

Summaries

The Regulation of Power and Emotions in Relationship Between the Dying and Those Living On; The Netherlands from 1930 onwards

Cas Wouters

On the basis of a historical and comparative content analysis of the main books and journals of the nursing and medical professions a study of changes in the dominant codes and ideals regulating the relationships between the dying and those who live on in the Netherlands, since 1930, was conducted. These sources demonstrate that, until the middle of the Fifties, the pattern of codes and ideals reinforced a 'regime of silence and sacred lies'. From then on, the ritual and rigid character of this regime loosened, and more informal and varied codes of behaviour and emotion management spread. An 'emancipation of the dying' coincided with an 'emancipation of emotions' - former taboos and defence mechanisms concerning death and dying faded as the social (hierarchical) and psychological distance between the people concerned diminished. This development is first described and then interpreted in terms of processes of democratization and informalization, of a regulation of power and emotions at the end of one's life that is less hierarchical, more open, informal and individual. The growth of openness and interest in these matters is not only interpreted as decreasing denial and repression but also as increasing exercises in coping with feelings of powerlessness, in the course of which the standard sense of mortality has risen, demanding more emotional management. The analysis also shows that, as religious beliefs decreased - secularization - interest in and knowledge of individual and social processes increased - psychologicalization and sociologicalization: spurts in a process of mutual identification.

Radical Though Fair. The Making of the Activist Group 'Man Vrouw Maatschappij (MVM)' (Man Woman Society)

Anneke Ribberink

October 1968 'Man Vrouw Maatschappij' (Man Woman Society) was founded, the first Dutch organization representing the so-called 'second wave' of women's emancipation. Compared to other European countries (e.g. Great Britain, Western-Germany, France), discontent among young, educated women was more widespread than elsewhere. Existing informal networks helped the start of the new activist organization, propagating the 'new feminism' which promised a solution for women's discontent. Both the program and the solidness of the organization proved the key to success for MVM. Rather traditional in their modus operandi, though radical as far as their ideas and ideals were concerned, the men and women of MVM succeeded in reaching the mainstream of Dutch

culture, pretty much old-fashioned and not too much interested in women's lib at that time. As it goes, every generation of activists tries to out-do its forerunners. MVM has, quite unjustified, been branded as dull and conformist. High time to acknowledge their pioneering in feminism, twenty years ago.

Holding Meetings. Courtization and Parliamentarization

Wilbert van Vree & Gerard Bos

The way people hold and used to hold meetings, in Dutch 'vergaderen', i.e. to gather, to confer and to decide on their common future, is a suitable object for further investigation into the civilizing process in the wake of Norbert Elias. The transformation of warrior into parliamentary upper classes from the Middle Ages onwards is part of a development, in the course of which fighting with words replaced more and more fighting with weapons. Two successive stages can be distinguished within this civilizing process: courtization and parliamentarization.

On the basis of prescriptions for speaking found in mannerbooks and the precepts of manuals and textbooks for holding meetings the authors trace the development of two more distinguished and regulated modes of speaking: speaking in predominantly public meetings and speaking in predominantly private conversations.

AST 16, 2, october 1989:

Kings and Their Realms

J. Goudsblom

This article explores some lines of sociological convergence in the institution of kingship as it has developed since its early beginnings in agrarian societies. Preceding the actual analysis, note is taken of the tendency among contemporary commentators to adopt too readily myths about the omnipotence and benevolence of kings. Four hypotheses about the origins of kingship are discussed, emphasising the king's role as warrior (Weber), priest (Frazer), redistributor (Harris) and legislator/judge. The prevalence of kingship in military-agrarian societies is attributed to the fact that the combination of these four functions proved a viable solution to problems inherent in societies of this type. Kingship itself has engendered tensions and problems which are discussed under the heading 'paradoxes of kingship'.

Republic and Prince. The Stadholders and the State-Making Process in the Northern Netherlands, 16th-18th centuries

Maarten Prak

The paper subjects Norbert Elias' ideas on early modern state-making to the test of the Dutch Republic. More specifically the question is put forward, why it is that the Orange Stadholders did not manage to reach the same station as the French Absolutist kings. And this in spite of the fact that the Stadholders' position in many ways resembled that of the French monarchs, most notably through their command of the Dutch armies, that were among the largest of early modern Europe, thus providing the Stadholders with a firm hand in the monopoly of violence that plays such a crucial part in Elias' theory of the state.

The weakness in the Stadholders' position is depicted as being mainly of a financial nature. The Dutch armies were financed to a large extent through private and voluntary subscriptions to loans of the province of Holland, and this gave Holland's urban elites the necessary strings to keep the court in check. That way, the Stadholders were deprived of a firm hand in the tax monopoly, another crucial element according to Elias.

The absence in the Dutch Republic of a central government headed by a prince is all the more remarkable as the integration of social networks that were such a strong incentive to the development of Absolutism in Elias' view were very much at work in the Netherlands as in France. The fact that the Dutch combination of political fragmentation and strong urbanization reappears elsewhere, most notably in Italy and Germany, suggests that the Elias-model of state-making cannot be readily applied for important parts of early modern Europe.

The Charisma of the House of Orange. Some Notes on the Sociogenesis of the Kingdom of the Netherlands

C. Schmidt

This essay is an attempt to explain why the Dutch Republic eventually became a monarchy under the aegis of the House of Orange. It is argued that both external and internal social pressure played a part in this peculiar development. The charisma of the Princes of Orange dated from the beginnings of the Republic and continued to exist precisely because of the fragmentary power structure of this permanently menaced confederation. After 1795, the unification of the state under French patronage laid the unmeant foundation of a Dutch monarchy. The effectuation of the latter during the years 1813-1815 was not only a result of the post-Napoleonic policies of the European powers, but also a consequence of interior tensions between 'aristocrats' and 'democrats' as well as the well-rooted charisma of the House of Orange in Dutch society. Once again this dynasty turned out to be the symbol of national sovereignty and unity *par excellence*.

Wealthy but Frugal: Art and the House of Orange
Bram Kempers

This article deals with the relationship between the House of Orange and the plastic arts. It is shown that since the 16th century the artistic image of princes and monarchs has reflected their role in the Republic and the nation-state. The author also discusses the Meacenal activities of members of the House of Orange and the role modern art has played in the image building of the present Dutch queen. By playing the role of patroness of art, latent critics of the monarchy can be encapsulated in court life. The combination of works of modern masters and old palaces, presented by the mass-media, serves as an excellent symbol of a re-styled contemporary monarchy.

Fashion and Monarchy
Benjo Maso

This essay focuses on (French) royal court life, long term processes in society at large, and fashion. While during the reign of the *Roi Soleil* the royal court dictated what was in vogue, nowadays European queens are clearly behind the fashion. To explain this development the author analyzes the changing social position of royalty since the 17th century, the rivalries of established elites and social climbers, and the development of new fashions. The aristocracy contested the *nouveaux riches* by accentuating old-fashioned distinction and tradition. Because of this strategy it became impossible for royal persons to play the role of fashion-leader. Kings and queens had to express the dignity of their office by wearing simple, traditional clothes.

'Long live the Republic!' Anti-Monarchism in the Netherlands
Nico Wilterdink

In Dutch history anti-monarchism has expressed itself in three different ways. In the 1840s it took the form of a radical-liberal movement, primarily concerned with a constitutional curtailment of the kings power. From the last quarter of the 19th century until the 1920s anti-monarchal sentiments were expressed by the socialist movement: the monarchy came under attack as a symbol of the bourgeois class. Finally, in the 1960s, anti-monarchism was part of the radical movement, which considered the monarchy as a symbol of outlived authority. All these forms of anti-monarchism are related to the strive after equal rights. The Dutch monarchy has survived because it adapted itself gradually to this democratization. This 'kings strategy' of voluntary power transfer has preserved the monarchy as an institution with increasing integrating and symbolic functions.

Monarchs and the Second World War

Jan Bank

This exercise in international-comparative history demonstrates that the monarchies of Denmark, Norway, Belgium of the Netherlands evolved in the same direction during the 20th century. A trend towards nationalization, acceptance by the socialist parties and royal impartiality in political conflicts can be discovered in all four countries. During the German invasion in 1940 and the occupation the four monarchs asserted themselves as national symbols, although in different contexts. Haakon of Norway and Wilhelmina of the Netherlands resided in London and inspired Resistance by radio talks. Christiaan of Danmark, living in occupied Copenhagen, became a mute but important symbol of national sovereignty, while Leopold of Belgium first won popular sympathy by becoming a voluntary prisoner of war. While the military power of the four countries was destroyed in 1940, the power of the monarch as national symbol became therefore an important handicap to the German occupation forces and the formation of a Great-German *Reich*.

Private. Royalty and the Press in the Netherlands

Lodewijk Brunt

In this contribution it is shown that the relationship between monarchy and press in the Netherlands had always been rather strained. But a process of democratization gradually caused this situation to change in the course of the second half of this century. On the one hand the press got more powerful and authoritative, on the other hand the monarchy was forced to suppress its former authoritarian tendencies. Royal personages increasingly manifested themselves as private persons and functioned more as popular stars than as players in the arena of power politics.

In the sixties and seventies this development reached a climax. As in other monarchies, e.g. Great Britain, this led to ambivalent reactions within the press. The so-called 'serious press' became more and more reluctant to cover royal affairs, whereas at the same time a whole new brand of journalism developed, sometimes called the 'Soraya press', which practically lived off those affairs. This popular press is usually pictured as the medium for modern fairy tales, in which a dreamworld is constructed for ordinary people to escape from the harsh realities of everyday life.

The greater part of this contribution deals with a content analysis of a well-known specimen of the Dutch Soraya press, entitled *Privé* ('Private'). In this weekly, which hardly differs from others of its kind, stress is not so much laid on the fairy tale character of royalty as on the ordinary human qualities of monarchs. It is strongly suggested that they are just like other human beings in all important respects. Moreover, they are presented as prominent and active members of an extensive, but close-knit network, which seems to cover a representative sample of the Dutch population. *Privé's* message to its readers appears to be that they are

all part of one, big, happy and coy family. Could this be seen then as the ultimate expression of democratization? Not quite. On closer reading the encompassing 'Dutch family' of which the monarchs are supposed to be members, doesn't consist of 'real' ordinary people but only of an exclusive category of *Bekende Nederlanders* ('Famous Dutch people'), the glittering stars from popular music, sports, (medical) science, theatre, soap operas and so on, all well-known, especially from television. *Privé* projects primarily the (would-be) integration of the Dutch royal family and the rather new Dutch media-elite. As such it makes use of the increasing democratization to further the interests of very particular groups in Dutch society.

Informalization and the Dutch Monarchy in the 20th Century

Cas Wouters

Changes in the ways the Dutch queens have conducted and experienced their royal profession are described and interpreted in this contribution. In the first part of the article the author analyzes the influence of processes of democratization and informalization on the behaviour of the three queens. The spread of more informal codes of behaviour in Dutch society required a more conscious management of royal emotions and a strict division between the public and private aspects of royal life. In the second part of the article the societal image of royal behaviour is discussed. Although the present queen actually behaves herself in a more informal way than her predecessors, some aspects of her 'presentation of self' have been interpreted by journalists as 'formalization'. These distortions can be understood as symptoms of a change in Dutch society. The trend of the 1960s and 1970s, characterized by identification with oppressed groups and informalization, has changed in the 1980s towards increasing interest in elite-groups (including the royal family) and formalization-processes.