

English summaries

Reading sociology: critical and pragmatic paradigms

T. BÉNATOUÏL

This paper draws a systematic comparison between two rival approaches to sociology in France today. The first, “critical sociology”, has been practiced and theorized by Pierre Bourdieu since the sixties; the second, “pragmatic sociology”, has emerged for the last ten years as a coherent approach through the work of Bruno Latour, Michel Callon (in the sociology of science), Luc Boltanski and Laurent Thévenot (in the sociology of action and justification). Each is considered in terms of its conception of the aims of sociology and its relationship to philosophy, as well as in terms of the principles and strategies of its sociological method and its political implications and uses. The paper then proposes several epistemological ways of interpreting the differences between these two conceptions of sociology. These interpretations help us to assess the potential benefits of an intellectual collaboration between the two approaches.

Autopsy of the Hôtel de Ville massacre (July 4, 1652): Paris and the “Fronde des Princes”

R. DESCIMON

The history of this event should be viewed with some distance both from the irrational approach of “virtual history” and the reductive rational approach of transactional analysis. The massacre of a few Paris leading citizens at the Hôtel de Ville on July 4, 1652 is set within a triple context: a popular insurrection inspired by a “primitive conception of revolt”, still influenced by the established order; the failure of the Hôtel de Ville’s dealings with the community; and the exasperation of the political conflict opposing the party of the Royal Court, Condé’s party and the old Fronde’s party ruled at the time by Cardinal de Retz. The reconstitution of these three contexts demonstrates the impact of traditional ideas on the event. But July 4 was a traumatic event which shattered these traditional ideas, particularly the relation of the city elites with the urban police. The event thus creates a new structure, but is also constantly evolving as a result of changing interpretations developed in the course of history. However the free will of both its actors and interpreters can only be considered from a global rational perspective.

The mobilization of saints in Parisian Mazarinades

M. SLUHOVSKY

There is no denying the political and secular, rather than religious nature of the Parisian Fronde of 1648-52. But religious symbols and vocabulary were nevertheless

ENGLISH SUMMARIES

recruited by the rival camps who confronted each other during the civil war. Between 1649 and 1652, more than fifty Parisian Mazarinades invoked saints, angels, and hermits, imploring these divine protectors to save the city from Mazarin and to reunite the city with its God. Patron saints of Paris and of France were also implored in public processions of penance and in communal invocations. Examining these Mazarinades, as well as some devotional public rituals that took place in the city during these years, the article addresses the mobilization of religious sentiments during the Fronde. It argues that for contemporary Parisians, some Mazarinades were assumed to address issues that were both religious and political. The use of religious lexicon and rituals by the Frondeurs had a nostalgic component: it was an attempt to recreate a unified sacred community, protected by its patron saints. But it also had an important strategic purpose: to employ the ever-present (and still undiminished) power of religious practices and persons for the sanctification of political action in a period in which the modern demarcation between the sacred and the profane (or the spiritual and the political) was not yet defined.

The power of blood. From mestizo to the idea of race mixture in Spanish colonial America

J.-P. ZUÑIGA

The consideration of miscegenation presents great difficulties to contemporary societies which, at best, try to apply rigid categories to a phenomenon which is, by definition, undergoing constant change. How did the societies of Spanish colonial America deal with this problem? This article attempts to show how the concepts of "race" and "interbreeding" are largely ineffective for understanding the way in which the Spanish interpreted the demographic phenomena of colonial America in the 16th and 17th centuries. These concepts are equally unhelpful for understanding what many academics still consider to be the immediate Iberian antecedent to colonial ethnic discrimination: the so called *limpieza de sangre*. In reality, both these forms of socio-genealogical discrimination depend very much upon the noble ideology of "blood", which was the milieu in which they developed, rather than the racial theories which were to follow much later.

The tight circle of alliances. Honour and wealth as strategies of Venezuelan aristocrats in the 18th century

F. LANGUE

This paper examines, in a perspective that remains that of an Old Regime society, one of the variants of the cultural aristocratic model, in a region, which becomes a strong piece of Spanish crown policy in the 18th century. Thus the major landowners and cacao producers perform original strategies, rather different from those of Spanish American elites in order to preserve the honour of lineage and social status for quite a long time. The author explains how the aristocracy of *mantuanos* reinterprets in a very restrictive way the system of values of Spanish nobility, and the genealogical memory as well as the kinship structures linked with. Consequently, any attempt to understand this untypical social configuration leads to prefer a history of effective practices of these local elites and also to reconsider the categories used to define this upper social group.

The 1937 International Folklore Conference

C. VELAY VALLANTIN

What was the status of folklore between the wars? In 1937, the first International Folklore Conference, which took place in Paris, proposed a grid for the analysis and classification of popular objects and events. The Conference gave legitimacy to the methods of scientific investigation developing or authorizing certain types of formulations in the field of popular culture. Under the direction of Paul Rivet and Georges-Henri Rivière, with the collaboration of Marc Bloch, Lucien Febvre and André Varagnac, the Conference was instrumental in creating the Musée National des Arts et Traditions Populaires in Paris in 1937. The Conference historiographic data and epistemological foundations are analyzed according to the modalities of the Front populaire events, determined by institutional ideological factors such as the interest for the German Volkskunde folklorist guidelines and the focus on colonial issues.