

English summaries

Antisemitism and Strategies for Interpretation. Jewish-Gentile Relations in Contemporary Hungary

V. KARADY

The study of antisemitism cannot follow clear out methodological principles since it comprises historically heterogeneous features and sociological layers of extreme diversity. This study focuses on major differences of Jewish-Gentile relations in Hungary before and after the Shoah, the communist take-over representing a structural break in this matter. The Liberal period (till 1918) of modernization with the emergence of the nation state can be opposed to the authoritarian 'Christian Course' of the Inter-War years, leading to the short-lived but devastating fascist state. With the maintenance of a measure of social and religious antisemitism in the first (despite official policies of emancipation and equality) and, on the contrary, with the preservation of the main civil rights (protecting to some Jews till the German Occupation) combined with a government sponsored anti-Jewish drive, both rested upon ambiguous foundations. The Communists integrated many Jews in the new power structure (a breakthrough in local history), but imposed a taboo on the Jewish past, persecuted Zionism and, implicitly, the Jewish spirit under 'bourgeois' or 'cosmopolitan' disguises. The 1956 "Popular Front" and its aftermaths brought about a new kind of Jewish Gentile understanding in oppositional circles of the Regime but also restored the position of Jewish members of the party machinery. In the post-Communist transition there are no economic arguments to revive Old Regime antisemitism, but symbolic divisions are still operational and continue to disturb the democratic political game.

The Canons of Academia: Intellectuals, Politics and the University

E. FASSIN

The recent controversy surrounding "political correctness" on American campuses can be interpreted as the symptom of a deeper crisis in the representation of academia and the definition of intellectuals in the United States. It should not however be mistaken for an instance of the much wider phenomenon of ethnicity: the university is no microcosm. Nor should the intolerance displayed in the struggles be explained away as a mere illustration of the pervasive force of conformity in a consensual society. Rather than taking as an object the all-encompassing notion developed in the polemic, one can start by analyzing its social construction. The rhetorical feat of the neo-conservatives who launched this catch-all phrase proved a stunning success in the media and the intellectual journals as the ideological and theoretical radicalisation of academics, caught in the logic of professionalisation, had antagonized all those who favor the opposite model of the public intellectual. The attack has thus found considerable support on the left, among political liberals as well as cultural conservatives,

ENGLISH SUMMARIES

this front opposing a modern version of the “New York intellectual” to academic intellectuals. The campaign could not however have had such an impact outside intellectual circles, even in a country where anti-intellectualism is rampant, but for the social value invested in college education and the corresponding moral value conferred to the humanities and academia’s canon.

The “Paradigm” of Enterprise in the Discourse of Jurist

G. LHUILIER

Although the law appears utterly closed in upon itself because of the singularity of its discourse, can it yet provide a new approach to historians of enterprise? As law is a normative science, legal paradigms are constructed by using the common origins of both its “positive” (legislative, case law, dogma) and “scholarly” discourses (jurisprudential, theoretical). Thus the paradigm of enterprise evolves through a play of language that becomes wedded to tradition: from contracts to institutions, from legal order to rhetoric, and, finally, to the normative. Consequently, the actual “opening-up” of the law reveals it to be a discursive technique for expressing justifications, and as such the law is a “new object” for the social sciences.

N. D. Kondratieff and French Economic History or the Unfinished Encounter

J.-L. ESCUDIER

In the first part of this paper, I attempt to provide a more coherent framework for the expressions used in the study of the long-term movement of the economy. I present the links between terminology and the three stages in the study of long-term movement (observation, statistical building and interpretation).

In the second part, I discuss the diffusion in France of Kondratieff’s work. I try to explain the late awareness of Kondratieff’s work in France. More generally, the fact that very few of Kondratieff’s writings had been available to French researchers until now contributed to a partial and limited view of this thinking.

In the third part, I assess the position awarded to N. D. Kondratieff’s work by French Historians and Economists. For most French Historians, Kondratieff’s movements are only price cycles and these cycles start before the industrial revolution. Finally, I examine the more or less important connections between Kondratieff’s Theory and the different French schools of Regulation.

Family Reproduction System on Settlement Territories: A Comparative Overview of Québec and France

G. BOUCHARD

This paper provides a comparative overview of the peasant family reproduction systems in Québec and in France from the 18th century. Using a 19-variable grid, the author summarizes his past research on the Saguenay region in building a model given as typical of settlement communities. He then proceeds with demonstrating that the basic components of the model showed up in most of the Québec regions at the time of their formation, in the St. Lawrence valley as well as in the so-called peripheral regions. By contrast, the French countryside looks strikingly diversified and this heterogeneity might well be the major difference between France and Québec. Such a

conclusion, however, must be deferred as long as the effects of land saturation upon family transmission have not been closely examined in Québec.

**« Le partage des frères » : Male Inheritance and Social Reproduction
in Eighteenth- and Nineteenth-Century Franche-Comté**

B. DEROUET

Franche-Comté in the nineteenth century offers a very clear example of the transformation of a system of inheritance: the right accorded to male children gave way progressively to completely equal treatment of all children. A study of this mutation and the conditions that made it possible raises another more general question regarding systems of male inheritance and succession in traditional peasant societies: that is, the relationships between inheritance and succession, the respective roles of familial relations and residence in the logic of such practices, the problem of the coexistence of the division of property and ties to the land, articulation of the market and transmission of patrimony. Ultimately we perceive the methodological importance of making a comparison, if a paradoxical one, between such systems and those based on unity of succession and a logic of "household" systems. Such a comparison reveals both the social implications of these diverse practices and the basic principles organizing the transmission of property; it can also shed new light on the frequent geographical proximity of the two systems and on the many processes of change that apparently had implications for both.