

Summaries

Only a guilty intention. Changes in mentality and moral consciousness in the twelfth century

Benjo Maso

One of the most important elements of the change in mentality during the 'long' twelfth century (1050-1200), is thought to be a new attitude to inner motives: for the first time since Antiquity real attention was being paid to the intentions behind an action. Close examination of the available sources shows this view to be mistaken. To early medieval man intentions could have just as much bearing on the morality of an action as they have today. This, however, applied only to actions which were considered to be of a more or less general concern. But as the great majority of the population spent its life in small closely knit communities, most actions were judged more by their tangible effects than by their wider moral implications. However, the strengthening of central government and the formation of larger political units from the twelfth century onwards, saw a steady increase in the number of actions that transcended local horizons. Accordingly, behavior came to be judged more and more in terms of a morality, based on an assessment of underlying intentions.

Male bonding and the persecution of homosexual men in Nazi Germany

Harry Oosterhuis

In Nazi Germany homosexual men were persecuted in several ways. Most explanations of this persecution have focused on Nazi population policies and racism. However, these explanations are not satisfactory. In the first part of this article it is argued that the persecution of homosexuals cannot be compared to the 'Holocaust' of the Jews. In the second part an alternative, sociological explanation is proposed. The 'homosocial' organization of Nazism, i.e. the central role male bonding played in the Third Reich, is considered to be of major importance in understanding the Nazi fight against homosexuality.

Pillarization and mentality: a plea for an interdisciplinary approach

J.van Belzen

This article directs attention to an aspect of pillarization which has as yet not been given a great deal of thought: the prevailing mentality within the various pillarized subcultures. The article suggests that cooperation between psychologists, historians and sociologists can lead to the formulation of new questions (or

questions of a different nature) and to new answers to questions which have been put forward before. A short sketch of the rise of the Dutch Reformed (*gereformeerde*) pillar in the field of mental healthcare serves as an example of the Dutch Reformed mentality at the time of pillarization. It is argued that often stressed motives such as 'emancipation' and 'protection' may have played an important part in the considerations of the leading elites but that for the majority of the followers 'preservation of (historically formed) identity' was probably of much greater importance.

'Real equality does not exist'. Female and male workers' experiences of responsibility and justice

Brigitte van Elburg & Aafke Komter

Do women and men have different moral orientations, as the developmental psychologist Carol Gilligan suggests? In this article research data are presented about experiences of responsibility and justice, which indeed show some sex differences. Women appear to have more responsible attitudes towards their work than their male colleagues. Where the experience of justice is concerned, men tend to stress individual merit as distributive principles, whereas women are more inclined to endorse equal rights and opportunities. Such differences are usually explained in terms of gender related psychological dispositions. In this article, however, a sociological perspective of power in gender relationships is proposed. Power differences springing from women's and men's social positions, rather than from their gender, are put forward as a possible explanation. Power, then, results in the emphasis on duties and responsibility for women, on the one hand, and in the accentuation of rights for men, on the other. Women's and men's experiences of justice are reflecting the 'outsiders'- and the 'insiders'-perspective (Elias), respectively.

The rhetoric of feminism: the Gilligan debate revisited

Kathy Davis

In this paper, a rhetorical approach is applied to current feminist debates about gender, care and morality, which have emerged in response to Carol Gilligan's *In a Different Voice*. Despite massive and, in many cases, devastating critique, this particular controversy continues to stimulate, but also to aggravate feminist scholars of all persuasions. By taking a closer look at the kinds of argumentative strategies employed by Gilligan's critics, an attempt will be made to understand how feminist controversies like the Gilligan debate can be both popular and, at the same time, circular and even tediously repetitious. It will be demonstrated why the rhetorical strategies employed in this particular controversy have been counter-productive. Some suggestions will be put forward for a different kind of (feminist) rhetoric - one which will enable us to learn from the Gilligan debate, while avoiding some of its pitfalls.

The saints of Gomila; belief and violence in a Yugoslav peasant society
Mart Bax

Among social scientists the established view is that religious ritual and political violence have nothing to do with each other. Tracing the evolution of a ritual complex in a Yugoslav peasant society over a period of more than 700 years, shows a different picture. It illustrates in detail an intimate and dynamic relationship between ancestor worship and blood feud. In addition to detailed information about a still rather obscure period of Yugoslavian recent history, the case-study also provides new food for thought about the relationship between the civilizing process, religion and state-formation.