Summaries

J. Dronkers

The Social Relevance of Dutch Aristocracy during the Twentieth Century

Has the social relevance of Dutch nobility declined during the 20th century? In earlier studies we found that Dutch nobility still maintains a strong advantage in attaining elite positions within modern Dutch society, despite its very weak legal position since the late 19th century. This article explores some of the possible explanations of the stable importance of this ascriptive characteristic in a modern and bourgeois society like the Netherlands. We selected 3977 persons born in the 20th century within 113 Dutch noble families, on the formal Dutch nobility lists. The analyses of these data show several points. The absolute number of Dutch nobles did not decline during the 20th century, despite the fact that 20% of the noble families died out. The participation of Dutch nobility in higher education has increased strongly, apparently unconnected with their noble background. Membership of knightly orders (Johaniter; Maltese) has remained stable during the 20th century, is positively connected with tertiary education and increases the odds for an elite position in the Netherlands. 13% of Dutch nobility marries into the aristocracy. Female members of the nobility marry into the nobility more often than male. This gender difference remained the same during the 20th century. The odds to obtain an elite position did not decrease significantly for Dutch nobility born before 1940 and the smaller odds of the nobility born after 1940 can easily be explained by their youth. If we combine husband and wife's elite position into one indicator, female nobles have larger chance to live in a elite milieu than male nobles. The stable advantage of Dutch nobility can best be explained by their bourgeois origin and by the modernization of their social and cultural capital.

Ali de Regt & Don Weenink

Fear of Downward Mobility?
The functions of private education

In sociological explanations, private education in the Netherlands is seen as a way to avoid downward mobility. This article explores the view of the parents. What do parents fear when their children fail in secondary education. The professional middle-class parents we interviewed seem to be reluctant to talk about social stratification and their own relatively high social position in the social hierarchy. Considering their children's future, they hardly use the concept of downward mobility in the 'objective' sociological sense. Their main concern is not occupational prestige or income, but the fear that by lack of education their children will not have access to

interesting and self-enriching work. In the second place they fear that children will be culturally estranged from the parental environment to which they will belong when working in jobs which are far removed from those of their parents. Though parents stress happiness more than status, their view of happiness is class-related and bound up with high educational and occupational levels.

Erik Snel & Jack Burgers

The Comfort of strangers

The integration of migrants is a subject of growing concern in the Netherlands. The unemployment rate, poverty, school dropout and crime rates in migrant communities are all well above the local and national averages. Not only in popular and political debates, but also in the dominant scientific discourse, multi-ethnic neighborhoods are considered to be places where social problems accumulate. Most of all, spatial concentration of minority groups is conceived of as seriously hampering the integration of migrants in mainstream Dutch society. However, too little attention has been paid to advantages of spatial concentration of minority groups. This article discusses the relevant international literature on the topic, and presents recent empirical data from Dutch research in the field. It shows the positive side of spatial segregation of minority groups. The concluding section offers some recommendations for social policy.

Hester Dibbits

Cultural Repertoires of a Turkish Family in a Multi Ethnic Neighbourhood

This article deals with the relation between processes of ethnicization and integration. The study is based on an analysis of the cultural repertoires of one Turkish family which I visited weekly for about eighteen months. Living in a multi-ethnic neighbourhood, the different members of the family show a strong Turkish-ethnic consciousness as regards language-use, social network, television viewing, food-preferences, the celebration of calendarfeasts and religious orientation. However, their ethnic identity cannot be regarded as static; it is constantly redefined by discussions with family and friends. In this process, Turkish television plays an important role in presenting images of modern Turkey.

In daily life sharp distinctions are made between different situational contexts such as public and private, and differences in age; conventions in ways of behaviour differ according to the situation and are adapted. This leaves room for a selective appropriation of 'new' rituals, such as the celebration of birthdays.

Taking the transnational relations into consideration, some interesting differences between the cultural repertoires of Turkish people in Germany and those in Utrecht

are found. These differences call for more systematic research into the role of the local context in processes of ethnicization and integration.

As far as The Netherlands are concerned, the presence of a large Moroccan minority seems to be of importance. Despite their similar religious background and social position, the strive for distinction between the Turkish and Moroccan communities appears to be very strong. Moreover, I show that the attitude of Dutch people towards various aspects of Turkish culture should be taken into account when analyzing processes of ethnicization and integration. Daily life in a multi-ethnic neighbourhood strenghtens ethnic consciousness and the idea of being 'different', a process which may be accompanied by a quest for new symbols of distinction if old ones have become too common.

Wouter Gomperts

Dyscivilization and dysmentalization. The derailment of the civilizing process from a psychoanalytic perspective

Is massive organized violence and destruction a manifestation of 'modernity' or rather its total opposite 'a breakdown of civilization'? De Swaan's concept of 'dyscivilization' transcends this opposition: At the core of the civilizing process, sometimes a contrary current manifests itself allowing extreme violence on a mass scale to perpetrate towards specific categories of people, while civilized relations and modes of expression are maintained in other sections of society. Compartimentalization is the social arrangement and the psychic mechanism *par excellence* in a dyscivilizing society. To maintain it requires both rigid separations and carefully staged passages between the civilized and decivilized emotional and interactional domains. It is argued that for the perpetrators a developmental defect in mentalizing capacity or reflective function ('non-mentalization') strongly facilitates the perpetrator's psychological separation of their experiences in the sites of destruction from all other mental processes or social encounters. For the majority of people who are not victims of barbarism, have no participation in it and do not oppose it, the integration of the genocidal violence in their personal and collective self image includes a partial and selective decline in mentalizing capacity ('desmentalization'). These disorders in mentalization ('dysmentalization') are described in both their psychological and social origins.