
Summaries

The second revolution

by Erik van Ree

The opinion of Robert Tucker that a 'second revolution' was accomplished by Stalin, who in this way restored the continuity with the tsarist past that was broken by the October Revolution has also validity for 'People's China' during the Cultural Revolution. Both Stalin and Mao realised a three point program: (1) they broke in a violent way the old party-bureaucracy/oligarchy, (2) they applied mass action/mobilisation for this purpose, (3) they installed a personal dictatorship/autocracy. Their personal secretariats became the apex of the new power structures, controlling the army, the police and the party secretariat. Stalin's and Mao's leadership was primarily charismatic; in their ideology Führerist and populist elements of Marxism-Leninism were strongly stressed. There was a great difference between this Stalin-Mao system and the leninist-type oligarchic rule before them. An autocratic revolution had taken place. Evidence suggests that such an autocratic revolution might also have taken place in other communist countries (perhaps in North Korea, Pol Pot's Cambodia and Albania) but not in others (like Yugoslavia, Rumania, Vietnam and Cuba). The question under which circumstances an autocratic revolution takes place in communist countries could be the subject for future comparative research.

Deconfessionalization in The Netherlands today

by Bert Pijnenburg

This article challenges the generally accepted idea of a deconfessionalization in the Netherlands today – the dramatic and irreversible erosion of the sociologically and politically relevant dimensions of religion. The main weakness of the current deconfessionalization theory appears to be its rather unsophisticated conceptual framework – particularly with regard to the differences between changes in the spheres of religion, pillarization, and confessional value-norm-idea affinities.

The analysis that is presented here, focuses on an empirical assessment of deconfessionalization phenomena. First a typology of religious background has been devised, making a distinction between 'secular' and 'secularized' as well as between 'non-orthodox' and 'orthodox' religiousness. Then this typology is used to screen the opinion- and attitude-data of the 'Culturele Veranderingen in Nederland – 1980' – survey. Through this approach elements have indeed come to the surface which seem to indicate that there is still definitely a correlation between differences in religious background and separate 'worlds' or sub-cultures, each with its own distinct beliefs-ideals-ethics patterns as well as specific variants of 'social construction of reality' and life-style profile.

An extensive definition of 'labor'

by J. J. Godschalk

As a partial solution to the increasing amount of unemployment in the society, Dutch politicians are trying to extend the definition of labor by including other forms of work – for example, household labor and do-it-yourself activities – under it. The question is whether or not this is a realistic attempt in light of the development of particular norms and values in the society. An analysis of recent research on the shortening of labor-time reveals that the proposed broadening of the definition of work can be quite fruitful. However, a solution must be found to the dominating problem of materialism in contemporary Dutch society.