

Editorial Foreword

The World on Exhibition. Romantics resist the flow of time with keepsakes and mementos, locks of hair and pressed flowers. Collectors can claim royal models. Relics, oddities, and objects of beauty for centuries served as regal displays of faith, science, and taste, expanding into museums and botanical gardens as the state increased in reach and power. Such practices flourished in the nineteenth century and were transformed. Travel, commerce, and politics widened horizons and broadened the public to be reached, making history paintings into dioramas, keepsakes into manufactured souvenirs, and collections into exhibitions. That process is studied here, using the sensibility of modern criticism to probe Western fascination with an exotic Other (compare Clifford and Pletsch, both in *CSSH*, 23:4; and Sider in 29:1)—a fruitful subject of study transmuted into Occidentalism by the power of the Foucaultian gaze. Carol Breckenridge reveals how the objects shown in England to evoke the culture of India, stripped of cultural context, could serve an invented culture and represent control. The festive exuberance of world fairs made rubes of everyone. Timothy Mitchell carries the discussion a step further by observing Egyptians at the Paris Exhibition of 1889, where the streets of Cairo were recreated; they found facade and exhibition characteristic of the West (and see Smith, 22:4, on the attitudes of Egyptian intellectuals). The artificiality of fairs becomes testimony about the cultures that created them and about the orchestration of cultural encounters in the age of empire. In a *CSSH* Note, Ronald Mahoney describes a major American repository of such testimony—a collection (the practice continues) on world fairs.

Shaping the Worlds of Labor. How industrial societies determine what work should be done by which people is a complex issue that involves vast economic forces, the needs of diverse modes of production, managerial decisions, social custom, and individual choice. Eva Morawska and Ellen Jordan tackle the problem by establishing a well-defined field of study, thinking comparatively, and invoking macrotheory while using statistical evidence with a cautious precision that leaves room for diversity. Morawska studies Polish labor migration by setting it in the context of Atlantic exchange; looking closely at the local economy in the three realms of Poland; establishing the related patterns of regional, continental, and transatlantic migration; and tying that both to the receiving economies and the personal networks migrants maintained (on migration, see Schmitter, 26:2; Lozano, 26:2; Homes and Quataert, 28:2; Moch and Tilly, 17:1). The result is a triumph of detailed research lucidly connected to a theoretical model. Jordan addresses the absence of women workers from some British industries and their importance in others, using aggregate data to distinguish among industrial sectors in

a way that permits her to test explanations that stress the role of male-dominated unions, industry-specific custom, and a cultural ideology that associated women with domestic production (also discussed by Parr, 30:3; Roberts, 26:2; Guyer, 22:3, Scott and Tilly, 17:1, and Bandettini, 2:3). Empirical and theoretical, these articles bridge the man-made gap between structure and culture, a concern in the following section as well.

The Traditions of Populist Politics. Almost by definition, populist politics are hard to fit into the familiar categories of political analysis. The qualities that mark a movement as populist are precisely those that flow beyond the useful boundaries built through years of careful study around such concepts as party, elite, interest group, and the rules of the game. Instead, interpretations of populism tend to divide between emphasis on culture or class. Many of the articles here address that issue but avoid the dichotomy by focusing on the intersections where culture, power, and interest meet. With restraint as compelling as the logic of the game theory he uses, David Laitin treats the complex issue of linguistic revivals, finding in models of choice an explanation both for the long persistence and the recent revival of the Catalan language and also for the disruptive tactics its populist advocates employ (note Pi-Suñer, 16:1, on Catalonia and his debate with Hansen and the Schneiders, 17:2). Regional movements have been among the surprises of modern politics and the subject of significant theorizing, much of it turning on the issues of industrialization and underdevelopment (see Gourevitch, 21:3; Horowitz, 23:2; Fenwick, 23:2). Cyrus Ziraksadeh reviews this literature in assessing explanations for the electoral success of regional movements in the Basque regions of Spain and in Scotland during the 1970s. His method is different, however, for he seeks carefully controlled tests of the political effects in peripheral regions from downturns in the world economy (compare Golde's study of rural voting in Germany, 24:1). David Peal employs a liberating comparison of agrarian populism in the American South and in Germany to look more closely at the movements themselves, noting their response to newly intrusive merchant capitalism and the crippling effects of the racism they embraced. In his review of additional literature on southern populism, David Hunt suggests some other useful comparisons (as did Vickery, 16:2, and Amann, 25:3). His comments recall the importance and vigor of populist politics even where that label is not customarily applied, which is part of the argument in Maxwell Owusu's essay on Ghana (discussed by Azarya and Chazan in 29:1). There, political changes that from a European perspective constitute a coup d'état and signify instability may in fact rest on customary practice and enjoy populist appeal (Low and Fallers made a similar point about Buganda in 6:4). In each society, from Ghana to Georgia, populism has its own traditions.