
Summaries

The Netherlands in the Sixties and Seventies

by J.E. Ellemers

In the postwar development of Dutch society roughly three stages can be distinguished: a period of reconstruction from 1945 till the late fifties and the early sixties; a period of rapid social changes, which in the late sixties took even place at an accelerated pace; and finally in the course of the seventies a period in which developments again changed in character.

The remarkable thing is that, in spite of many other changes that took place, the first postwar period can be called one of 'restauration'. Contrary to earlier expectations, the process of '*verzuiling*' (pillarisation, i.e. the organization of society on basis of religion and ideology), which had started in the 19th century, was further strengthened.

Only in the sixties, with the advent of the welfare state, new changes took place, which resulted in increased secularization, demands for further democratization and the rise of new movements and political parties. It is argued that the rapid change was at least also partly due to the fact that new 'secondary elites' at first had to operate within the framework of '*verzuiling*'. This increased their sense of competition. Some of the changes, which manifested themselves in altered attitudes and behavior in relation to religion, marriage, family and sex, can, however, also be seen as 'catching up' with new patterns which existed already longer in other, comparable societies.

Although several changes that have taken place undoubtedly will have lasting effects and others probably will continue, one may wonder whether the pace of development will be kept. Some *conditions for further change* seem to have weakened in the course of the seventies. In terms of *structural conditions* there is a less competitive framework to induce secondary elites to strive for change; as was the case in the fifties and sixties. Also *cultural conditions* seem to have changed: among secondary elites there is a tendency for consolidation rather than for innovation. Purely seen in terms of *potential for change* a slow-down of the rate of development is to be expected.

'Restauration' and 'Revolution' – some remarks on social change in the Netherlands, 1960-1980

B. Tromp

The public debate on social change in the Netherlands during the last decades revolves around the concepts of the 'revolutionary sixties' and 'the restauration of the seventies'. It is argued in this article that these public definitions of the decades are in themselves elements of social change; some critical observations are put forward with regard to salient aspects of recent social change.

Firstly, on one level social change can be seen as shifting the public definitions of the situation. The spread of television during this period and the emergence of a vulgar-soci-

ological view of society within both political circles and the intelligentsia who are the gatekeepers of public information appear to have resulted in a peculiar dialectic between 'action' and 'image'. Secondly, it is suggested that the upsurge of 'action-groups' and all kinds of community-action can be interpreted as new forms of interest-mediation, fostered by their medium-like qualities and also by the class-bound and oligarchic character of most traditional associations.

: the restauration-thesis; the obstructed-path to cartel-democracy-thesis; and the thesis of emerging neo-corporatism.

Fourthly, some remarks are made with regard to the intellectual legacy of 'the radical sixties', especially in the fields of power and legitimacy, bureaucracy, participatory democracy and the distinction between the public and the private spheres of life. It is concluded that the radical critique on all these subjects has a Janus-face.

'The de-pillarisation ('ontzuiling') in the Netherlands and of Dutch catholicism in particular.'

by J.M.G. Thurlings

Pillarisation, as a special form of structural pluralism (also: 'structural segregation') was a conspicuous feature of Dutch society until right into the sixties. From then on, an increasingly pervasive process of de-pillarisation, structural assimilation, in other words, had taken place.

Now a process of fundamentalistic re-pillarisation has come into motion. The developments in the catholic 'pillar' are tested in terms of Gordon's assimilation theory, according to which the processes of change in a culturally pluralistic society follow the sequence of structural assimilation (here: de-pillarisation) via exogamy to all other sorts of assimilation.

Re-pillarisation, as a special case of structural re-segregation, is not covered by Gordon's theory.

Upon analysis, the facts are partially in agreement with Gordon's theory (the erosion-hypothesis), but as for the other part, they point to a sequence leading from an external equilibrium of power, via an identity-crisis to an internal culture-conflict equilibrium between progressive and conservative catholics, and from there on to de-pillarisation in the case of the progressive and re-pillarisation in the case of the conservative catholics.

Changing Attitudes toward Industrialization among Dutch Burgomasters, 1969-1975

by H. van Goor

In 1969 attitudes toward industrialization among Dutch burgomasters – the great promoters of industrialization in the fifties and sixties – were predominantly positive. Six years later an ambiguous situation had developed. The attitude of the burgomasters toward industrialization in their own municipality had become much more negative in 1975. On the other hand the attitude toward industrialization in nearby municipalities had changed only little compared with 1969. This ambiguous situation might be explained by the existence of two competing norms ('environmental care' and 'employment'), between which the burgomasters found it difficult to choose.