

Editorial Foreword

RACE AND SOCIAL MOBILITY Racial discrimination is an impediment to upward social mobility, but it is not always easy to measure its effects in relation to competing factors. The first essay argues for the importance of history in making this determination.

Winston James addresses the controversial thesis of Thomas Sowell, that Afro-Caribbean immigrants have fared better than African Americans in the United States, in spite of discrimination and because of cultural differences having to do with thrift, sobriety, hard work, and deferred gratification. What is missing from Sowell's argument, and the large literature for and against it, is history, the author says, and he provides a pioneer analysis of the Afro-Caribbean immigration that shows considerable initial differences between the two groups. The migration to America from the Caribbean was self-selective with a disproportionate number of the highly skilled, of which the Sowell thesis does not take account. When the Immigration Act of 1965 opened the way for less-skilled migrants the earnings and occupation gap between the two groups narrowed. There is no mistaking that Afro-Caribbeans suffer from racial discrimination against them, compared with other immigrant groups, and like African Americans.

INSCRIBING SELVES War and travel, because of the estrangement and heightening of the senses they produce, are especially attractive and difficult to put into writing. The next two articles explore the problems of meaning posed and, perhaps, never quite solved in such narratives—the *struggles* through which ordinary people as well as the highly literate write war and travel.

Jean Hébrard examines the writings of a soldier on his participation in World War I, not as testimony about the war that might be material for a history but as written objects deliberately fashioned and saved by an individual. In the case of Moïse, writing the war took place episodically and recursively over a lifetime, from bare notes retrospectively corrected and supplemented, to organized chronicle, to a fully-blown narrative that could only emerge in the face of his own death. This extraordinary study of ordinary writing is richly insightful and very moving.

Bengali travelers from British India are the subjects of the travel accounts analyzed by **Bhaskar Mukhopadhyay**. Travel calls the notion of home into question, in ways that depend upon whether the traveler is an intellectual going for the first time to an England he imagines intimately from a colonial education, or a soldier who finds himself shipped out to Egypt, or a bride accom-

panying her Japanese husband to his homeland and her not-previously-seen in-laws.

THE POLITICS OF ETHNOGRAPHY The political use-value of ethnography, so evident under colonialism, was forgotten and had to be rediscovered in a post-colonial world. The study of the politics of ethnography continues to be very productive, as the next two essays show. (Of related interest are two articles in *CSSH* 41/1 (1999): J. Lorand Matory, “The English Professors of Brazil: On the Diasporic Roots of the Yoruba Nation,” 72–103; and Benigno Trigo, “Anemia and Vampires: Figures to Govern the Colony, Puerto Rico, 1880 to 1904,” 104–23.)

Peter D’Agostino follows the career of the criminal anthropology of Cesare Lombroso and his followers in Italy and in the United States. In Italy it was associated with the left and constituted an attack on Catholic and liberal social thought, directing its attention to the problem of the country’s backwardness, especially that of the south. In the United States it gave scientific aid to the consolidation of ideas of whiteness and racial hierarchy, and contributed significantly to the debates about limiting immigration. The two are linked, but the linkage is anything but straightforward.

Colonial ethnographies are not all the same, as **Sam Kaplan** shows, and the conditions of their making are decisive. He examines two French colonial ethnographies of Cilicia (in what is now southern Turkey) following World War I, that are diametrically opposed to one another. The warring ethnographies are organized around racialist and bourgeois nationalist arguments, and promote pro-Armenian and pro-Turkish futures, respectively, for the former Ottoman province.

PERSUADING AND CHOOSING Family planning is one of several development arenas in which governments try to persuade individuals to choose—a politics of induced desire. The next essay examines consequences of that persuading and choosing.

Kamran Asdar Ali argues that family planning does not just reduce population growth, it instills a new kind of individualism keyed to legal constructs of citizenship outside community and family control. The new individual, self-controlled, responsible, and choice-making, is suited to the global rationality of free trade as well. The utopian project of managing populations with their own consent is only partially successful. Family planning in Egypt is a case of faulty deployment of modern regimes of social control, before which poor women retain a degree of independence exactly because they are not disengaged from community and family.

CSSH DISCUSSION **Alan Covey** examines different facets of the relation of Europeans and Andeans to one another in colonial Cuzco—histories, re-

ligious rites and orders, political conflict—in a review essay on four recent books. The inherent ambivalence of colonialism, which seeks to enculturate the other yet maintain its otherness, is everywhere in evidence. The recurring figure is that of the *tinku*, an ambivalent pair in a relationship of completeness and antagonism. (Also on this topic: Sabine McCormack, “History, Historical Record and Ceremonial Action: Incas and Spanish in Cuzco,” *CSSH* 43-2 (2001), 329–63.)