

Summaries

Cas Smithuijsen

The Stage as Scaffold

A Sociological analysis of stage fright among professional pianoplayers

Since pianoplayers began to perform in public stagefright has been a common phenomenon. After 1920 however, stagefright came to the attention of psychologists and physicians, who treated it as a disease related to public performance. Piano-pedagogues adopted the psychological approach. In their opinion pianists could not overcome performing difficulties by physical training alone. Psychoanalysis or psychotherapy was considered a useful alternative to prevent stagefright from becoming a serious obstacle.

The shift towards a more psychologic approach of stagefright can be explained sociologically. This article looks into the social context of the classical pianorecital. As pianorecitals are given in a public atmosphere, audiences play a key role during recitals, especially because they are usually well educated, trained to listen carefully and examine the quality of the performance. In order to meet the demands of the audience, pianists have to develop role consistency in order to play safe anytime and everywhere. Stagefright is closely bound up with the professional urge to perform consistently.

Paul de Beer

What's the Use of Working?

Increasing labour market participation is generally regarded as one of the central socio-economic policy aims of the 1990s, both for economic reasons and for individual well-being. This article examines the contribution of paid work to individual well-being or 'utility'. Utility is interpreted both in an objective sense (comprising e.g. income, health, social isolation and social participation) and in a subjective sense (satisfaction with one's present course of life). Although the importance of work for individual well-being in general is corroborated, this conclusion needs some important qualifications. While people who are involuntarily out of work (the unemployed and disabled) have much lower utility than employed people, this does not apply to people who have chosen not to work (e.g. housewives, students and the early retired). Sex and life-stage are also important. Paid work is especially important for 'traditional' male breadwinners with young children. Women (mothers of young children in particular) find it easier to do without a job. The quality of work also matters.

Damián Zaitch*Cocaine 'Cartels' and Colombian Mafiosi?**Social organization and impact of drug entrepreneurs in Colombia*

This article analyses the nature of cocaine entrepreneurs and enterprises in Colombia, and their social and political impact on the country. By tracing the social origins of business actors and describing the social, labour and organizational relationships developed by groups and people involved, I highlight and attempt to explain their heterogeneous backgrounds, their uneven opportunities for success and the flexible nature of their arrangements. Cocaine producers and exporters can be considered - more or less successful - illegal entrepreneurs who far from having formed cocaine 'cartels', engage in fluid and changing groups, combine co-operation and savage competition and constantly reshape arrangements as a reaction to the dynamics imposed by illegality.

Violence, secrecy and trust are central features in the cocaine business. While acknowledging their real or symbolic pivotal role, I examine the paradoxical nature of these features for business performance. They are both useful resources and obstacles to avoid.

The illegal nature of the cocaine business implies some particular relationships between these entrepreneurs and the Colombian society and institutions. This article analyses how this relationship is built and explores the sources of the social legitimization of illegal entrepreneurs. Is it possible to speak about a Colombian cocaine *mafia*, similar to the Sicilian or Italian-American mafia? A comparison with the Italian mafia case, shows that territorial control is secondary for Colombian cocaine groups, and that they also differ in terms of historical, organizational and relational aspects. What is the social and political impact for Colombia, as these groups enter in collusion with the state or with guerrilla and paramilitary groups? Finally, through explaining how the business itself contributes to the amplification of other forms of violence and constructs new social bonds and alliances, I show how the existence of the illegal business in Colombia has contributed to further state de-legitimation, has increased corruption and impunity, has reinforced individual models of success 'at any cost', has deteriorated international relations and internal armed conflicts, and has increased human rights violations of all kinds.

Dick Pels*Performing the Social*

This paper argues for a radically constructivist and performative conception of social (dis)order which emphasizes the inevitably partial, precarious and 'imaginary' existence of all social collectives and institutions. Continually hovering between fact and fiction, social 'things' are incessantly built up and broken down by means of real-time, on-the-spot definitions of the situation which co-produce what they seemingly only describe. Pace Durkheim, social facts are not things but *reifications*

which are stabilized because ordinary actors routinely define, accomplish, and enforce them as transcendentally constraining realities. Working through a string of examples of such 'everyday essentialism', the idea of performative social order(ing) is further clarified through a critical consideration of Bourdieu's sociological revision of Austinian speech act theory, through the idea of a 'natural proximity' between factual and value statements, and through a reflexive radicalization of the Thomas/Merton theorem of the self-fulfilling prophecy.