

The reviews in Internationales Asienforum try to give a brief evaluation of recent German publications.

KURT GREUSSING/JAN-HEEREN GREVEMEYER (eds.):

Revolution in Iran und Afghanistan. mardom nameh - Jahrbuch zur Geschichte und Gesellschaft des Mittleren Orients. (Published by the Berliner Institut für vergleichende Sozialforschung). Frankfurt: Syndikat, 1980. 295 pages. DM 32.-

Followers of events in Iran and Afghanistan will welcome, if not always agree with, the contents of *Revolution in Iran und Afghanistan*. Editors Kurt Greussing and Jan-Heeren Grevemeyer have carefully assembled 11 articles - 5 on Iran and 6 on Afghanistan - with the stated aim of contributing to an understanding of the causes and internal dynamics of the Islamic movements in both countries.

The editors note that despite the tendency in the West to view the Iranian revolution as "reactionary" and the Afghan resistance as "progressive", neither movement conforms to schematic right-left thinking on economic, social and political progress. This assumption carries over to the articles, which avoid definitive assessments and instead aim for an "understanding from within." The ideas, interests and concepts developed in both societies are reflected in the interdisciplinary contributions.

Nikki R. Keddie surveys the socio-political development of Iran from 1945 up to the formation of the recent popular movement against the Shah. Her historical analysis attempts to show why the billions of dollars in oil revenues not only failed to realise the Shah's dream of a "Great Civilisation", but actually - and inevitably - contributed to an increase in the gap between rich and poor. Conceptually linked to Keddie's article is a study by Homayoun Katouzian, which attempts to develop an analytical model, based on Iran, for oil-producing countries having features of both desert and agricultural economies. Katouzian shows that oil revenues up to now have invariably released a Pandora's box of problems: a redistribution of income and riches to the benefit of a small clientele class, economic booms and subsequent inflation and unemployment in urban areas, dissolution of the agricultural sector and destruction of peasant society, etc.

The link between these economic developments and increasing state repression through the military and secret police is outlined in Kurt Greussing's contribution. Greussing analyses those features of Shiite Islam which heavily influenced the subsequent growth and outbreak of the Islamic revolution in Iran.

More conventionally Orientalistic - but not without relevance to today's Iran - is a comparative historical study by Willem Floor on the office of the muhtasib, the "watchdog" responsible for maintaining public morality and commercial integrity. Floor traces the evolution of the office, and clearly differentiates between its function and that of the ministry created by Khomeiny to encourage moral goodness and discourage evil.

Of special interest to German readers is Ahmad Mahrad's study of the treatment afforded Persian students opposed to the Shah under the Weimar republic. Mahrad shows the collusion between the Iranian government, German industry and the Ministry of External Affairs in the extradition of politically involved students. The author seeks parallels between the defiance of the right to asylum then and police persecution of Iranian students in Germany in the 1960s and 1970s. The plight of such students, Mahrad suggests, is a barometer of the extent of political freedom in Germany.

Heading off the section on Afghanistan is Jan-Heeren Grevemeyer's article on the rural resistance to the Afghan government. Grevemeyer briefly outlines the events and intra-party feuds following the Saur revolution on April 27, 1978 and leading up to the massive dispatchment of Soviet troops in December 1979. The author analyses the reasons for the failure of two land reform policies, showing how they failed to take sufficient account of dependency relations in village social structures. Critical to the potential success of the programs was the ability of the government to provide material support for farmers wishing to take advantage of the reform. The inability of the government to provide such support inevitably resulted in an alliance of the farmers with the beneficiaries of the existing order - large land owners and the rural clergy. In addition, Soviet involvement invariably had to lead to a nationwide revolt, since the concept of nationalism is highly developed among the Pashtun tribes. Grevemeyer believes the resistance movement can with time spawn a genuine democratic movement, since participating farmers will demand a greater role in decision-making.

Badakhshan, the long tongue slicing into China, Russia and Pakistan, is the focal point of Wolfgang Holzwarth's contribution. Holzwarth exhaustively studies traditional socio-political organisation in this area, and outlines the integration of the area into the Afghan state. Of special value is his use of non-translated and thus little-known Russian sources from the 19th and 20th centuries.

The legal tug-of-war between the clergy, the tribes and the central state authority in the administration of law is the theme of Latif Tabibi's article. Tabibi's study, covering the last one hundred years, outlines the gains and losses successive regimes have suffered in the attempt to expand the legal jurisdiction of the government and thus overcome the segmentation in Afghan

society. Of special merit is Tabibi's use of original sources, some appearing under study outside Afghanistan for the first time.

The final two essays of the volume focus on the Paschtunwali, the code of ethics and world view of Afghanistan's largest ethnic group, the Pashtuns. Willi Steul studies the role of the Pashtunwali in determining Pashtun attitudes towards central state authority. He points out that Pashtun resistance to a central government is inevitable, even without the religious component.

Finally, Christian Sigrist examines the practice of the Pashtunwali among various tribes in Paktia. Sigrist suggests that sexual frustration, resulting from the separation of the sexes, polygamy, high bride prices and the virtual exclusion of the woman from public view, underlies the Pashtun tendency to socially-sanctioned aggression. Like Steul, he confirms the role of the non-plutocratic, nationalistic value system in resistance to the central government and Soviet troops.

Undoubtedly, *Revolution in Iran und Afghanistan* is a contribution to the understanding of the on-going social processes in both countries. As such, it has its place on every research library shelf. Inevitably, the editorial need to limit material has resulted in omissions: the role of the Iranian revolution in the Afghan resistance; the potential for true revolutionary change in Afghanistan should the government, with Soviet backing, remain in power in the foreseeable future; the relations between the IRP and the Tudeh Party and other leftist-Marxist groups in Iran, the adaptation of the capitalist economy to Islamic principles in Iran, etc., etc. It is with great expectations that we look forward to the forthcoming issues of *mardom nameh*.

Linda Feldman

MICHAEL BUCHMANN: *Berufsstrukturen in Entwicklungsländern, Entwicklungsmuster der Berufsstruktur und die Chancen ihrer Prognose*. (Bochumer Materialien zur Entwicklungsforschung und Entwicklungspolitik, Bd. 13). Tübingen und Basel: Erdmann, 1979, 439 pages, DM 35.-

Notwithstanding the title one should not be misled into thinking this book is a product of an unimportant discussion in the field of economics of education. The book deals principally with the usefulness of prognoses for the labour force and education in developing countries. The author attempts to chart a path between the euphoric supporters and intransigent opponents by examining both empirically and theoretically the question of whether the fools of prognosis serve any purpose for the economics of education.