

Editorial Foreword

ECONOMIES AND STATES The two strong forces that regulate the modern world are in tension with one another: The nation-state divides the world into a couple hundred units, comparable and different; while the economy integrates the world into a single system of exchange and, in doing so, penetrates and overwhelms national boundaries. Can the nation survive the economy, we wonder? The first pair of essays probe the uneasy relations of economies and states in the last two centuries.

Daniel Verdier asks whether it is true what they say about democracies—that they are more likely to pursue free trade than autocracies—since democracies are thought to be inherently more peace-loving. The answer is no and yes: Democracies love to distribute protection through tariffs as much as autocracies do but respond to popular discontent differently, securing support at the ballot box by lowering tariffs. The autocracies, by contrast, raise tariffs to coopt opposition elites, this being the “decapitation strategy.” Such difference as there is, then, shows up mostly in times of crisis. (On different economic tendencies within democracy, see Kenneth R. Hoover, “The Rise of conservative capitalism: ideological tensions within the Reagan and Thatcher governments,” 29: 245–268 (1987).)

Manu Goswami examines the significance of the close association in colonial India of economic nationalism (*swadeshi*, the “buy Indian” movement) and political nationalism (*swaraj*, self-rule). The idea of a national economy is the source of the conception of India’s national territory and the point of departure for the nationalist critique of colonialism. A new national state is first imagined as a national economy, in opposition to a transnational economy of colonial rule. (Of related interest: Frank Perlin, “Disarticulation of the world: writing India’s economic history,” 30: 379–387 (1988).)

LANDSCAPES OF NATIONAL IDENTITY Landscapes have the paradoxical quality of being solid and perdurable on the one hand but, on the other, of being the stuff that dreams are made of, especially collective ones. Two closely related essays explore the national imagining of landscapes in three countries. (Also on landscapes: Kenneth Iain MacDonald, “Push and shove: spatial history and the construction of a portering economy in northern Pakistan,” 40: 287–317 [1998]).

Oliver Zimmer, probing the relation of the Alps to Swissness in modern times proposes two succeeding stages in Swiss self-representations: the “nationalization of nature” from the eighteenth century and, from about 1870, the “naturalization of the nation.” In the first (fruit of the Enlightenment), humans impose order upon untamed nature through cultivation; in the second (fruit of Romanticism), wild nature becomes the mold of national character. For the

Swiss, Zimmer argues, Alpo-latry was an alternative to the linguistic nationalism that prevailed in the late nineteenth century, so helpful to German and Italian nationalists but so worryingly divisive for the Swiss.

Eric Kaufmann, Zimmer's colleague, takes the same binary and applies it with good effect to a comparison of the United States and Canada. His "before-and-after" view of the Daniel Boone persona is memorable. In the second, romanticizing phase, he contrasts the U.S. mythologizing of the Wild West with Canada's celebration of the "true North" in art, literature, and the national anthem (though only the English version, N.B.; one wonders what the significance of that might be?).

THE POLITICS OF RELIGION The intersection of religion and politics comes up for examination often in *CSSH*; see, for example, the three articles in 36: 417–487 (1994) by Christopher Adamson ("God's continent divided: politics and religion in Upper Canada and the northern and western United States, 1775 to 1841"), Patricia Crone ("Zoroastrian communism") and Nikki R. Keddie ("The Revolt of Islam, 1700 to 1993: comparative considerations and relations to imperialism"), and articles in the last issue (40:3) by David Gilmartin, James Pasto, and Jacob Borut and Oded Heilbronner. Why the vigor and persistence of this hardy perennial? For the ancient civilizations, of course, religion is center stage and touches everything in some manner. And the modern world seems to have ways of reinventing religion as a political force. There is every reason to think that the politics of religion will be of continuing concern for *CSSH*.

Nikki R. Keddie makes a case for "the new religious politics" (or religiopolitics, for short) as a more effective rubric than "fundamentalism" under which to examine comparatively the political mobilizations of religion that characterize the twentieth century. Exploring the causes, varieties, and distribution of this phenomenon worldwide, she finds it strongest in India, the United States, and the Middle East. (See also Roy Wallis, Steve Bruce, and David Taylor, "Ethnicity and Evangelicalism: Ian Paisley and Protestant politics in Ulster," 29: 293–313 [1987].)

Galen Amstutz, in a searching comparison of Protestantism and Shin Buddhism, finds the analogy often drawn between the two mostly false but, strangely, nevertheless illuminating. The (Whiggish) association of Protestantism with the "freedoms of modernity" is overdrawn but not untrue, while "qualities of political openness" in premodern Japan, ascribable in part to Shin Buddhism, are usually (anti-Whiggishly) underappreciated and deserve more notice than that received in the West.

CSSH DISCUSSION **Lynne A. Haney** examines three feminist works on the welfare state, showing, in a nicely graded series, how the welfare state is implicitly and variously defined by the ways in which studies are framed, whether as a regime of redistributive policies, a national site of political struggle, or a local site of policy formation. Though each approach has strengths of its own, taken together they lead to results that are noncomparable, a source of continuing confusion in discussions of the subject. As ever, the cure of darkness is the admission of light, and this fine essay shows the great value of comparison to that end.