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Introduction

"IN OPTING FOR WAR, we came to understand who we were. Only in armed conflict could we affirm ourselves and force the enemy to understand us and grant us recognition." The words of dissident Yugoslav Communist Milovan Djilas about the Partisan struggle in his country during the Second World War could well describe the path taken by peasants in central and eastern Europe in the first half of the twentieth century. They opted for war most spectacularly toward the end of the First World War, when hundreds of thousands of peasant soldiers deserted from the armies of Austria-Hungary and Russia—both Tsarist and revolutionary, eventually forming their own "green" forces. From their forested and hilly redoubts, the green armies fought against vastly expanded states, which seemed to them intent on ruining their families' livelihoods and destroying the village communities from which they hailed. Rural deserters along with their confederates in countless villages from the Alps to the Urals contributed to the internal collapse of the Habsburg and Romanov Empires. In Russia, they fought the Bolsheviks to a stalemate that lasted almost a decade. In east central Europe, their actions provided a script for rural resistance through the next war.

The green forces were in fact shock troops in a much broader, multifront war waged by villagers to affirm themselves and to determine their own future. This book is about east central European peasants' decades-long campaign in its various forms, not all of them armed, but nearly all of them forgotten or pushed to the margins of historical consciousness. Yet Europe's last peasant war shaped the most calamitous era in the continent's modern history. It conditioned the outcome of the First World War, left its imprint on the strained geopolitics of the 1920s and 1930s, and influenced the course of the Second World War. It allowed peasants to understand who they were, inaugurating a golden age of agrarian political movements. It forced some of those who

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wished for the peasantry's disappearance to understand them, though this ultimately made it possible to neutralize the threat they posed.

The threat was real, for at the end of the First World War the actions of peasants across much of central and eastern Europe amounted to a genuine rural revolution. It was unrecognizable as such in the eyes of anxious and bemused urban observers, for whom such a revolution was a contradiction in terms. Indeed, in some places the peasant revolution of the years 1917-21 merged with simultaneous national and pacifist revolutions, rendering it difficult to distinguish in the welter of upheaval.² It was nevertheless distinct in its aim to recast village society, above all through the seizure and fair redistribution of large, usually noble-owned estates. In addition to breaking the power of the landed elite, peasant radicals sought to eliminate the influence of their perceived lackeys, many of whom resided in towns: officials, gendarmes, merchants, and moneylenders. Once liberated from oppressors and parasites, villagers would set about implementing democratic rule and laying the foundations of a cooperative economy. In numerous instances they did just that, establishing village republics. To the extent that peasant activists during and after the revolutionary period envisioned solutions for the state or nation as a whole—and they often did when they established their own authorities or joined political parties—they demanded decentralized government with considerable local autonomy. This was a direct challenge to the industrializing, warmongering states of the period. But the rebels did not only seek to escape from the state's expanding reach. Through military self-organization, grassroots experiments in self-government, and the parliamentary agrarianism that flourished in the 1920s, they aimed to remake states in their own image.³ This level of ambition, and particularly the means used to realize it, marked an innovation in the long history of peasant revolts.

The revolutionaries themselves were heterogeneous, often lacking awareness of their shared purposes across boundaries of time and place. Villagers had little knowledge of events beyond their local area, let alone beyond the borders of the empire, nation-state, or ethnic-linguistic zone they inhabited. Agrarian politicians, many of whom espoused far-reaching visions of societal change, were more conscious of similar parties and movements abroad. Their wider horizons inspired them in the interwar years to build international agrarian organizations devoted to political and economic reform. But they too were constrained by the national parliamentary systems that they committed themselves to working within. Nor were various modes of action mutually intelligible—armed insurgents and elected parliamentarians dismissed each

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other, and still do. Nonetheless, in the first half of the twentieth century, a shared peasant program and outlook gave common direction to a strikingly diverse cast of characters in central and eastern Europe. They ranged from Polish populist tribunes to renegades from the Soviet Red Army to Slovak and Slovene enthusiasts for cooperatives to Croatian bandits. And the presence or legacy of peasant deserters ran like a slender red (or green) thread through the countries of the region.

A sense of what and whom they were against united the rural activists of the period at least as much what they were for.⁴ They opposed cities as places that both exploited them and excluded them. Although a great many peasants regularly visited relatives in cities or worked seasonally in them, the First World War deepened long-standing urban-rural divides. Warring states introduced draconian new laws to secure food products in the countryside for urban consumers, especially for workers in wartime industry. At the same time, the Central Powers of Austria-Hungary and Germany failed to meet the urban population's needs, causing city dwellers to blame their privations on greedy hoarders in the countryside, whose fields they sometimes plundered. Villagers felt squeezed from two directions. Their perception of cultural and geographical distance from increasingly assertive industrial-urban centers became more acute, defining them as a social class.

As with other forms of identity, social class is perhaps best understood as something that "happens" in oppositional relationships, which themselves change in character and intensity over time, rather than as something that reliably "is." The circumstances of the First World War caused a peasant class to come into sharper relief. Not that social-economic definitions of class are irrelevant. Alongside a sense of hostility toward, and distance from, urban centers, economic activity defines peasants: as small-scale agricultural producers who are engaged primarily in family-based subsistence farming on land they control, if not own outright, but who also sell as much possible on the market.⁶ By 1914, European peasants found themselves surrounded by other peasants as never before. Industrialization had in many places compounded their social isolation by eliminating the occupational diversity that had characterized the premodern European countryside. Rural crafts and cottage industries were decimated by competition from cheap, machine-produced goods, rendering rural areas more homogeneously agricultural by the end of the nineteenth century. Yet perceptions of difference likely gave more cohesion to the sundry peasant initiatives of the first half of the twentieth century, both within individual movements and between them. The idea of a peasant class premised on

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opposition to the world of cities was able to bridge substantial socioeconomic divides between various categories of villagers; for instance, between poor and wealthy peasants, between cultivators and pastoralists, between those who had acquired their own land generations ago and those who acquired it only recently, and even between landless laborers, village craftsmen, and peasant farmers. It also connected people engaged in very different forms of agriculture, depending on climate, soils, access to capital and technology, and culture. Ultimately, however, the socioeconomic and relational definitions of the peasant class were difficult to separate. The experience of toil in fields, highland pastures, and forests made a sense of distance from, and opposition to, cities possible in the first place. Perceptions of exploitation of the countryside by cities imbued the facts of rural labor with meaning.

Contrary to popular wisdom and much scholarship on class struggles in history, it was not the landless poor who figured most prominently in the radical movements of the countryside. More significant were smallholding peasants who tilled their own fields but whose existence was becoming increasingly precarious. In the late 1960s, the anthropologist Eric Wolf identified such peasants as the key actors in the "peasant wars" that defined the twentieth century, since they were most vulnerable to the upheavals associated with the worldwide spread of market capitalism. ⁹ They had the most to lose as new market pressures led to the consolidation of small holdings into large commercial farms, to the increased indebtedness of penurious cultivators, and to the evaporation of older communal forms of solidarity and mutual aid. Crucially, though, they possessed just enough resources (land above all) to give them "tactical mobility" when they chose to rebel against the existing political and economic order.¹⁰ Harboring fundamentally conservative instincts, smallholders made unlikely revolutionaries because they rose in defense of older understandings of community. Propertyless agricultural laborers, though hardly absent from rural insurrections, seldom have led them because of their greater dependence on landlords.

Wolf did not address Europe west of Russia in his landmark study. Nor did the experience of war itself play any appreciable role in his analysis of peasant revolutionism in Mexico, Russia, China, Vietnam, Algeria, and Cuba. The peasant war charted in the pages below erupted as a direct consequence of the strain of the Great War and featured village conscripts as its principal combatants. Its center was in east central Europe; more precisely, in the lands that made up the Habsburg Empire and its so-called "successor states": Czechoslovakia, Poland, and Yugoslavia foremost, as well as, to a lesser degree,

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Hungary and Romania. These territories experienced a ferment of rural violence and activism throughout the "age of catastrophe." Whereas peasant movements likely gripped the territories of the former Russian Empire more dramatically between 1917 and 1921, they were later broken by Stalin's campaign of forced collectivization in the late 1920s. In Bulgaria too, peasant power reached its vertiginous apex in the years 1919–23, but then disintegrated in the wake of a bloody coup. In the former Habsburg dominions, by contrast, agrarian activism and violent risings persisted beyond the end of the Second World War. And while large portions of post-1918 Poland and Yugoslavia included territories that lay outside the former Austro-Hungarian Empire, peasant politics were most developed within its erstwhile borders.

It was this part of the European continent that was also the most volatile. Both world wars started in east central Europe—the first with an assassination in Habsburg-ruled Bosnia-Herzegovina and the second with Hitler's invasion of Poland. The First World War did not end in the region until the early 1920s, following a period of chaotic, sometimes extreme violence that sowed the seeds of the next conflict. Despite their achievements, the states that emerged after the dust had settled were riven by internal ethnic, religious, and class divisions and threatened from without by the territorial revisionism of their neighbors. The instability of the successor states heightened perceptions of their apparent malleability, especially in the completely new creations of Czechoslovakia and Yugoslavia but also in resurrected Poland. This belief would be brutally acted upon at the end of the 1930s by Hitler and Stalin.

Muscular peasant movements were both consequence and cause of the region's combustibility in the first half of the twentieth century. They emerged in part from frustration with the weaknesses of central and east European empires, later nation-states. At the same time, they further eroded the legitimacy of those states. Peasant violence in the wake of the First World War had especially serious ramifications. Efforts by new governments in multiethnic Czechoslovakia and Yugoslavia to discipline the unruly countryside of Slovakia and Croatia, respectively, produced centralizing impulses that fatally undermined both states. Peasant violence against Jews in reunited Poland played an important role in the genesis of minority treaties that the western victors imposed amid great resentment on the Habsburg successor states and other postimperial countries. The minority treaties compromised the faith of east central European governments in the nascent international order, further isolating them. But revolution in the countryside also flowed into political parties, which worked concertedly to put the new states of east central Europe on

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more stable footing. Energized by the apparent failings of governments during the Great War, interwar agrarianism—or "peasantism"—offered a bold vision of modernity rooted in village communities. They combined commitments to representative democracy with demands for land reform and blueprints for a cooperative society in which farmers would pool their resources to obtain credit, to cultivate their land with advanced technology, and to sell their products at fair prices. ¹³ This was not just an east central European phenomenon, even if it attained its greatest influence there; in the post–World War One era, agrarian parties arose across Europe and in North America.

The apparent failure of east central European agrarians to safeguard democracy and rural livelihoods during the Great Depression drove many peasants to embrace antidemocratic solutions, such as fascism or communism. Some welcomed the demise of the successor states in the fires of Nazi invasion and occupation. But many quickly found Hitler's New Order intolerable, leading them to join or support various resistance groups. Peasants' willingness to fight against occupiers and their collaborators proved decisive in Yugoslavia as well as, to a lesser degree, in Poland—two key battlefields of the Second World War. Communists were forced to make concessions to their peasant allies in the anti-Nazi resistance, particularly in the immediate aftermath of the war when they spearheaded sweeping land reform in east central Europe. Such tactical expediencies were discarded when Stalin's lieutenants had secured power in the countries that now lay behind the "Iron Curtain." In the final phase of the peasant war that this book reconstructs, villagers resisted the collectivization of agriculture, registering some notable successes, even if they could not halt the forced industrialization and urbanization campaigns that transformed eastern Europe from the 1950s onward.

Considering the monumental stakes of European peasant movements in the previous century, it is striking that they have been the subject of so little scholarship. Since the end of state socialism, pathbreaking histories have reinterpreted the cataclysmic years 1914–50 and their legacy, highlighting, for instance, the contest between ideologies of the European Enlightenment (liberalism and communism) and their opposite (fascism); the formative impact on Europe's trajectory of fascism and authoritarianism more broadly; and the rising global hegemony of the United States as a catalyst for the aggression of insurgent powers such as Nazi Germany. Meanwhile, the significant part played by peasants in the epochal changes of the period has largely remained in the shadows. Peasants' demographic weight alone warrants attention to their

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ambitions; until the middle of the last century, half of Europe's overall population lived in rural areas, with a much greater proportion in the continent's eastern and southern reaches.¹⁵

The perennial problem of sources goes some way toward explaining this neglect: peasants have left little in the way of written records. Well into the modern era, most of them were still illiterate. Their actions and voices must be excavated from official records, whose authors were seldom interested in villagers' own views. The historian must often rely on conjecture, even for the history of modern Europe, where state institutions have produced reams of official records. A dearth of sources on the countryside has focused historians' attention even more on urban areas, where, especially in the modern era, intellectual life has flourished. The past of individual villages or mostly rural regions has by default become the preserve of nonhistorians—chroniclers, parish priests, and, more recently, local enthusiasts whose primary aim is to show that their places of origin are not as uninteresting as they may at first sight appear. While such research is often impressively meticulous, works of local history tend to reinforce impressions of a parochial countryside, even as global, comparative, and transnational historical approaches have flourished in the academy.

A more serious issue is the assumption—widespread in Europe since the middle of the nineteenth century among both scholars and the educated public—that history simply does not happen in the countryside. "Worldhistory is town-history," lamented the German historian Oswald Spengler just after the First World War, expressing his pessimistic view that all civilizations reach their apex in large cities before their inevitable decline. ¹⁶ In the modern era, cities are seen as the sole drivers and sites of change. The rural world commonly figures in the historical imagination as a static realm "unchanged" or "untouched" by modernity; peasant lives are thought to have unfolded in the same way as they did for centuries. Such notions are hardwired into much Marxist and Western liberal thought, which tends to dismiss peasants as relics of the past. They also underpin ostensibly rural-friendly conservatism, which makes a virtue out of constancy. Conservatives and many nationalists cast a benevolent if paternalistic gaze at the countryside, descrying in it a deep reservoir of piety, deference, and national authenticity. That such prized attributes rarely conformed to expectations—for example, with the nineteenth-century efflorescence of unruly popular devotional practices or the persistence of indifference to national categories of identification—did little to unseat stereotypes. 17 In the much less urban Global South, suppositions about the unchanging

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character of the countryside have underwritten wholesale dismissal of non-Western history and justified European imperialism on the grounds that the great masses of African and Asian villagers somehow stood outside of historical time. ¹⁸

While Marxists and conservatives tried to channel peasant energies into their own projects of proletarian revolution or nostalgic ruralism, liberals and Marxists both plotted the peasantry's eventual disappearance through means like free trade, industrialization, and urbanization. All of them viewed peasant political ambitions as confused, immature, parochial, and unmodern; cause either for alarm or celebration, depending on their outlook. Barrington Moore Jr., one of the last century's most influential political sociologists, challenged orthodox theories of development by proposing in 1966 that peasant revolutions from France to China had both inaugurated and accelerated modernization processes. 19 But he balked at the notion that peasants could do more than simply demolish premodern systems of rule: "The peasants have provided the dynamite to bring down the old building. To the subsequent work of reconstruction they have brought nothing; instead they have been . . . its first victims." ²⁰ The notion of a peasant revolution yielding new blueprints for society was, and remains, an epistemological challenge; it is "unthinkable," just as the Caribbean slave revolution launched at the end of the eighteenth century had been.²¹ For their part, villagers have embraced dominant ideologies in heterodox ways, assimilating them to their own agendas or else selectively appropriating parts of diverse, mutually opposed positions. Though far from passive, their existence on a political spectrum defined without their input has been nomadic.²²

Twentieth-century European peasant mobilizations are among the biggest casualties of historians' implicit urban bias. In the era of world wars, peasant revolution was especially unthinkable, not only because it was not of the city but because it was openly or tacitly against the city. Even in their most moderate organizations like the Czech Agrarian Party (later the Republican Party of Farmers and Peasants), peasantists sang paeans to rural life, implying that urban society was somehow inferior. But in general, they were not implacably opposed to the existence of cities. In notable instances, rural activists sought alliances with some categories of urban dwellers. They directed their greatest hostility toward cities as seats of "high modernist" states that projected coercive, exploitative, and standardizing power onto a putatively backward and antimodern countryside. ²³ In their eyes, cities had transformed into something more fearsome than merely the age-old abode of tax collectors and

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absentee landlords. Today, peasants have largely disappeared from Europe, as have the kind of states that prevailed a hundred years ago. Nonetheless, the early twenty-first century has witnessed a resurgence in antiurban movements, this time against metropolitan centers whose primary purpose, in the eyes of their detractors, appears to be safeguarding the flow of globalized capital. Seen in this light, the task of reconstructing Europe's last peasant war is imperative to understanding the continent's more recent history.

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