

Editorial Foreword

Belief Systems and Political Behavior. Although we all know better, and often say so, dichotomous simplification remains an ever-present peril in the social sciences—perilous because so tempting and useful, ever-present because contained within the posts and pillars of our models, at the point of the analytic nails that hold them together, and in the language that pounds them in. Scholarly articles thus often begin with consumer warnings intended to clear the ground as well as consciences for the new edifice about to be constructed, but the three articles in this section demonstrate the fresh perceptions possible when instead the challenge of not separating belief, interests, and tactics is given central place. All three use comparison to enable their concentration on elements commonly isolated.

For Ellis Goldberg, the awesome energy of Sunni activism becomes more comprehensible when viewed in terms appropriate to early Calvinism; and his striking comparison illumines both—a reminder of the potential radicalism in scriptural religion and of how pat conceptions of Islamic Fundamentalism can easily serve the functions of Orientalism, darkening the glass through which we see until eyes shielded from dazzling complexity perceive only the expected. Goldberg's daunting foray continues a number of discussions long prominent in these pages, on Max Weber and the Protestant Ethic (in *CSSH*, see especially Shashko, 9:3, and Bendix's comment; and Ashcraft, 14:2), on Islam (note Johns, 9:1; Dekmejian and Wyszorminski, 14:2; Akhavi, 25:2), and on the comparison of religious movements (particularly, Mair, 1:2, with Mead's comment, 1:4; Shapiro on morality in religious reformations, 18:4; Jayawardena on Buddhism, 8:2; Sharot on Jewish communities, 18:4; Finkler on sectarian movements in Mexico, 25:2; Levine on Catholic base communities, 32:4). Like Goldberg, Adrian Shubert questions ready-made assumptions about nineteenth-century society and class interest as sufficient explanations for the attack on private charity. In Spain (compare Schneider, and Schneider, and Hansen, 14:3; and their debate with Pi-Sunyer, 16:1 and 17:3) commentaries from the eighteenth century and before remained important; disdain for beggars, in which Catholics shared, was not simply a marker of liberalism (see Bremner and Tierney, both in 1:4; and Perry on earlier Spanish attitudes, 27:1) and ideologies of liberalism and industrialization were domesticated before much of either had become socially entrenched (Fischer, 9:1; Stone, 17:3; and Baldwin, 31:1, also treated the origins of welfare policies in industrializing societies). Here, too, stereotypes—about Spain's isolation, Catholic resistance to modernization, and bourgeois heartlessness—dissolve in the interplay of belief and policy. P. J. Dixon also studies the continuity of belief, underscoring its endurance and flexibility through Nigeria's experience of economic boom and bust, which unleashed searing political turmoil more potent than mere resentment. Significantly, in order to explore these connec-

tions, he considers it necessary to criticize and reconstruct much of the well-known anthropological literature.

The Cultural Component of Economic Change. The articles in this rubric deal with broad subjects of culture and economic development that are known to be connected, but those connections are commonly described in ways that make them seem to flow primarily in a single direction (cultural patterns shaping, restricting, or expanding economic opportunities; economic possibilities using, challenging, or transforming culture) and accordingly to run at different rhythms (time tends to move slowly where culture forms economic life, to be marked by rapid bursts where the economy alters culture). Each of these essays finds a distinctive way to disaggregate these processes and allow for relationships between culture and economy that are continuous and reciprocal and in which the pace of change is both rapid and glacial.

Arguments about private property in Russia, as relevant to 1991 as the Islamic radicalism analyzed by Goldberg, illustrate a long history of selective and ambivalent attitudes toward the West (see Greenfeld, 32:3; Bailes, 23:3; Rogger, 23:3; Nahirny, 4:4). In Esther Kingston-Mann's lively study, the troubling ease with which liberal ideology and the lessons of industrialization could justify serfdom and coercion says something more general about the nature of those ideas and the structure of Russian society. Korea's market economy benefited from institutions and ideas freshly adopted from the West and seemed at first to encourage classic individualism in a rapidly modernizing economy. Instead, Chang Yun-Shik shows, prosperous maturity brought a different sort of system in which personal connections (Yang, 32:1), patronage (Eisenstadt and Roniger, 22:1; Kaufman, 16:3) and corruption (Smith, 6:2; Marsh, 4:4) flourished along with capital and technology, a triumph of village culture as well as market forces. Suzette Heald meets the challenge of disentangling the decisive intersections of economy and culture by focusing on the response of Kuria and Teso households (see Collins, 28:4; Sanjek, 24:1) to tobacco farming and curing. With so controlled a comparison, she can assess the importance of the environment, company policy, the division of labor and gender roles (in an analysis very comparable to Guyer's, 22:3), and cultural attitudes that encompass different dimensions of time (also a concern of Dixon's and a topic that offers an increasingly fruitful perspective in the social sciences and humanities, note Wylie, 24:3; Farriss, 29:3).

CSSH Discussion. Ethnicity is one of those issues prominent in newspaper headlines that also raises fundamental questions of methodology and theory, requiring—as the debate between Kevin Yelvington and Carter Bentley shows—arguments meticulously framed. A coherent problem when considered in the abstract, ethnicity remains infinitely fissiparous when reduced to specific cases, which is one of the conclusions that emerges from James Bratt's stimulating review essay, itself a contribution to a continuing discussion (see especially Bromley and Koslov, 31:3, and Shanin in the same issue).