

## Summaries

### *The Brown Monster and the 'King of Sports'*

The differential popularity of football and cricket in the Netherlands, 1870-1930

Maarten van Bottenburg

At the end of the nineteenth century football and cricket had much in common in the Netherlands. Both were small sports, played only by the sons of the elites in the centres of modernization. In several cities one could even find 'Cricket and Footballclubs', their members participating in both sports. Throughout the twentieth century, however, cricket remained a small elite sport, while football became the most popular of all sports. In order to explain this differential popularization, I focus on the social characteristics of both groups of sportsmen and their relation to other groups of people. It is shown that the first cricketplayers were slightly older than footballplayers. Moreover, they were recruited more frequently from the aristocracy. Therefore, they had a stronger class consciousness than footballplayers. Cricket attracted most, because this sport, as a result of its English history, offered more (partially institutionalized) traditions, conventions, symbols, and rules for equipment and behaviour, which enabled them to distinguish themselves from the lower classes. Football, on the other hand, was a commercialized and professionalized sport in England and was extensively played by the lower class when it was introduced in the Netherlands in the 1880s. As in England, less barriers were put up against the participation of people from the lower classes in this sport. In the 1920s, the elite footballclubs were by far outnumbered by lower class clubs. This led to a revival of cricket because a lot of footballplayers from the higher classes now turned to sports which had an elitist character.

### *Intellectual Autonomy*

Dick Pels

If for many centuries intellectuals have stood rather close to God, they now follow their former employer in disrepute. Shorn of its rationalistic paraphernalia and its supreme normative calling, intellectual work turns out to be equally beautiful and ugly as other types of work, vulnerable to the seductions which intrinsically beset every specialized profession. Although the intellectual profession may therefore no longer count as 'something special', I argue that it still enjoys a specific quality which is frequently lost upon post-modernist disenchanters of the intellect or constructivist secularizers of science. Departing from Bourdieu's field theory of science and his 'invisible hand' view about the role of intellectuals, this disenchanted notion of intellectual autonomy is further developed against (some of) Bourdieu, whose approach is critically reinterpreted in a 'minimally normative' and hence performative

direction. Bourdieu's *Realpolitik* of Reason, I conclude, had better be replaced by an 'ethical politics of knowledge' which stitches the 'good' and 'bad' sides of intellectual professionalism much closer together than a more traditional knowledge ethics will find palatable.

### *In Search of the Folktale Tellers*

Ton Dekker

In international folktale research the role of the teller has long been neglected. This was due to the prevailing historical perspective of this discipline. The brothers Grimm who started scientific folktale research with the publication of their *Kinder- und Hausmärchen* regarded folktales as relicts of pre-Christian mythology. Folktales were primarily used as a source to get insight into older periods of the culture. The tellers figured only as anonymous tradition bearers. This historical orientation was given up in the 20th century in favour of an approach that pays more attention to the folktale tellers and to the context, function and meaning of their tales.

### *'Suddenly I realised, Gosh, I'am a Lesbian'*

Oral history and the historiography of lesbian women

Judith Schuyf

Life histories of lesbians collected as part of an enquiry into lesbian life in the Netherlands between 1920 and 1970 display a specific structure. They concentrated on the process of attributing meaning. In psychology this process of attributing meaning is usually seen as an a-historic intra-psychic process. This article demonstrates that the very way in which these life-histories are told shows the influence of both the changes in social position of homosexuals and the changing norms and values current within the subculture.

### *SS men between truth and lie*

Jaap van Donselaar

It is often stated that information obtained through *oral history* is biased because memories are faulty and people tend to view the past in a nostalgic light. This article examines to what extent this might hold true for a number of former SS men who were respondents in my research on post-war fascism in The Netherlands. The conclusion makes a plea for considering *oral history* as a method like other methods, provided that the sources are viewed sceptically as all sources should be.

*The Sociologist as a Solist*

Crisis and Continuity in the Writings of J.A.A. van Doorn  
Carla van El

This paper is about one prominent sociologist, rather than about a research programme or a discipline. It is argued that the Dutch 'modern sociologist' J.A.A. van Doorn enjoyed the freedom to pursue his own style of sociology. His sociology was relatively distinct from the current theoretical programme of 'modern sociology'. The programme of 'modern sociology' came under heavy fire during the so-called 'crisis of sociology'. It is shown that during this crisis not all the established aims and claims of Van Doorn changed simultaneously, while some of them did not change at all. This major transformation that supposedly occurred at the level of the discipline thus turns out to be somewhat more complex at the level of the individual.

*Parkinson's Disease as a Problem of Shame in Public Appearance*

G. Nijhof, I. Bruins, R. Feis, P. van der Ham, S. Helm, J. van der Horst  
Bruijn en D. Lampe.

This article investigates the social implications of Parkinson's Disease. Parkinson's is a neurological disorder which affects peoples behaviour considerably. By means of 'life histories' we examined the social consequences of this altered behaviour. We interviewed 23 men and women who had suffered from the disease for more than three years. In one of the characteristic representations found in the life histories, Parkinson's Disease is constructed as a problem of the 'public world'. The perceived 'irregularities' in their public behaviour were supposed to be the cause of their being labelled as 'deviant'. Many of the informants indicate they are looked upon as 'indecent', 'old', 'disturbed', or - more generally - as 'socially and physically incompetent'. As a consequence of this 'shame arousing deviance', the informants feel there is a great gap between the private and the public world. Because they feel ashamed about what is perceived as their incompetence, many of the informants gradually retreat from the public world. In this process of interpretation, Parkinson's Disease is socially constructed as a problem of a shameful, incompetent public appearance and as a retreat from the public world as a consequence.