

# Editorial

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Beginning with volume 11, *CSSH* has a new publisher; yet its contents continue to be patterned upon its past concerns. The remarks which follow emphasize this continuity. Thus, when in No. 1 of the new volume Ian Weinberg speaks of the fallacy of viewing modernizing societies as recapitulating the growth processes of advanced societies 'because they are totally transformed through the constraints of modernization working themselves out in an interdependent social system' (p. 11), he echoes Reinhard Bendix who attacked the uncritical use of ideal types of tradition and modernity as generalizable systems of interrelated variables (IX:3, p. 318). Where Bendix stressed the uniqueness of the European breakthrough into modernization and the resultant complex interplay of 'leader' and 'follower' societies, Weinberg underlines the possibility of a convergence of industrial and industrializing societies in the future, because they must adapt to the limited possibilities permitted by large-scale industrialism. Convergence, however, is by no means complete, since the phenomena involved are historically so recent. In 11:3, Williams takes up the theme that pre-industrial societies not all be thrown into the same conceptual hopper, by emphasizing the specific differences of political development in Latin America from that of Africa and Asia.

Early in the history of the journal (II:3 and 4), Edward Shils focused one of our interests on the comparative study of modernizing elites. Some contributors then broached the problem on the basis of South and Southeast Asiatic materials (e.g. Benda, VIII:3 and Lissak, IV:3); more recently, others have focused on the Middle East. Amos Perlmutter in X:1 attacked the view that the Egyptian middle class was capable of filling a modernizing role in a society heavily weighted down by a bureaucratic tradition. Halpern, in the present volume, takes issue with Perlmutter by stressing the ability of the middle class to transcend the traditional Arab mode of striking temporary bargains which are upset as soon as the balance of power shifts, in favor of boundary-management between jurisdictionally distinct spheres on the Western model.

We have also continued an interest in elites other than political. Previous contributors discussed the role of intellectuals in China, India, and Russia. In the present volume, Jefferson traces the complex relation between French intellectuals and the Communist Party. The theme is reminiscent of remarks by Reinhard Bendix (IX:3) who spoke of the tendency of intellectuals to vacillate between populist identifications and cultural elitism (p. 343). Jefferson's contribution can also be read in conjunction with an earlier paper by Woodhouse and Tobias (VIII:3) on the role of Jewish intellectuals in the revolutionary movement of pre-revolutionary Russia, and with Miller's paper in the present volume (11:3) on the politically activist proletarian subculture of the dockworkers. The present volume also carries further a major concern of the journal with the adaptation of migrant groups to their new social and cultural habitats. Wilmott's paper on the Chinese in Cambodia furnishes an interesting counterpoint to previous discussion of Chinese, Indian, Lebanese, and African migrant communities. These earlier papers have been reprinted, together with an introduction by Lloyd A. Fallers, the editor, as *Immigrants and Associations* (The Hague: Mouton, 1967).

An interest in modernization is also evident in Scott's paper in this volume on the subject of corruption. While previous contributors (e.g., Smith, VI:2, and Greenstone, VIII:2) emphasized the role of corruption in particular societies as providing links between highly heterogeneous social and cultural groups characterized by great differences in access to the instruments of power, Scott advances a general point by arguing that corruption will occur and flourish where 'the formal political system, for whatever reasons, is unable to cope with the scale or nature of demands being made on it' (p. 344). In the light of this argument it may prove fruitful to re-read Marsh's paper (IV:4) on the sale of offices in China.

Halpern and Hammel, on the one hand, and Glick and Pi-Sunyer, on the other, carry forward still another major discussion of great concern to the journal—its attempt to inquire into the causes and functions of different kinds of knowledge. Halpern and Hammel underline sociological factors in the development of the social sciences in the Balkans by stressing the need of new local and national elites to symbolize their own unity in opposition to the centralizing political tendencies of the neighboring Germanic areas. Glick and Pi-Sunyer criticize the highly abstract schemes put forward by Spanish scholars to explain the growth of Spanish culture by counterposing them with anthropological analysis of dynamic acculturation between ethnic and religious groups. Such sociological and anthropological interpretations compare with previous discussions—such as those by Louis Hartz (V:4) and the critics of his *Liberal Tradition in America* (V:3)—which emphasized the 'logic' of intellectual themes in American political thought and historiography. Alan Beckman (VIII:3)

provides still a further contrast with his attempt to subject one kind of knowledge, Turner's frontier hypothesis, to psychoanalysis. Nor has the journal dealt only with the knowledge of intellectual elites. In IV:2, W. F. Wertheim called for the study of social images of the past as 'a looking-glass in which we could discover the more or less concealed desires a society has for its future' (p. 188), and there will be those who will remember Bernard Cohn's brilliant 'The Pasts of an Indian Village' in III:3. In the present volume Richard Fox's paper on *varna* schemes explores the ideology of caste which related actual social groups on the local level to the wider Indian society in the absence of stable and reliable political controls. The paper is especially meaningful in the context of the publication of the journal's third supplement, *Social Mobility in the Caste System in India*, James Silverberg, ed. (The Hague: Mouton, 1968).

The journal has also explored the expressive aspects of culture and society, in addition to the more purely cognitive concerns. Firth's paper on Malay mediumship (IX:2) first broached the problem of healing as a form of ritual drama in which 'the arbitrariness of the external world is translated into the logic of human acts or relations, though these are expressed in metaphorical form' (p. 202). The Ceylonese healing ritual analyzed by Obeyesekere in the present volume provides another case of the same type of drama, as is clearly shown in Levy's comment, and thus links it to other kinds of ritual drama, such as the proletarian Javanese plays described by Peacock and a Maya passion play in Nash's paper (X:3). The problem of the emergence, formulation, and manipulation of meanings is also at the core of Fabian's paper in 11:2 on the Congolese Jamaa movement. Still another set of papers on cartooning (VIII:1, IX:2 and 4) find a precipitate in the present volume in Coupe's paper which draws on Friedrich Schiller's thesis that satire has both a punitive and playful aspect, for an analysis of caricature.

Archibald Lewis, on the other hand, contributes with a paper on Southern French, Iraqi, and Japanese feudalism to still another major continuing interest of the journal in the comparative structural anatomy of societies. This interest has been exhibited not only in past papers on feudalism, but also in the comparative study of primitive societies (see, e.g., Sahlins, V:3) and of civilizations. In the present volume Mardin offers still another paper in this vein, this time on Ottoman Turkey, which lacked the intermediate structures standing between people and state so characteristic of European feudalism. We have also maintained a strong interest in the comparative morphology and functions of cities. In the present volume, Blok presents an analysis of the pattern of resource distribution and values which maintains the concentrated South Italian agro-town. The paper can be read both in conjunction with den Hollander's earlier work on the giant villages of the Hungarian *alföld* (III:1 and 2),

and with the papers by Thrupp, Coe, and Friedman on the role of the city in IV:1.

Finally, 11:4 offers the papers of a conference on innovation sponsored by the journal. The juxtaposition of papers on art and science, on progress and tradition, is intended to raise questions about both the formal and the substantive similarities in innovation within a number of different fields. We hope that the stimulus provided by these papers will feed back both into a more sophisticated view of functional relationships within culture and society, as well as into a better understanding of their ongoing change.