Summaries

How the Mountain became Sacred. The politics of sacralization in a Yugoslav community
Mart Bax

The dichotomy sacred - profane has long been fundamental to the study of religion and has resulted in the assumption of the existence of two separate realms. The rigidity of that separation as well as its static implications have met with severe criticism. As a consequence was the development of a more dynamic approach of secularization; yet strongly enough, sacralization, the logical opponent, has received virtually no attention at all.

This article is an ethnographic attempt to overcome that one-sidedness. It illustrates that sacralization may be approached as dynamically related elements in a power process aimed at the collective definition of the status of a mountain in a southern Yugoslav peasant community.

At a more general level, the article argues in favour of for systematically investigating processes of meaning in terms of processes of power.

Egyptians in Kosovo and Macedonië
Ger Duijzings

At the end of 1990, a few months before the outbreak of the civil war in Yugoslavia, a new ethnic group appeared in Kosovo and Macedonia: the Egytians. Thousands of people declared to be of Egyptian origin, demanding formal registration as such during the Yugoslav census of april 1991. This was granted by the Serbian and Macedonian authorities. The article describes the phenomenon, and explains it against the background of the strong ethnic competition between Serbs and Macedonians on the one hand, and Albanians on the other. Special attention is paid to the position of small minorities, especially gypsies, since most people consider the 'Egyptians' to be Albanized gypsies. It is argued that the appearance of this new ethnic group emanates from a drastic shift in the ethnic power balance, to the detriment of the Albanians. The Egyptians do not want to be Albanians anymore, and moreover, refuse to become gypsies. The case illustrates, in more general terms, the fluidity and inventiveness of ethnic identities.

Intergenerational Effects. Unemployment and inability to work of fathers and the school Careers of their children
Jaap Dronkers

This article presents a secondary analysis of the educational attainment of children of working, unemployed or occupationally handicapped fathers. The

analysis is based on a cohort of the Netherlands Bureau of Statistics of pupils who entered secondary education for the first time in 1989 (the so-called VOCL'89-cohort). This secondary analysis is a replication of Te Grotenhuis & Dronkers (1989), who used a cohort of pupils who entered secondary education in 1977 (the so-called SMVO-cohort). The comparable format of the 1977 SMVO-cohort and the 1989 VOCL'89-cohort invited a comparison of possible changes in the effects of unemployment and occupational handicaps during the 1980s. The analysis shows that fathers unemployment or occupational handicap has little or no negative consequences for the educational opportunities of their children, if one controls for other relevant parental characteristics which effect live chances. An increase of the effect of fathers unemployment or occupational handicaps during the 1980s was not found, despite the decrease of welfare payments during this decade.

The Construction of Local Identity on the Isle of Texel
Rob van Ginkel

Some anthropologists perceive an increasing nationalization or even globalization of cultures and identities. Others, however, stress that in many places villagers assert their right to a local identity. This article dicusses how the inhabitants of the Dutch island of Texel have renegotiated and articulated their identity within the context of processes of nation building and state formation in the Netherlands. It aims to show that nationalization and localization of identity are not at loggerheads, but that cultural homogenization can lead to local consciousness and the articulation of local identity.

The Unprotected Flank in the Works of Michel Foucault and Georges Sorel
Evert Smit

In Michel Foucault's theory of power a critique of the classicist philosophies of Enlightment is combined with romantic fascination for popular uprisings. With the method of *genealogy* Foucault aims at the *insurrection of subjugated knowledges*, which he conceived as authentic and popular knowledges that are dislodged to subterranean areas of society by the scientific discourses. It is argued that Foucault's support for the Iranian Shi'ite revolution is fully in line with this doctrine. To support the hypothesis, a comparison is made with the work of Georges Sorel, an earlier romantic critic of Enlightment. He considered the French syndicalist movement an popular anti-utopian revolt. The paper shows that Sorels concept of *myth* as a rousing device bears close resemblance to Foucault's concept of *spiritualité politique*. The conclusion being that although both Foucault and Sorel have rightly pointed at normalizing and disciplinarian effects of modern society, their populist political positions can have totalitarian political implications.

Nobility in the Netherlands
Kees Bruin

In the Netherlands a new law is proposed concerning ennoblement and the usage of nobiliary titles. Contrary to what one might expect there will be no abolishment or modernization. In fact, the old government policy will be continued, which means that no ennoblements will take place, except in a limited number of cases for members of foreign noble families or untitled branches of Dutch aristocracy. The article provides a brief sketch of the history of this policy, it offers some data on the requests for ennoblement and more generally on the Dutch interest in this subject. The absence of a fundamental debate on the place of a nobility in a modern democratic society is commented upon.