

Summaries

JAN VAN DER STOEP

Bourdieu's critique of Moral Reason

In his *Méditations pascaliennes*, Bourdieu argues that modern theoretical thought is the product of a particular historical development and therefore has an arbitrary origin. To pretend that modern theoretical thought has a universal character is to impose one's provincial academic standards upon other people, not only non-western people but also the uneducated or poorly educated people in the West. Bourdieu presents Rawls and Habermas as typical representatives of modern theoretical thought, who forget that theoretical thinking is always a concrete activity of a unique person in a particular situation. In contemporary moral philosophy too, more and more thinkers are criticising the so-called 'hands-off' approaches of Rawls and Habermas, and pleading for a more contextualist way of thinking. Bourdieu's theory is very helpful in demonstrating that moral philosophers, even contextualists like Kymlicka, Carens, Walzer and Taylor, tend to neglect the differences in life perspectives, social conditions and intellectual and rhetorical power between different cultural groups (immigrants, labourers, academics etc.). Because of his sociological bias, however, Bourdieu cannot fully acknowledge the deeply rooted human experience of justice and injustice, and is unable to differentiate between 'good' and 'bad' politics.

WILLEM SCHINKEL

Bourdieu's ethical turn?

This contribution has two main goals. First of all, the last phase of Pierre Bourdieu's work is critically reviewed. The question is posed whether or not his later and critical work has to be interpreted as the result of what might be called an 'ethical turn'. Second, in reviewing the critical content of this work, a clarification of the critical potential present in Bourdieu's general methodological and theoretical presuppositions is given. It can thus be seen that Bourdieu's analyses have, owing to their anti-essentialist relational logic, always been critical, and that there is a definite continuity between his 'older' work and his later work. However, there is still a case for the idea of an ethical turn in his *oeuvre*, for his analyses have become harsher in tone. To conclude, then,

the foundations of Bourdieu's critique are critically examined. First, it is noted that his change in tone reveals a theoretical inconsistency between his earlier work and his later writings. Second, a critique is given of the theoretical basis of all of Bourdieu's work, the relational logic. It is argued that his anti-essentialism is founded on – in Putnam's words – a 'God's eye point of view', which seems to be incompatible (even if ever attainable) with precisely this anti-essentialist analysis.

OLAV VELTHUIS

Economy negated:

A micro-situational analysis of the Amsterdam and New York art markets

This article deals with two parts of Bourdieu's theory of the market for symbolic goods: the negation of the economy and the distinction between a circuit of 'restricted' and of 'large-scale' production, which both obey to their own logic. A study of micro-situational interactions on the market for contemporary art in Amsterdam and New York confirms and complements, as well as providing a critique of, Bourdieu's theory. Whereas in Bourdieu's account the negation of the economy is a strategy for accumulating symbolic capital, the present study found that explicit and manifold references to prices and profits are part of the consecration of contemporary art. It is also shown how the two logics, which according to Bourdieu are specific to two separate circuits, need to be negotiated by art dealers within one circuit on a daily basis. Furthermore, it is argued that oppositions exist not only between the two circuits that Bourdieu distinguishes, but also within those circuits. Finally, the interests of both circuits meet in their mutual opposition to auction houses, a party to the market which Bourdieu does not consider.

DAMIÁN ZAITCH

Bosses, Brokers and Helpers:

Labour and business relations amongst Colombian cocaine traffickers

Based on a recent ethnographic study amongst Colombian drug traffickers (traquetos) in the Netherlands (Zaitch 2002), this article analyses the most common labour and business relations they establish amongst themselves as illegal entrepreneurs and employees.

Colombian drug organisations active in Europe have been described either as representatives or cells of all-powerful Colombian cartels on the one hand,

or as flexible criminal networks on the other. The first view presents a caricature of highly organised branches and professional businessmen. The other offers a chaotic web of underground, international criminals.

By presenting three cases encountered during fieldwork, the author shows that social and business relations in cocaine enterprises are heterogeneous and extremely flexible. He systematically analyses various forms of business (individual, partnerships, joint ventures, on commission, family business, intermediation) and employees (skilled subcontractors, professionals, managers, unskilled part-time employees), found in the course of the research. His findings challenge mythical images of fixed 'cartels' and homogeneous organisations on the one hand, and obscure criminal networks on the other. Colombian cocaine enterprises are small, flexible economic units with no bureaucratic, pyramidal structures. They tend to develop a flexible labour division, with clear hierarchies based on financial risk. Small intermediaries or brokers, sometimes themselves legal actors, can play more important roles than the mythological 'Mr Big's'. Although the role of social relations is paramount in cocaine enterprises, they are wrongly defined as mere 'criminal' networks. Social networks in cocaine enterprises are formed by relations between criminal and legal actors, settings and businesses, networks structurally connecting illegal immigrants, prostitutes, gunmen or common thieves with financial institutions, freight companies or law-abiding citizens.