

Rozenburg. De Meijer acht een concentratie van de metaalindustrie in Umuideen uit den boze, want hierdoor — in de omschrijving van De Goey — 'speelde Hoogovens in de kaart van Moskou en de Nederlandse communisten; bovendien was een concentratie ook gevaarlijk bij stakingen, omdat alles dan in een keer 'plat' ligt' (104).

F. A. M. Messing

J. Withuis, *Opoffering en heroïek. De mentale wereld van een communistische vrouwenorganisatie in naoorlogs Nederland, 1946-1976* (Dissertatie UvA 1990; Meppel: Boom, 1990, 447 blz., f56,-, ISBN 90 6009 944 3).

Het herlevend feminisme in Nederland ondervond aan het begin van de jaren zeventig naast instemming en enthousiasme ook tegenstand en kritiek. Tot de groeperingen die zich fel keerden tegen de aspiraties van de Nederlandse vrouwenbeweging behoorde de Nederlandse Vrouwenbeweging (NVB). De NVB wierp de feministen 'gebrek aan politiek inzicht' voor de voeten: het leven van vrouwen moest niet in termen van seksetegenstellingen, maar van klassenstrijd worden begrepen. Maar waarom was de NVB dan een vrouwenbeweging? Als sekse geen politieke categorie was, waarop was de verhouding van 'vrouwen' tot 'de politiek' dan gebaseerd? En politiek was de NVB, naar eigen zeggen meer dan alle andere vrouwengroeperingen. De aanval van de NVB op de feministen toont niet alleen verschillende standpunten inzake de betekenis van sekse, maar bovenal een niet geringe paradox in de ideologie van de NVB zelf. De vraag hoe de NVB de verhouding tussen sekse en politiek begreep, vormgaf, uitdroeg en beleefde is het thema van de dissertatie van de sociologe J. Withuis.

De naam van de vereniging weerspiegelt meer wens dan realiteit. De ledenadministratie wijst op een afnemend aantal van 6000 (1947) naar 3000 (1965; vergelijk: Vereniging van huisvrouwen en de PvdA-Vrouwenbond elk 50.000) tot mogelijk nog geen 2000 (1970). Veelzeggender dan deze kwantitatieve gegevens is het beeld van de ideale vrouw waar de NVB-sters naar leefden. Vrouwen dienden moedig, strijdbaar, zelfstandig, rationeel, politiek bewust en actief te zijn, en arbeid buitenshuis te verrichten. Met andere woorden, de NVB streefde naar een karaktervorming en attitude die in de rest van Nederland eerder als mannelijk werd beschouwd. De lezeressen van *Margriet* (oplage in de jaren vijftig rond de 570.000) kregen adviezen die vrouwen charme, bescheidenheid, afhankelijkheid, passiviteit, emotionaliteit en een volledige beschikbaarheid voor man en kinderen voorhielden. Slechts in enkele waarden stemde de NVB-ideologie met het heersende klimaat overeen: de hoge waardering voor vrouwen als moeders en echtgenoten en de verwachting dat vrouwen zich opofferen. Maar terwijl de rest van vrouwelijk Nederland opoffering interpreteerde als zachtheid, beschouwde de NVB deze als een vorm van strijd. Aanvankelijk, bij de oprichting in 1946, ademde de NVB de alom heersende sfeer van brede saamhorigheid en opbouw. De initiatiefneemsters voelden zich verbonden door de gedeelde oorlogservaring, in het bijzonder de deelname aan het verzet en de ervaringen in het kamp Ravensbrück. De vrouwen die dit hadden doorstaan konden en wilden zich niet vereenzelvigen met een vrouwenbestaan van naïeve passiviteit. De beleving van de oorlog zou tot in de jaren zeventig een van de belangrijkste identiteitskaders blijven. Maar al kort na de oprichting dreef de Koude Oorlog communisten en niet-communisten in de NVB uiteen. Formeel behoorde de NVB niet tot de CPN; vrouwen die alleen in de partij actief waren keken, evenals de mannelijke CP-leden, neer op dat 'vrouwengedoe'. In de ogen van de buitenwacht was de NVB met haar vele CP-leden echter duidelijk communistisch. In dit proces verdroeg de communistische leer, intern uitgedragen door vrouwen die de CPN volgden, in de loop van

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