

Summaries

Petra de Vries

The Second Feminist Wave remembered. An introductory essay

The introduction to this special issue reflects first of all on the meaning of words. Why was feminism's rebirth in the late nineteen sixties called a 'wave', and why 'the second'? The historiography of the past decades has challenged the idea of a 'second' wave as well as the assumption that between the waves the tide of women's organizing was out. For this reason it is argued that the term itself has to be historicized. Secondly this introductory essay reflects on

the reception of the feminist past in the feminist present in which contradictory narratives exist about the 'roaring seventies' of sisterhood on the one hand versus the poststructuralist vision of a period characterized by a naïve belief in a unifying concept of 'women' on the other hand. Thirdly, the future of feminist historiography on the second wave is discussed. Following a plea for feminist histories 'in the plural', some ideas for future research are outlined.

Irene Pronk

Outspoken women. 'Consciousness-raising groups' in The Netherlands

In the nineteen seventies, Dutch women gathered in 'consciousness-raising groups'. In these groups the participants discussed personal experiences in order to raise their consciousness about being a woman and the political aspects of gender inequality. Soon these groups constituted the political foundation of the women's movement in the early seventies. This article focuses on the meaning of the groups for their members. First the *Vrouwenkrant*, a magazine that started as a platform for consciousness-raising group experiences, is analysed. Most of the women wrote about the impact of consciousness-raising. The groups helped them realize other women shared the same experiences. Through a process of sharing and recognizing each others' problems they came to an understanding of their feelings in the context of

inequality between the sexes. However, apart from these sometimes euphoric narratives a few women wrote that they felt that exclusionary group norms were at work as well. Following the study of the *Vrouwenkrant*, interviews were conducted with eight ex-group members, which resulted in a more differentiated picture. Most interviewees gave for example remarkably little significance to the political aspects of consciousness-raising. Does this mean that the groups were overvalued? This is apparently not the case. There were considerable differences in the reports about the effects of the groups on personal life, and a great variety in the meaning attributed to them. This only confirms the value of these groups, although not all of them fit in with the historical picture of a politicized feminist community.

Susan Hogervorst

Feminism as frame of memory for the Dutch Ravensbrück Committee

This article focusses on the history of the Dutch Ravensbrück Committee: a group of women that survived the German concentration camp. Founded December 1945, they were already there when feminism took off again in the late sixties. Based on a new archive of the committee that starts at 1970, the interaction between this group and the new feminist groups is reconstructed and explained. Gender is described as an important aspect in their organization. The group is considered to be a producer of a collective memory about Ravensbrück. The creation of collective

memory takes place within certain cultural frames, in interaction with so called memory consumers (Kansteiner, 2002 p. 179). This group of Ravensbrück survivors has mainly been studied from communism as explanatory model. One of the frames of memory was indeed communism, but in this article is explored whether feminism has been one, too. The committee can not be seen as a feminist organization, but the influence of feminism is visible. Unlike other comparable (communist) women's organizations, the committee did not reject the new feminism.

Petra de Vries and Romaike Zuidema

Body, money, morals. Feminism, sex work and the repeal of the brothel ban in historical perspective

The central theme of this article is how a definition of prostitution as 'labour' was established in the Netherlands and what its significance was for the actual rights of prostitutes. Arguing that 'prostitute' is not a fixed identity, the changing image of the prostitute from 'victim' to 'fellow citizen' is discussed in a series of political debates about the repeal of the brothel ban. Feminists and 'femocrats' advocated the view that the brothel ban constituted an obstacle for improving the 'work' of prostitutes. A second section highlights the rise of

'the human rights of whores' as conceptualised by The Red Thread, a prostitutes' rights organisation, and its feminist ally The Pink Thread. Feminist and 'sexual minority' politics around identity and sexuality were central to this process. A third focus is on parliamentary debates in the period 1980-2000, in which 'voluntary' prostitution emerged legally as 'labour'. The article concludes by pointing to a series of legal and social problems in applying a concept of 'labour rights' to a weakly organised and stigmatised sexual community.

Vincent Post, Joyce Outshoorn and Jantine Oldersma

Abeyance or unobtrusive mobilisation? Developments in 'the' women's movement in the Netherlands since the 1990s

The authors take issue on the conventional wisdom that the women's movement in the Netherlands has disappeared in the early eighties. Some authors hold that women's movement organisations (WMOs) are in abeyance, preserving feminist identity and values; others maintain that there has been more continuity in activity, best characterised by Katzenstein's 'unobtrusive mobilisation'. The authors proceed from this latter position, asking what WMOs have remained active, have appeared or disappeared over the last fifteen years and whether their focus of activities has become more internal, culturally oriented, or external, towards institutional politics? To answer these

questions, authors developed two sets of data. Firstly, an extensive list of WMOs at the national level was compiled, including dates of establishment, aims, and – when occurring – possible demise. Secondly, an event analysis of activities of WMOs was developed, based on the agenda of the Dutch feminist magazine *Opzij*, along with a categorisation of the type of activity. The research shows that many WMOs existed and mobilised right through the 1990s, providing unobtrusive mobilisation. Moreover, although cultural activities are the most prominent type of activity during the whole research period, political activity has remained at a constant level since 1987.

(ADVERTENTIE)

KRISIS

**TIJDSCHRIFT VOOR
ACTUELE FILOSOFIE**

Verschijnt vier keer per jaar

Abonnement € 75,-
Studenten, aio's € 29,-
Los nummer € 17,50

Uitgeverij Boom
Postbus 400, 7940 AK Meppel
Telefoon 0522-237555

www.uitgeverijboom.nl

ISSN 0168-275X

LOVER

Zweedse vrouw-
vriendelijkheid is schijn

Manou Beijne over de kansen van
de feministische partij in Zweden

Was Adam wel een man?

Een 'queer reading' van de bijbel

Leyla Çakir is
moskeevoorzitter

Nederland reageert verbaasd

2

2006

TIJDSCHRIFT OVER FEMINISME, CULTUUR EN NETWERK

LOVER is een kwartaaluitgave van het Internationaal Instituut voor de Geschiedenis en het Archief van de Vrouwenbeweging (IAV). Verkrijgbaar vanaf begin juli in de boekhandel a € 5,-. Abonnementenprijs: studenten € 12,- particulier € 22,- instellingen € 29,-. Voor vragen over het abonnement bel: 020-211999 (Abonnementenland). Voor alle overige vragen mail naar lover@iav.nl