

in de naoorlogse periode daaraan ondergeschikt gemaakt. Industriële werk- en zienswijzen werden dominant, zodat de agrarisch-industriële kennismaatschappij veranderde in een industrieel-agrarische kennismaatschappij. Deze paradigmawissel wordt echter enkel op een conceptueel niveau beargumenteerd. Het idee van het agrarische reproductiestreven en het cyclische denken is zo sterk, dat je je afvraagt waarom het opeens zou verdwijnen. Een meer empirische argumentatie van de post-1950 industrieel-agrarische kennismaatschappij valt buiten de kaders van het boek, waardoor het begrip ‘industrieel-agrarische kennismaatschappij’ minder overtuigingskracht heeft dan het originele concept.

Dat originele concept, de agrarisch-industriële kennismaatschappij, biedt de economische en sociale geschiedenis een inspirerend instrument om de geschiedenis van voedselproductie in de twintigste eeuw met nieuwe ogen te bekijken. Een instrument bovendien dat breder kijkt naar productiestatistiek en ruimtelijke verandering alleen, maar veel nadrukkelijker dan voorheen de sociaal-maatschappelijke dimensie betreft. De dynamiek van die dimensie werd gedreven door nieuwe kennis, die in de landbouw op geheel eigen wijze werd omarmd en toegepast. Een dergelijke benadering van de agrarische geschiedenis heeft, gegeven de actualiteit van het agrarische toekomstdebat, de potentie om de maatschappelijke positie van deze subdiscipline te stimuleren.

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Maarten Van Ginderachter, *The Everyday Nationalism of Workers. A Social History of Modern Belgium* (Palo Alto (CA): Stanford University Press, 2019). 288 p. ISBN 9781503609693.

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All too often, nationalism studies and labour studies have followed separate paths, making it difficult to explore the way in which ordinary working-class people interpreted nationalist discourses. With this book, Maarten Van Ginderachter makes a significant contribution to counterbalance this trend while helping scholars and the general public to get acquainted with the role that national discourses played in Belgian history. In spite of its subtitle, the book is not a general history of modern Belgium but rather an attempt to examine working-class attitudes towards nationalism by exploring the ‘grassroots experience’ of the Belgian Workers’ Party (*Belgische Werkliedenpartij* in Dutch; *Parti Ouvrier Belge* in French), one of the most important European working-class parties of its time, in the period between 1880 and World War I.

After a first chapter that provides a summary of Belgian history throughout the nineteenth century, the rest of the book is organized in two parts. While the first one, comprising chapters 2 to 6, provides what the author calls a 'top-down' approach and examines 'the institutional forces of nation-building', the second part, which is slightly shorter and includes chapters 7 to 9, attempts to turn to the 'workers themselves' and 'the mundane experiences that make up the nation in everyday life' (p. 9).

Throughout the different chapters of the first section, Van Ginderachter argues that, before World War I, Belgium was a country in which 'the impact of official, top-down nation-building was very uneven' (p. 5). He provides evidence to support this claim by assessing the struggles for universal suffrage (chapter 2), the development of mass entertainment and nationalist celebrations (chapter 3), and the role played by the army (chapter 4), the monarchy (chapter 5) and the educational system (chapter 6). Even though they are mostly concerned with nation-building 'from above', throughout these chapters the author also shows the changes experienced by the BWP, from early anti-colonialist and more explicitly internationalist stances toward what he calls an 'oppositional patriotism'.

It is in the second section of the book, the one more openly devoted to explore the socialists approach with regards to nationhood, that the author intends to approach some of the 'mundane practices that perform, or do not perform, the nation in everyday life' (p. 106). Chapter 7 does so by examining working-class attitudes toward the Belgian flag and anthem and shows that, even when the party leadership attempted to 'appropriate the national flag and anthem as labor symbols', the rank and file proved to be 'slower in coming to terms with the national emblems' (pp. 113-114). Chapter 8 is perhaps the most important and original of the book, drawing upon a rather unique source: the so-called 'propaganda pence' (*denier de la propaganda* in French, *strijdpenning* in Dutch), i.e. subscription lists published in Ghent's *Vooruit*, in which supporters gave money and contributed with a short written statement in colloquial language. The author uses a sample of 27,529 of these messages, published between 1886 and 1900, coming from 'at least a thousand different working-class individuals', which he assumes were mostly 'ordinary workers rather than party cadres' (pp. 126, 129). His examination of this massive amount of 'proletarian tweets' allows him to conclude, once again, that nationalism concerns did not seem to be central to the socialist rank and file. He points out 'the relative absence of language, ethnicity, and nation' (p. 143) in these messages, while at the same time observing that those with an internationalist tone 'did not question the notion of national identity' (p. 145). Chapter 9, finally, assesses working-class attitudes toward the Flemish movement, concluding that, even though 'workers did not simply adopt middle-class definitions of the nation', these top-down nationalist discourses succeeded in 'setting

structural limits to what ordinary people could think and do' and 'normalized the idea of separate nations' (p. 161).

The short epilogue, which briefly addresses the impact of World War I, allows Van Ginderachter to stress the main conclusions of his research. For it was during the war, the author concludes, that 'the king, the national flag, and the national anthem became the unquestioned symbols of Free Belgium, even for the socialist rank and file' (p. 166). If, as his book shows, before 1914 'nationhood, language and ethnicity were social categories (...) less important and less politicized than class and religion' (p. 167), the impact of the war 'turned Belgian nationalism into the self-evident language of resistance', even for the socialists (p. 166). Drawing upon these findings, the author posits some broader conclusions, arguing that 'the post-war breakthrough of small nations, the so-called Wilsonian moment, was the contingent outcome of a sudden shift', rather than a conclusion of pre-war developments (p. 6). He therefore concludes that 'the crucial role of nationhood and ethnicity in the turbulent history of twentieth-century Europe was not determined by their nineteenth-century roots' (p. 173).

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Pim de Zwart & Jan Luiten van Zanden, *The Origins of Globalization. World Trade and the Making of the Global Economy* (Cambridge: Cambridge University Press, 2018). 338 p. ISBN 9781108447133.

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Wanneer begon economische globalisering? Over deze vraag is reeds veel inkt gevloeid. Ruwweg is het debat opgedeeld in twee kampen: vroegmoderne historici laten globalisering steevast beginnen met de ontdekking van Amerika, terwijl het andere kamp graag vasthoudt aan de periode na de eerste industriële revolutie. Tijdens de lange negentiende eeuw werden transactie- en transportkosten pas echt significant verlaagd hetgeen de integratie van de wereldeconomie veroorzaakte, de zogenaamde 'harde globalisering'; dit in tegenstelling tot vroegmoderne handelsconnecties die slechts 'oppervlakkig' geweest zouden zijn. Het boek *The Origins of Globalization* levert een verfrissende en uitstekende bijdrage aan dit oude debat. Het analyseert, op basis van nieuwe data en synthese, hoe de vroegmoderne wereldeconomie wel degelijk continenten niet alleen verbond maar ook ingrijpend veranderde.

De bijdrage van dit boek ligt in twee zaken. Enerzijds komt het boek los van