Editorial Foreword

THE AUTONOMY OF THE DEPENDENT. For the observer of any society, there is always a problem of perspective, and a great deal of scholarship is necessarily devoted to mapping terrain that from a previous vantage point was partially hidden. Here Christopher Baker adopts a new angle of vision. He treats trade patterns in South and Southeast Asia in terms of their internal autonomy—the impact of Western commerce and theories of dependency (themselves relatively fresh) become peripheral. By viewing that vast area as a single interconnected region, he underscores the effect of the migration of millions of striving people, and their movements become as decisive as colonialism, nationalism, or state-making. Baker's study thus extends discussions general and specific: of regionalism (Horowitz, 23:2), of regional and world markets (Friedmann, 22:4; Somers and Goldfrank, 21:3), and of patterns of avoidance (Adas, 23:2, and Smith, 20:2). The social effects of expanding capitalism prove endlessly complex, with each commodity, each market, and each region a link that is both cause and effect.

From a political perspective, controlled modernization has been the goal of cautious elites throughout the modern world. As Lance Brennan shows, the goal often contains contradictions and these—in Rampur State, as in the Shah's Iran—are in turn likely to beckon a watchful external power. The pattern is familiar and not unlike the frustrations of reform in Pakistan (Herring, 21:4) or Tanzania (Samoff, 21:1) and the dissension among local elites in Palestine (Migdal, 19:3) and Southeast Asia (Benda, 7:3). Indeed, the borrowing of administrative methods attempted in Rampur may have proved more dangerous even than the borrowing of factory organization and technology discussed in the following section

THE TRANSFER OF TECHNOLOGY. Within the large range of cross-cultural borrowing (see McCaskie on the Asante, 14:1, and Kuhn on the Taiping Rebellion, 19:3), the use of technology should provide one of the clearest and most revealing examples (De Haas offered a framework for such analysis in his discussion of photography in 21:3). Modern Russia certainly provides one of the striking cases of self-conscious and successful borrowing (see von Laue, 3:4); yet even there, where the cultural and geographic distances from the West are not extreme, Hans Rogger finds general ideas and loose impressions a critical precondition to borrowing (an emphasis on attitudes foreshadowed in his earlier treatment of Russian nationalism in 4:3). The "ideology of practicality" that looked to America from Tsarist Russia was followed, as Kendall Bailes shows, by more selective and more directed borrowing by the Soviet Union, despite formal ideological barriers. Technology, in short, does not always take nor does it travel in isolation—a point

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underscored in Skinner's critique of convergence theory (18:1) and in the argument that a technological lag is endemic to systems of the Soviet type (the anonymous article in 20:2).

Even when firmly planted by practiced advocates and applied to simple manufacturing, technology is likely to make demands that people in the receiving society find reason to resist. Shannon Brown's close look at soybean processing in China is also another example of some of the early limitations encountered by expansive Western wealth and power. Like representative politics, technology was more fruitful when borrowed by choice (see Dore on Japanese factory legislation, 11:4) rather than by imposition.

THE PRESS AND THE LIBERAL MIND. Printing, both a technology and a vehicle of thought, is an ideal topic for the historian of culture, and Elizabeth Eisenstein's book is sure to stimulate further attention to it. Whatever their views, newspapers became the symbol of liberalism; and by the nineteenth century, journalists were important public figures (see O'Boyle in 10:3). In the eighteenth century the new institution was taking shape; and Stephen Botein, Jack Censer, and Harriet Ritvo find it the measure of important political and social differences between France and England. After the French Revolution, the ideologies previously implicit grew more full blown, so that Edward Tannenbaum can identify in the most famous serial novel of the 1840s the origins of what he aptly calls bleeding-heart liberalism. Reformism became an ideology for the middle class and ideological propaganda (note Ashcraft's discussion of Mannheim, 23:1) a hallmark of the age.

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