

Summaries

Hans Righart

In search of the Epicentre of the 1960s

In this essay on the 1960s in the Netherlands 'the sixties' are not so much taken in the strict chronological sense, but rather as a complex of swift changes in the political, cultural and socio-economic fields. How do all these changes interrelate. Is there a prime mover in this process of change; is it possible to locate an epicentre of all this turbulence? It is argued that at the end of the 1950s the balance between tradition and modernity was very delicate in the Netherlands. Behind the facade of a pillarized and conservative society there was another country that was rapidly industrialising, patterns of sexual behaviour changed imperceptibly, as a result of the postwar babyboom many young people were being educated. During the 1960s the tension between moral regulations and actual behaviour aggravated due to polarization between two generations: the prewar-generation and the postwar-babyboomers. Both generations experienced a crisis of identity as a result of the rapid societal change. The author concludes that the epicentre of the sixties is to be situated in this generational polarization.

Fred Spier

Mythistory and Wishistory. Reality and imagination about the Incas as an example of a general theme in human history

Inspired by the term mythistory coined by the world historian William N. McNell, the theme of wishistory is introduced to trace in a general way the various traditions of historical narratives about the Inca realm as they developed during the last five centuries in Peru, Western Europe, and the United States. Already the official Inca history seems to have reflected the rulers wishes to a considerable extent. Many emerging traditions of Inca historiography developed their own wish-variants. These are explained from the social background of such authors as well as of their public. In particular the eloquent writer Garcilase de la Vega greatly contributed to the enduring fascination with the Inca realm, which continues to this day. In the concluding remarks it is suggested that more attention should be paid not only to the often problematic character of everyday historical knowledge, but also to commonplace images of the present as well as to various projections of the future.

The Rise and Fall of the Prostitute Liberation Movement

In the Netherlands, the prostitutes' rights movement emerged with the formation of an influential coalition of feminist and other 'conscience constituents' who considered the law about brothel-keeping an obstacle in the strengthening of the legal status and social position of professional prostitutes. In the 1980s this movement raised strong societal pressure to have the article removed, prostitutes' rights became part of a more general governmental emancipation policy concerning sexual violence. This article addresses the question why this policy has failed to strengthen the position of professional prostitutes. By analyzing its objectives, it is concluded that prostitution was not so much recognized as a labor issue, as a welfare issue. Consequently all agencies who look after prostitutes' interests as well as most researchers have consistently devoted their attention to problematic categories of prostitutes while ignoring professional prostitution. By now, the professionals themselves seek to gain professional dominance in order to get rid of amateurs who obstruct their 'liberation movement'.