

Summaries

The monopolization of organized violence

by Johan Goudsblom

The most effective means of violence available in human societies are means of organized violence. The overall development of organized violence can be described in terms of technological and organizational development, and (somewhat surprisingly perhaps) as a civilizing process. Two trends stand out in this long-term process: increasing size and monopolization.

Monopolization has proceeded in three stages: in Stage One, the monopoly was held by all adult males, in Stage Two by specialized warriors, in Stage Three by states. A driving force in the entire process has been the mechanism of the 'arms race'. In every stage, monopolization has involved pacification: first, the vanquished but, in the long run, many of the victors as well have been compelled to disarm. To account for this phenomenon reference is made to 'the paradox of pacification'. Monopolies of violence are always contested, and pacification is never complete. Today, the era of state monopolies appears to be superseded by an emergent fourth stage. The distinction between extensive and intensive growth, used in economic history, may be helpful in explaining transitions in political and military history as well.

From illegal aliens to fellow citizens. Careers within an illegal existence

by Richard Staring

During their stay in the Netherlands, illegal Turks develop social and economic ties. At the same time tourists are increasingly confronted with formal exclusion from Dutch society and the formal labor market, and exclusion and marginalization within the Turkish community. Out of this situation, many tourists cherish both options – a well-defined stay and a permanent legal settlement – simultaneously. Based on extensive ethnographic fieldwork among (il)legal Turkish immigrants which started in 1993, three careers of illegal immigrants are distinguished. From the 35 tourists (out of the 52) I could get in contact with by the end of 2000, it turned out that only a minority continued living in the Netherlands without the relevant residence papers. Another 14 tourists had left the Netherlands and were back in Turkey after all. Half of this group of returnees went voluntarily, the other half was arrested during their stay and set on the plane to Turkey. The remaining 14 tourists had successfully legalized their stay. The main route to legalization for these tourists turned out to be a marriage. The status transition of the illegal Turks was to a large extent determined by the qualities of the networks in which these tourists were embedded. In their search for a suitable bride, the settled Turkish immigrants did not incarcerated themselves between the national Dutch borders, but looked for an appropriate candidate within their much broader transnational network. This resulted in marriages from tourists with partners

living in Germany, Switzerland, and even Australia. As such, these transnational marriages illustrate the power of the Turkish transnational space.

Farewell of ignorance. The consequences of genitics on the societal solidarity

by Ine Van Hoyweghen

Recent developments in human genetics will result in a better understanding of a person's individual future health status. This article explores the possible impact of genetic testing and genetic knowledge upon solidarity and social justice. We analyse how the relationship between predictive techniques, risk differentiation, individualisation and solidarity could develop. To this end, we present a theoretical frame of 'risk' based upon risk and insurance literature. These studies reveal how the interaction between scientific developments and their social context gave rise to a redefinition of the concept of illness at the end of the nineteenth century. From an inescapable 'fate', *illness transformed in a 'collective shared risk'*. Based on this framework we hypothesize that nowadays a new risk discourse can be observed: illness as an 'individualised risk'. We will show which social conditions are related to this individualised risk discourse and which challenges these developments may constitute for some societal values as there are solidarity and political equality.

Social structural and cultural bases of power in mental health service and social service delivery systems

by Piet Bracke and Mieke Verhaeghe

The social structural and cultural bases of power in mental health services and social services delivery systems are considered from a social exchange perspective and an institutional perspective. From the point of view of exchange theory service organisations derive influence from their centrality in local resource exchange networks. Institutionalists point to organisational legitimacy as a main source of organisational influence. They assume that identification with the medical profession and with a psychiatric treatment ideology are powerful legitimating processes. Data are used from 96 organisations, members of service delivery systems in three communities (Bruges, Ghent, and Zeeland Flanders), to predict dyadic power and overall regional power. Organisational power is derived from centrality in the client referral network and identification with a psychiatric treatment ideology.

Reintegration? MY ASS! Dutch prison: inclusion or exclusion?

by Willem Schinkel

The goals of resocialization and reintegration that keep appearing in policy statements on the prison system are critically reviewed in this contribution by means of a comparison to daily prison practice. With the use of interviews and excerpts from letters a picture of the modern Dutch prison is sketched. It will appear that there exists in practice a lack of efforts towards reintegration and resocialization. This

difference between the practice of prison and the theory of policy and politics can be captured in a Durkheimian perspective. Lack of genuine resocialization shows an exclusion of the criminal, and this exclusion is brought forth by means of the discourse on resocialization, which, in its very formulation, excludes the criminal from 'society' *a priori*. This exclusion is strengthened by means of two mechanisms of social control: 1) The systematic discursive separation of an 'inside' and an 'outside' of society, as becomes apparent in political and popular discourse; 2) an association of the criminal with the perverse and radically 'different'.