Summaries of articles

Spontaneous and Instigated Mutual Help in Rural China : the Communist Intervention (1943-1944) Claude AUBERT, CHENG Ying, LEUNG Kiche

In 1943, Mao Zedong launched the "production movement" in the communist anti-Japanese bases in northern China. This two-year spell of "cooperativization" in the Chinese countryside foreshadowed the successive waves of collectivization during the following decade. Although the communists were trying to gain a foothold in village society by making use of ancient customs, their intervention revealed the gap between their collectivist, totalitarian design and the traditional structures of the Chinese peasantry. This divergence became patently obvious with the establishment of "instigated mutual help" organizations. The similarity of names and structure between the two sorts of groups cannot disguise the fact that the new organizations rejected a system of spontaneous mutual aid that had fostered local solidarity centered on networks of family ties.

Revolutionary Ideology and Anti-Semitic Attitudes in Russia (1881-1883) C. S. INGERFLOM

This article examines the reaction of revolutionary circles to pogroms. Gentile revolutionaries expressed two types of attitudes toward the Jews. The prevailing popular Russian view—the Jew as "Yid", parasite, and exploiter—became very widespread in socialist circles. A minority regarded the Jews as a differentiated community that reproduced the Russian class structure. Revolutionary organizations responded to the anti-Semitic campaign in one of three different ways : first, by expressing all-out support, including even incitement to pogroms ; second, by attempting to "use" a popular movement and channel it toward other targets—the authorities and the propertied classes in general—but without condemning anti-Semitic violence ; third, by rejecting racism and pogroms. Jewish militants took the national question into account only to the extent that their personal experience shook their ideological faith. But although Jewish revolutionary leaders conceded their helplessness, rank and file militants resisted within their organizations, or banded together in self-defense committees in the streets. This episode had a deep impact on the socialist movement in Russia.

Greek Initiations and Indo-European Ideology D. BRIQUEL

There is evidence to suggest that Greek initiation rites were an extension of an Indo-European notion, according to which the youth who was about to become a full member of

adult society ought to be an accomplished individual embodying the three functions of the tripartite ideology. As P. Vidal-Naquet has shown, the initiation was in fact based on an inversion principle : the ephebe, who was to become a hoplite, appears to be an anti-hoplite. This inversion principle seems to exist in the three realms of Indo-European ideology. The youth undergoing initiation was characterized by his inverse behavior by the standards of the second function (he is an anti-hoplite), the third function (in economic terms, he is a predator, not a producer ; sexually, he is a passive homosexual, not a married procreator), and the first function (by obeying religious rites at odds with the customary practice of sacrifice and acting against recognized values of good, concord, and justice).

The Intellectual at Work D. ROCHE

For thousands of years, the dichotomy between intellectual and manual work—i.e. between independent and subservient occupations—corresponded to a global vision of economic society that overestimated the values of otium cum dignitate. *By studying intellectuals at work, one can reconstruct the origins of this dividing line, its subsequent variations, and the accompanying changes in social norms. The study of the professional world—lawyers, civil servants, and "artists"—must focus on its composition, its influence on urban life, and the factors that shaped it (education and culture). This world has such obvious links with the formation of States that much can be learned about it by a study of university intake and of the image of themselves that independent professionals projected. However, it is by an examination of the mores and practices of intellectual activity, patterns of friendship, and work schedules that the characteristic features of intellectuals at work are best revealed.*

A Hungarian Town in the Mid-16th Century M. DEMONET, G. GRANASZTÓI

This article applies Benzécri's factorial analysis to a set of sources (name lists) that allows certain economic and demographic phenomena to be precisely located house by house. Despite deep crises, the population of Kassa from 1549 to 1557 was characterized by a balance between the elite and the middle classes. This equilibrium expressed itself through a bourgeois life-style as well as the hermetic character of urban life so symptomatic of Hungarian feudalism. The findings are distorted from the outset by the biases displayed by the authors of the local sources studied here. But those very attitudes offer valuable insights into bourgeois ideology.

The Great Maryland Planters in the 18th Century : a Political and Economic Elite R. FORSTER, E. C. PAPENFUSE

This profile of the Maryland planter elite in 1776 is drawn from a collective biography of 78 delegates to the colonial assembly. The article charts the wealth in land and slaves of this "political class", which led the movement of independence from England, within the broader setting of a colony where black slaves made up a third of the total population and where half of the white population owned at least one slave. This political elite was remarkably homogeneous in its source of income, age structure, professional functions, military service, country of origin, and religious affiliation. Most of the delegates were members of political dynasties who had held seats in the Maryland colonial assembly for generations.

Runaways and Slave Culture in South Carolina Ph. D. MORGAN

Rather than assuming a simplistic correspondence between running away and resistance, this essay explores the phenomenon of slave flight and absenteeism for what it can tell us about colonial slave culture. First, the runaway population (the part of it which can be discerned in advertisements for both fugitives and captives in colonial newspapers) is compared to the wider slave population in terms of numbers, birthplaces and occupations. Second, the patterns of mobility of the runaways are analyzed: the runaways' occupations, birthplaces, linguistic ability and sex are correlated with their motives and destinations. The results of this analysis indicate an overwhelming preference for visiting among all slave runaways. This preference is then explored and explained, for it reveals, above all, the development of a cohesive slave community and the emergence of slave kin networks among late colonial South Carolina slaves.

Le Directeur-délégué de la Publication : François FURET
Imprimerie Nationale 1.565.006.5
Commission Paritaire des publications et agences de presse, n° 20 816.
N° 3 - Dépôt légal : juin 1982