

achievements' with mythic tales and larger-than-life heroes and has its own contradictions within what should be a unified discourse such as Hizbullah's position towards the so-called Arab Spring. For scholars, academics and even ordinary readers, the book aptly justifies these discrepancies in an engaging, accessible and empirically informed project.

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Turkey's Rise as an Emerging Power by
Paul Kubicek, Emel Parlar Dal and H Tarik Oğuzlu (eds). Abingdon: Routledge, 2014. 216pp.,
£85.00 (h/b), ISBN 9781138818507

Turkey's Rise as an Emerging Power is an edited volume of nine chapters that tries to 'Decode Turkey's Rise', as Oğuzlu and Parlar Dal state in the title of their introductory chapter. This 'decoding' means 'to understand the main systemic, regional and domestic reasons behind the current rise of Turkey ... and to conceptualize as well as to theorize about its rising under its own particular conditions' (p. 2), both discursively and empirically, at different levels. The editors argue that, because of Turkey's ties to the West, it is imperative to contextualise Turkey's rise vis-à-vis other rising powers.

The rest of the chapters set out to 'decode' Turkey's 'rise' from different conceptual frameworks, levels or contexts. For example, the contributors bring in the concept of 'regional power' to unpack Turkey's roles and initiatives (Kardaş), apply critical geopolitics to distinguish between the foreign policy of the Kemalist era and the Justice and Development Party (AKP) era (Yeşiltaş) and use normative foreign policy concepts to assess Turkey's attempts to become a normative power in the Middle East and North Africa (MENA) region (Parlar Dal). The cooling of relations between Turkey and the European Union (EU) is linked to systemic-level factors such as shifts in the international redistribution of power which, according to Özek and Oğuzlu, has resulted in Turkey pursuing a more assertive role within the system. In the final chapters, Turkey's rise

is analysed in the context of the humanitarian diplomacy conducted in Somalia (Akpınar), of Turkey's possible inclusion among the BRICS (Brazil, Russia, India, China and South Africa) (Bacık), and of Turkey's policies carried out as a member of NATO. Finally, in the concluding chapter, Çağaptay argues that Turkey's rise defies given frameworks and categories and will only be successful if and when this 'rise' takes place within the Western order.

This edited volume is worthy of praise for delivering a balanced and detailed view of the topic. However, tackling Turkey's rise through a collection of essays in an edited volume creates two interrelated problems. The first is an extreme focus on 'today' and thus, second, the exclusion of the historical trajectory of this 'rise'. This leads to the second problem, namely, the condensing of issues. This is very evident in the chapter by Yeşiltaş, for example, where he condenses all 80 years of foreign policy during the Republican period together and compares it to a decade or so of the Justice and Development period. Even so, the volume brings a fresh view to the debate, and these problems do not make it any less readable.

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Islamic Schools in Modern Turkey: Faith, Politics, and Education by **Iren Özgür**.
Cambridge: Cambridge University Press, 2015.
254pp., £19.99 (p/b), ISBN 9781107529793

The question of religious education in Turkey, specifically the Imam Hatip schools, represents a deep-rooted debate between secularists and Islamists. Imam Hatip schools are considered to provide an alternative education to formal schools in Turkey. Re-opening the Imam Hatip middle schools in 2012 caused uproar in certain parts of the country.

Iren Özgür's book provides an unbiased insight into Imam Hatip schools and the political tensions within the Turkish state. The book is divided into six parts. First, Özgür provides a complete history of Imam Hatip schools since the beginning of the Turkish Republic. She divides the schools' history into four periods: 1924–1951 (when Turkey was mostly under