

Summaries

Wouter Dronkers

The Weekend of Terror
Transgression of boundaries as ritual

In this article, the author examines a annual Dutch horror film festival called 'The Weekend of Terror' (WoT). The article focuses on descriptions of various clusters of WoT-visitors, on transgressions of the rules of cinema conduct by the members of some of these audience clusters, and on ritualisation of these transgressions. The author makes clear that the work of Georges Bataille, which pertains to transgressive violence and eroticism, contains useful theoretical tools for the analysis of the phenomenon of horror film consumption.

Christian Bröer

Living with Two Countries

This article examines the changing social position of Surinamese returnees. The data are mainly ethnographic, the theoretical framework stems from historical sociology. It is the first time that a combination like this is employed for returnees. For six months the author did field work in Suriname as a participant observer among six returnees and held intensive interviews with a further eighteen. The sample is not representative, but explorative. Findings are confronted with the literature and the author maintains that the observed differences are not caused by measurement technique, but can be explained in terms of historical changes. A social continuum is proposed as a sensitising concept that structures the diversity of life in transnational society.

The social position of Surinamese returnees can be roughly described as an in-between position. They are able to make use of both Dutch and Surinamese resources. In time of high inflation, returnees can live well on the money they brought from the Netherlands. To that capital, they add professional knowledge from and familiarity with the Netherlands, both very welcome in Suriname business and in the labour market. The Dutch resources are mixed with Surinamese, which give the returnees distinct opportunities and restrictions. Returnees are restraint most when political networks are needed. Blend can be observed in leisure time, friendship and family networks as well. In a network that is stretching out from the bushes of Surinam to the universities of the Netherlands, returnees are the links. Being a link here goes together with cultural creolization. The identity problems that were associated with returnees in the past, are now less pressing. Returnees reject the nation based identification and see themselves rather as a melange, Europeans from the Caribbean or world-citizens. They see themselves as living with two countries.

Sytze Kingma

Dostoevski and Freud

Autonomous Gambling and Addiction in Gambling

The modern ideal of 'autonomous' or 'pure' gambling is put forward in an analysis of Dostoevsky's gambling behaviour, his novel *The Gambler* (1866) and Freud's psycho-analysis of Dostoevsky. The sociological significance of *The Gambler* lies in the way conceptions of gambling are related to the social conditions of gamblers. Furthermore, the author demonstrates that Dostoevsky and Freud express opposite views on gambling addiction. While Dostoevsky primarily appreciated roulette as a means of making money, Freud mistakenly interpreted this as a 'pathological passion'. In different ways, however, both approaches toward excessive gambling presuppose and reinforce 'gambling-for-its-own-sake' - *Le jeu pour le jeu*.

David J. Bos

'The Theologian is Set Apart'

Divinity Students in Nineteenth-century Undergraduate Life

Ever since the sixteenth century, Dutch reformed ministers of religion have been university-trained theologians. In the *ancien regime* universities, however, students had held a rather isolated position. In the early nineteenth century, thanks to the reorganization of university education and the establishment of student fraternities, students of theology grew more integrated in undergraduate life. Still, their social position was exceptional: even though the ministry was more attractive to the upper and middle classes than ever before, it was still the poor man's profession by excellence. In this respect, theologians markedly differed from law students, with whom they shared much of their 'cultural capital' and with whom they socialized most intensely. From the 1870s onwards, the student fraternities were increasingly dominated by (upper class) students in law and medicine. Instead of socializing with them, students in theology began to form separate clubs. This integration in, and subsequent segregation from undergraduate life is typical of the ministers' social position — their relationship with economical, political and cultural elites.

Tessa Los

Increased Bureaucracy, Managerial Techniques and the Downfall of Homemaking as a Profession

In the Netherlands homemaking was a result of increased government involvement in social welfare after the Second World War. Homemakers received a broad based education to further the cause of stabilising households in case of illness. The pro-

fession was supported and protected by the government and the private sector as partners. In the 1960s, as society grew more secularised and due to demographic changes a split was brought about in this partnership. Attitudes towards the profession grew further apart due to generous subsidies to hospitals caring for sick and elderly people, growth of large scale institutions and stronger management. Cuts in government spending in the 1970s revived the interest in homecare and homemaking. However, the previous unity in the profession had long since disappeared. What followed was increased emphasis on privatisation and management techniques causing the broadly educated, 'all round' homemaker to be permanently replaced by separate 'task oriented' functions wrapped in 'a broad care-package'. Client-oriented professional homemaking has become homehelp 'made to measure' (of the institution).