

# Editorial Foreword

EFFECTS OF EDUCATION. It is difficult to write about formal education without betraying the disillusion that follows two centuries of promise. But distance and disenchantment can provide new perspectives, as in Lenore O'Boyle's discussion of German universities in their golden age. The central questions now are not so much how a tradition was kept alive, fresh knowledge gained, or new disciplines established, but how classical knowledge served social discrimination and how the professoriate secured its status. Western educational systems share a common culture, comparable institutions, and similar social purposes. Their differences ought to reveal significant peculiarities about their societies, and O'Boyle suggests some provocative comparisons with American and English universities. She shows German professors to have been a newly integrated group which sought legitimation from the state and whose professionalization and social isolation was in turn welcomed by a society that increasingly valued the professional men only universities were licensed to produce. C. R. Day considers a lower tier of education in another country, the public schools of rural France. These schoolteachers also cared about status and the professionalization of their calling, but their relationship to their society was very different. The social mobility that teaching offered those sons and daughters of the lower classes was as carefully tended as their gardens, and they expounded their sense of mission as earnestly to the Minister of Instruction as to their students. These studies continue the exploration of education as a means to mobility and as a reflection of society undertaken earlier by Maynes (early schooling in France and Germany in *CSSH*, 21:4), Harrigan (French secondary schools, 17:3), and Connor (universities in the socialist states of Eastern Europe, 17:3). Charles Camie looks rather at ideas and the psychology of education. He finds that some of the remarkable thinkers of the Scottish Enlightenment bear the stamp of a particular form of schooling as well as of their Calvinistic culture (inviting comparisons with studies as diverse as Eickelman on Islamic education (20:4), Carvalho on the cohesive Brazilian elite educated at Coimbra (24:3), and Botein, Censer, and Ritvo on the French and English press in the eighteenth century (23:3)). Although the effect was unintentional and may have resulted more from social experience than intellectual content, these Scottish schools did nevertheless prepare their graduates to embrace the radical universalism of the Enlightenment.

POLITICS OF CAPITALIST AGRICULTURE. Much of the contemporary debate about development and dependency, revolutionary politics, and the nature of capitalism hinges on agriculture—on the social transformations that accompany its adaptation to the requirements of international markets, more capital,

and altered labor systems (see Tuma (21:1), Friedmann (20:4), and Richards (21:4)). Critical to conflicts in Asia and Africa (see Adas (23:2), Traugott (21:3), Somers and Goldfrank (21:3)), these transformations have nowhere been more systematically studied nor a greater source of controversy than in Latin America (see Tardanico (24:3), Graham, Bolland (23:4), Singlemann, Wasserstrom, Waterbury (17:4)). In this issue, Anthony Winson used this extensive literature to build a systematic case that the forms of politics in Latin American countries are largely determined by the nature of their capitalist agriculture. In a parallel analysis, Susan Eckstein examines the Bolivian government's abandonment of the revolutionary agricultural program that brought it to power. Her specific case for the effects of international policy, as well as some differences of interpretation and emphasis, make these articles a stimulating contribution to a continuing debate.

**METAPHORS OF REVOLUTION.** Part of the power of language lies in the ease with which words flow across formal categories of meaning, an accomplishment that is the purpose of a metaphor. In fact, so much might be meant by almost any statement that scholars employ elaborate rules in their efforts to rise above narrow literalness without flying off into imaginary wilds. But neither the critic's rules for analyzing texts nor the anthropologist's for interpreting social codes apply very well to ancient religious rhetoric. With admirable restraint, Bruce Lincoln searches for the social meaning of an apocalyptic metaphor and through controlled comparison argues that the flattening of mountains is a radical vision of equality most likely to be found in the religious imagery of societies open to social revolution and class conflict. Mary Felstiner's study focusses on a widespread usage that considers society as one family. That conventional metaphor, she finds, took on a radical content in Chile's independence movement, as it helped redefine alliances, then lived beyond the revolution to affect views of the family itself. All that was possible not because of some magic in the metaphor but because of its resonance with social reality (and on the family in South America, see Lewin, Balmori and Oppenheimer (21:2), Kuznesof (22:1)). In both articles, then, the metaphors studied allow expression of a radical social vision in the rhetoric of religion or commonplaces about the family. For the student of society, metaphor—like ritual (Crumrine, 12:4), festivals (Ozouf, 17:3), the symbols of artisans (Truant, 21:2) or politicians (Mazrui, 19:2), caricature (Press, 19:2; Appel, 13:4; Marsot, 13:1), or folk literature (White, Marino, 24:2)—can be recognized as the bridge crossed in daily discourse between formal and popular culture. And that theme, of particular interest to *CSSH*, is one that Peter Burke finds in the literature he reviews and believes will emerge as a fruitful subject for further research.