

## Summaries

### **The winds of change. Explaining the rise of postwar youth culture**

by Henk Kleijer and Ger Tillekens

The decennium of the sixties is often seen as a period of accelerated social change. New forms of social interaction, based on negotiation between parents and children, appeared in family life. In the educational system the growing population of secondary school pupils accustomed itself to the exigencies of meritocracy. And, in social life consumption grew more important, even becoming the core element of leisure. A main effect of all these changes was the rise of an autonomous youth culture, organized around the hedonistic practices of pop music, thereby following the example set by American popular culture. Though nowadays it is recognized that these developments already, silently, were on their way in the early fifties, youth culture still is envisaged as only a side-effect. In this article the authors take a critical look at the facts and show that the new autonomous youth culture was not just a corollary of wider institutional and demographic change, but also an organizing agency that found its cultural foothold in a new kind of romance.

### **Not just a piece of cloth. Headscarfincidents in France, the Netherlands and Britain**

by Rosan Coppes

Muslim girls wearing veils in school are subject of public discussion in France, the Netherlands and Britain. In the context of a significant Muslim presence as a result of post 1945 migration flows, these veils can be considered as a symbol for the potential threat of this Muslim presence to the official (Christian) national identity of these three countries. This article reviews some of the conflicts about the wearing of veils in school and analyzes the different ways in which these conflicts were dealt with by the authorities in the three countries. In France, the subject was discussed as a question of principle concerning the French constitution and national values. To depoliticise the conflict, in Holland the veil was reduced to a garment while in Britain the organisation of the schoolsystem provided for a procedural solution.

### **The organisational structure of the Flemish women's movement**

by Marc Hooghe

In the 1970s, the women's movement in Flanders (Belgium) was characterised by a proliferation of small, autonomous groups. In the 1980s, their number fell sharply, and this is often interpreted as a general decline of feminism. However, what seems to happen is a change in the organisational structure of the movement: it has ceded its autonomy in order to merge into larger political, male-dominated conglomerates, from which it can extract resources. The

women's movement was forced to do so, because the neo-corporatist nature of the political process in Belgium provides a negative political opportunity structure for autonomous social movement organisation. This makes it very difficult for them to mobilise sufficient resources, or to exert any political influence.



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