

Summaries

Medjugorje's Little War; Barbarization in a Bosnian Pilgrimage Centre Mart Bax

In contrast to civilising processes, relatively little attention has been paid to de-civilising or barbarising processes. This may have to do with the established notion in figuration sociology, that civilization is the dominant trend and barbarization only a temporary deviation. The present article, which is a local study of the war process in Bosnia, attempts to approach barbarization as a relatively autonomous process with its own dynamics and developmental structure. It is concluded that civilization and barbarization are closely intertwined aspects of processes, of which it is difficult to indicate the beginning and end. Norbert Elias' civilizing theory, in addition to demonstrating conceptual ambiguity, seems to lack the means to adequately describe and explain that intertwinement.

Intoxicants and the Dynamics of Repression and Illegal Supply Jan-Willem Gerritsen

What happens if the production and consumption of certain intoxicants are made illegal? How does an illegal supply develop, and what are the consequences for the consumers and for the controlling state agencies? In this article, the dynamic which unfolds when a certain intoxicant is forbidden, is illustrated by the American Prohibition Era (1920-1933) and the global ban on opiates since 1912. The essay shows that this dynamic very often has unforeseen, unwanted, and sometimes even counterproductive consequences. Besides the differences between the illegal alcohol-supply during Prohibition, which had a national scope, and the illegal market for opiates which has a global scale, there are some striking parallels. There is the tendency that the forbidden intoxicant is mainly produced in its more 'severe' varieties, in casu liquor and heroin. And the repression does not only function as a multiplier on the producer's side, but also as a multiplier on the side of the controlling state-apparatus.

Homicide in Amsterdam Pieter Spierenburg

Long-term trends in homicide have been studied mainly in England. The rates declined in that country from about 20 per 100,000 pop. in the middle ages until 1 per 100,000 by the early twentieth century. Several authors explain this development with reference to Elias' theory of the civilizing process. Further

reflection on this theory leads to the conclusion that it is important to collect contextual evidence on homicidal violence in past societies. Two axes are identified, one from impulsive to planned violence and the other from ritual to instrumental violence. The concept of family homicide is put aside in favour of that of homicide on intimates.

Reports of body inspections constitute the best source for constructing the homicide rate. This rate declined in Amsterdam from about 47 per 100,000 in the middle of the 15th century, until it stood between 1 and 1.25 by the early nineteenth century. Contextual evidence on homicide in Amsterdam, though less conclusive, suggests a decline of impulsive violence and a shift from anger-related to tension-related homicides on intimates, both taking place around the middle of the eighteenth century.

Politics or Anti-Politics? De Kadt vs. Ter Braak
Dick Pels

The postmodern disenchantment of Reason has largely unsettled the alternative which traditionally determined intellectuals' attitudes towards professional politics. It has destroyed the legitimacy of a detached and value-free Ivory Tower but also the contrary option of radical involvement in a thoroughly politicized culture. The old dilemma of Reason and Power, it is argued, is no longer soluble by subordinating one term to the other. Instead it requires a simultaneous play of fusion and demarcation in which the 'political' nature of knowledge and culture is acknowledged, even while the institutional fields of culture and politics are carefully kept separate. This intricate equilibrium between 'knowledge politics' and 'anti-politics' is elucidated by way of a critical review of the debate, conducted in the late thirties, between the Dutch literary critic Menno ter Braak and the Dutch political theorist Jacques de Kadt. While both plead a form of politicization of the intellect, De Kadt ultimately subordinates culture to politics and collapses the role of intellectual into that of the politician, while Ter Braak appears to escape from the traditional antinomy by maintaining a principled autonomy of a 'thinking' as against an 'acting' elite.

The Social Dynamics of Autonomous Art. On Pierre Bourdieu's sociology of culture
Johan Heilbron

Pierre Bourdieu's sociology of culture contains two lines of research and theorizing; both of which are discussed in this review essay. The first type of inquiry look into questions concerning the social conditions of cultural consumption, eventually leading to the multidimensional model of class, lifestyle and taste that was presented in *La Distinction* (1979). The other line of inquiry is concerned with the dynamics of cultural production and artistic

innovation. This project culminated in the recent publication of *Les règles de l'art* (1992). This study offers a systematic account of the genesis and the dynamics of the field of literature. The analysis of the literary field in the time of Flaubert and Baudelaire is subsequently generalized into a theory of cultural production fields, which is considered a proper foundation for a science of cultural works.

The discussion concludes with some observations about the dynamics of Bourdieu's own work.