result might have been quite stimulating. But he did not do so and we are left with a wasted opportunity.

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Understanding Green Revolutions: Agrarian Change and Development Planning in South Asia

Edited by Tim Bayliss-Smith and Sudhir Wanmali
Cambridge: Cambridge University Press. 1984. 394pp. £30.00

This collection of essays is a fitting tribute to B H Farmer, who has inspired and coordinated the best interdisciplinary work on local-level agricultural systems in South Asia. Geographers, economists, historians, and anthropologists, most of whom have had some connection with the research projects organised by Farmer in South Asia, have contributed eighteen essays to this volume. Four of these are overviews of one or other sort. Eleven (which constitute the meat of the book) are data-based analyses of agrarian change at the village level. The remaining seven are explicitly concerned with problems of development policy.

Though the essays in the collection are extremely heterogeneous—in method, scope, scale and style—this is a coherent collection. On reflection, this coherence is not so much a matter of a shared theory or of converging conclusions, but of a shared spirit of enquiry, and a common spirit of scepticism. The shared spirit of enquiry is based on the notion that even the most sophisticated techniques of analysis require close, multidisciplinary testing in the villages of South Asia. The common scepticism is directed at the many kinds of official and expert wisdom that are brought to bear on the rural problems of South Asia. This critical empiricism must be counted as Farmer’s greatest legacy to his pupils and colleagues.

Although all the essays in the collection contain something of value, several are restatements of arguments made elsewhere by the authors, while others present arguments that are not surprising in the current state of the field. But there are several essays in the volume that either present new arguments, or put them in novel ways. Christopher Baker’s essay takes the ‘long view’ on agricultural change in South Asia, and presents a series of quirky, intriguing and original proposals on this little-studied topic. William Whittaker’s analysis of migration and agrarian change in northern Uttar Pradesh is an interesting contribution to the study of the dual economies that characterise households whose members are in both urban and rural places. Graham Chapman’s application of Q-analysis to the mental life of two farmers in Bangladesh will excite some readers and infuriate others. Sudhir Wanmali’s critiques of urban bias in policies for rural development is a useful summary of the main issues in this debate. John Harriss’s essay on the relationship between planners’ ideologies and local forms of social organisation in Sri Lanka makes several interesting empirical and policy-directed points.
I have only one quibble about this splendid volume. I wish it—and the school of agrarian studies with which it is associated—paid more attention to the subjective, qualitative, linguistic and cultural elements that distinguish farming as a way of life in South Asia.

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Interest Groups and Political Development in Turkey
Robert Bianchi

American social scientists have tended to examine Turkish politics from the perspective of 'modernisation', analysing elites and institutions without penetrating deeply into the social structure. Robert Bianchi works in the same tradition, seeing the rise of interest groups 'as a dimension of modernisation' and a measure of political development. Yet part of the time he implicitly adopts the more holistic political economy approach (chapter 2 and passim) and tries to examine the 'socioeconomic bases' of Turkish society. It is these pages, rather than those devoted to theory and methodology, which will be most rewarding for the reader interested in understanding Turkey today.

The author concentrates on Turkey after 1945, and particularly after the military coup of 1960 when economic and political development was most rapid. The governments of this period responded by implementing policies whose aim, Bianchi suggests, was to corporatise 'the most important areas of Turkish associational life in order to limit political participation and reduce demands for economic redistribution without abandoning the formal framework of liberal democracy' (p 4). These years were marked by a Turkish capitalism which grew dramatically and became concentrated, but which did not mature sufficiently to stand independently of the state. Consequently, the 'process of corporatization can be described as an attempt to consolidate the tenuous political hegemony of a weak and internally divided bourgeoisie that is simultaneously confronted with the continuing problem of delayed, dependant economic development and new popular demands for social justice'. (pp 145, 342)

Within this broad framework, Bianchi describes the complex workings of the various associations: the labour unions and employers' unions, as well as the associations of professional occupations, artisans and small merchants, farmers and civil servants. The discussion is rich in both detail and analysis, and this part of the book will make it essential reading for anyone interested in contemporary Turkish politics.

Though this book was published in 1984, it was researched and written in the 1970s. In the context of those years Bianchi could justly conclude that the experiment with corporatism 'is an attempt to strengthen the unstable bourgeois-dominant regime, not by repressing and excluding subordinate classes, but by selectively incorporating some of their leading representative associations ... within the process of liberal democracy' (p 342). The military regime which seized power in September 1980 and ruled directly until November 1983 ended the experiment, implicitly confirming Dr Bianchi's thesis. It