for quantifying and qualifying cross-cultural migrations, enabling us to compare global patterns across time and space.

In retrospect, contacts with the IISH have become closer over the years, and it was a matter of time before I would start to work there as well. The graph on page 15 conveys that this outcome has been inevitable.

My arrival at the IISH in September 2014 was simply a matter of time.

Leo Lucassen



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