

## Summaries

*Marian Apparitions in Medjugorje; Rivalling Religious Regimes and State Formation in Yugoslavia* -  
Mart Bax

Apparitions and subsequent pilgrimages are often explained in terms of tensions within the community of the faithful laity. This approach could well be correct: but it is also one-sided, for it leaves out the religious specialists or at best credits them with a passive and marginal role. Consequently, a number of relevant aspects concerning the evolution of apparitions and pilgrimages remain almost untouched. The present article attempts to overcome this one-sidedness by adopting a different perspective. It describes and explains the Marian apparitions in Yugoslavia's Medjugorje in terms of rivalling religious regimes; processes of state-formation play an important conditioning role in this context.

*Dutch Barge-masters and the Problem of Solidarity* -  
Jojada Verrips

From 1900 onwards scores of barge-masters associations have come into being in the Netherlands and have perished according to a similar pattern. Only a few of the associations still in existence today can pride themselves on a relatively long 'live'. Their number is, however, a great deal smaller than the number of unions that have been disbanded after a short period of time. The purpose of this article is to make clear why barge-masters so far haven't been able to be mutually supportive on a long term basis and a vast scale - an ideal which many of them have pursued for decades - and, in connection with this, why the fate of their unions has been (and is) so unstable. It is argued that this rather peculiar phenomenon has to be related to the internal differentiation of the barge-masters population and their ambivalence concerning the proper strategy to follow in periods of economic recession. Barge-masters neither own similar ships nor are they all active on the same market. That explains in part their inability to form

a united front towards consignors, ship brokers, politicians etc. and the unstable fate of their unions. More important, however, for an understanding of the swift rise and fall of their associations is the fact that there exist two survival strategies: a vertical and a horizontal one and that barge-masters tend to shift from the one to the other according to the economic situation. The vertical strategy implies keeping good relations with shippers and shipping agents in order to get work from them, while the horizontal one implies the forming of a solidary front against them in order to force them to bow for the wishes of the barge-masters population. In times of economic crisis one tends to follow the second strategy more than the first and to establish or join 'horizontal' unions, but as soon as the economic tide changes many barge-masters don't care any more.

*Private Initiative and Culture* -  
A.M. Bevers

Throughout history, private initiative has played an important role in culture, but from the very start the government was involved as well. Within one century, the rise and expansion of local and national government art policy brought about some very great changes in the interaction between private citizens and government officials pertaining to the foundation and consolidation of art institutions. Traditional and modern forms of private initiative have come to be intertwined with official activities, but the role of the government has become dominant. In a material sense, private initiative occupies a marginal position, though its social significance for the art world is far from marginal.

*The illusion of "harmonious inequality"* -  
Marjolein Morée

Dutch sociologists, inspired by theoretical notions of Elias, are being criticized for their assumption that power-relations between the sexes have undergone a fast and fundamental change in the postwar period.

"Harmonious inequality", a concept introduced by Van Stolk and Wouters in their research on battered wives, is rejected. In a pilotstudy on two postwar generations of women, combining paid work and motherhood, and other

research concerning women in the fifties, much more hidden resentment and resistance of women than the concept of "harmonious inequality" allows for is being found.

Secondly, the situation of contemporary women is being seen as less favourable than Van Stolk and Wouters seem to do. Inner doubts prevent these women from getting more power, even though they perceive even more unfairness in the relation between the sexes and are more willing to risk conflicts than the generation of their mothers.

In conclusion the contrast Van Stolk and Wouters presume between the period before and after 1965 is thought to be exaggerated and misleading in its optimism.