

De mythe Nederland

De eerste beelden van *Verleden van Nederland* zijn indrukwekkend – als het begin van een mythe, een voorstelling die in veel opzichten doet denken aan de eerste regels van het boek Genesis. We zien het witte schuim van water, golven die hoog opstaan, de zee, en horen de sombere stem van de verteller, met een onvervalste middeleeuwse tongval, met op de achtergrond aandringende, repeterende muziek, begeleid door geschreeuw van meeneers:

Aan de randen van de aardschijf. Voorbij de zeilen van Hercules, en ver van de beschafte wereld, lag de loodgrijze ooraan van het noorden. De zee was er wreed. Vaak barste er een kiltje als in het land van de doden. Achter de stranden lag een moerasige rinkelootheid, doorsneden door brede rivieren die traag uitstroonden in de ooraan. De aarde was er woest en leeg, zonder orde.¹

Met een vogelblik kijken we uit over een onoverzienbare delta, gevolgd door een close-up van kwekderachtige grond. De titel van de serie verschijnt in beeld 'Verleden van Nederland' – gevolgd door een versneld voorbijtrekkende wolkenlucht in zonnegloed, en daarnaast: modern Nederland, een skyline, autowegen. Een vrouwenstem: 'Dit is ons verhaal, over onze streken, aan het begin van de beschaving.'

Het mythische karakter van het begin van de serie ligt niet alleen besloten in dat prachtige citaat over de woeste, lege delta en de beelden van de ruige zee, maar ook in de betekenisgeving ervan: dit is een oorsprongsverhaal. De relativerende opmerkingen die volgen – het verhaal zal 'altijd doorverteld worden, maar nooit het zelfde klinken', en 'het is ons verleden, gekleurd door de tijd' – doen daar

Frank van Vree

niets aan af. En ook later, in de andere delen, zal het idee van een doorlopende geschiedenis intact blijven, al wordt op meerdere plaatsen benadrukt dat wij genetisch weinig van doen hebben met de mensen die de delta tot de middeleeuwen bevolken. Zowel in de sterk iconische beeldvoering als in de tekst wordt die continuïteit permanent bevestigd – niet in de laatste plaats door de vrouwelijke stem, die altijd in de 'wij'-vorm spreekt en het perspectief van de 'gewone Nederlander' belichaamt. Er is, kortom, werkelijk sprake van een mythische voorstelling, in de antropologische betekenis van het woord.

Een televisieserie als *Verleden van Nederland* of *Nederland in twaalf moorden* laat zich op verschillende manieren bespreken. Ten eerste kunnen we haar beoordelen als documentaire, waarbij vooral gekeken wordt naar de esthetische kwaliteiten, zowel op het niveau van het verhaal als de beelden en de muziek. Daarbij gaat het dus vooral om de opbouw, de visuele aantrekkelijkheid, het tempo, de vernieuwingen in stijl, de rol van de muziek, ofwel hoe de documentaire de kijker probeert bij de kladden te nemen. Vervolgens kunnen we de serie bezien als een historisch werkstuk, waarbij de aandacht uitgaat naar de 'inhoudelijke' aspecten van de voorstelling van het verleden. Daarbij moet een televisiedocumentaire worden gezien als een vorm van popularisering en niet als een academische verhandeling. Vragen die zich aandienen, hebben betrekking op de inhoud van het historische verhaal en het beeldmateriaal, de kwaliteit van de geboden informatie in het licht van andere, al dan niet gangbare interpretaties, en uiteraard eventuele feitelijke onjuistheden – ook waar het gaat om het gebruik van visuele bronnen.

Om evenwel recht te doen aan een televisieserie als *Verleden van Nederland*, zouden we deze benaderingen samen moeten brengen, in vragen als: wat brengt deze historische documentaire te wege, niet alleen in termen

¹ In deze bijdrage wordt uitsluitend de tekst van het uitgezonden programma gebruikt, en niet de later in boekvorm uitgegeven versie. Het boek blijft geheel buiten beschouwing.

De Mythe Nederland Beschouwingen Over Het Nationaal En Koloniaal Vraagstuk

Leonardus Martinus Henricus Joosten



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Discourse, Dictators and Democrats Richard D. Anderson, 2016-05-23 Voting hides a familiar puzzle Many people take the trouble to vote even though each voter's prospect of deciding the election is nearly nil Russians vote even when pervasive electoral fraud virtually eliminates even that slim chance The right to vote has commonly been won by protesters who risked death or injury even though any one protester could have stayed home without lessening the protest's chance of success Could people vote or protest because they stop considering their own chances and start to think about an identity shared with others If what they hear or read affects political identity a shift in political discourse might not just evoke protests and voting but also make the minority that has imposed the dictator's will suddenly lose heart During the Soviet Union's final years the cues that set communist discourse apart from standard Russian sharply dwindled A similar convergence of political discourse with local language has preceded expansion of the right to vote in many states around the globe Richard D

Anderson Jr presents a groundbreaking theory of what language use does to politics **Discourse, Dictators and Democrats** Dr Richard D Anderson, Jr, 2014-05-28 Many people take the trouble to vote even though each voter's prospect of deciding the election is nearly nil Russians vote even when pervasive electoral fraud virtually eliminates even that slim chance Could people vote or protest because they stop considering their own chances and start to think about an identity shared with others With this in mind *Discourse Dictators and Democrats* presents a ground breaking theory of what language use does to politics De mythe Nederland Gerard Knuvelde, 1932 The American Takeover Carlo Lamur, 1983 Lijst van geschriften van leden der Vereeniging Thijmgenootschap, 1922 Katholieken en fascisme in Nederland, 1920-1940 Leonardus Martinus Henricus Joosten, 1982 De Nederlandse pers en Duitsland, 1930-1939 Frank van Vree, 1989

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