

quickly forgotten, partly under the impression of continuing rivalries of self-interest and partly in response to the desire to implement the ideals expressed by the young people produced by those new universities. The next five chapters go under the heading “Constitutionalism, revolution, and liberal thought”, very much under the impression of the late Ottoman experience. Anne-Laure Dupont and Ilham Khuri-Makdisi respectively look at two different perspectives on the Arab response to the revival of Ottoman constitutionalism, the former at the writings of *al-Hilal* and *al-Manar*, the latter at the more radical trends which found an audience in parts of what was to become Lebanon. Constitutional trends in the last five years before the Ottoman empire was abolished in 1924, discussed by Hasan Kayali, form a link to papers by Eyal Zisser on Syrian debates and Raghid El-Solh on the tensions between religio-nationalist and consociational perspectives in mandate Lebanon. Finally, the heading of the third part, “Liberal thought and its ambivalences” is an appropriate summary of the topics of the last three papers. Christoph Schumann’s discussion of Ameen Rihani well illustrates the ambiguity in what he

describes as the ‘transcultural space’ engendered by the encounter of ‘east’ and ‘west’. Marilyn Booth illustrates the ambiguity of gender roles, expectations and (self-)perceptions of educated women of the new Egyptian bourgeoisie. And Manfred Sing points forward in time to the decline of the liberal tradition in his study of the ‘metamorphoses’ of Sami al-Kayyali.

While the papers focus on the eastern Mediterranean, meaning – in essence what used to be called the Levant, i.e. *Bilad al-Sham*, their implications stretch beyond, both towards the more central parts of the former Ottoman space and very markedly towards Persia with its sequence of constitutional uprisings. While it was the authoritarian trends which tended to win in the latter half of the 20th century, as the third part anticipates, it is worth remembering, as the editor pointed out in his introduction, that liberalism was for a time almost hegemonic – and also worth remembering that, although the balance has shifted, liberal ideas still exist, and not just on the margins, as Iran has recently reminded us.

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Neo-liberal Globalization and Institutional Reform: The Political Economy of Development Planning in Turkey

By **Sadık Ünay**

New York: Nova Science Publishers, Inc., 2006, 221 pp., ISBN. 978-1600210709.

It is increasingly recognized that effective state interventionism is a key ingredient of successful integration into the global economy. Indeed, some of the most suc-

cessful cases of economic growth during the past two decades such as China, India, and South Korea are not typical examples of free market liberalism. They are exam-

ples of controlled integration into the global economy and differ from many other less successful late industrializing or emerging market countries in terms of the degree and depth of state interventionism during key phases of their development experience. What appears to matter the most for successful development is the synergy of the state and the market.

Sadık Ünay makes a significant contribution to our understanding of the nature of state interventionism and planning in Turkey. Although the focus is on the Turkish experience, the study is clearly situated in the broader debates on development. The book is based on Ünay's Manchester PhD thesis completed under the supervision of Paul Cammack. The author adopts a critical institutionalist approach to international political economy which pays specific attention to the interaction of changing domestic policy regimes, interest formations and international policy environments. The book tells the story of planning in Turkey from the late Ottoman times to the present era of neo-liberal restructuring. One of the most interesting parts is the chapter on the golden age of development experience in Turkey during the 1960-1980 period. The author presents rich empirical evidence based on field research. Ünay tries to explain the difficulties confronting effective planning in Turkey even at a time when the State Planning Organization (the SPO) was at the peak of its influence. There are some interesting comparisons with the East Asian experiences to illustrate why planning in Turkey was less successful. Countries such as South Korea also applied a form of planning for successful export-oriented industrialization based

on market-augmenting rather than market repressing type of interventionism. In this context, the book clearly builds on and extends previous analyses (Öniş, 1998).

Another major chapter of the book is on the decline of development planning in Turkey during the post-1980 neo-liberal era. Again Ünay presents a detailed analysis of major political and institutional shifts in Turkey associated with the process of neo-liberal globalization. Ünay provides a valuable account of the demise of planning in Turkey and highlights the increasing marginalization of the SPO during the 1980s and the 1990s as part of the broader process of state restructuring. A major implication of the book which is developed in the final part is that there is a need to revitalize "strategic planning" in Turkey, but in a way quite different from the way that it was practiced during the import-substitution era.

Ünay's book is a solid contribution to the growing literature on the political economy of Turkey, and is framed in explicitly comparative terms and in the context of broader debates on development. It is clearly relevant to the present day discussions of economic policy in Turkey in the face of the on-going global financial crisis. Arguably, the Turkish state's response to the crisis so far has been rather reactive and focused on short-term recovery through stimulating consumption. The experience also shows the need for a coordinated response to the crisis with a focus on longer-term issues such as industrial restructuring, tax reform, education reform and so on. The Turkish state's response to the crisis so far has also been quite fragmented. Possibly the main reason for this fragmented response is the

absence of an institution to play this kind of strategic role. Perhaps what we need today is a revitalization of the SPO, but certainly under a different name (i.e The Policy Coordination Agency or something similar) to perform this kind of strategic-coordination mission. This kind of agency with a newly defined mission could play a critical role in bringing key bureaucratic, business and societal actors together to develop longer-

term responses to the major challenges confronting Turkey in a new and highly uncertain phase of globalization.

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The Secular Conscience: Why Belief Belongs in Public Life

By *Austin Dacey*

New York: Prometheus Books, 2008, 269 pp., ISBN 9781591026044.

What happens if a liberal philosopher writes a book about religion and the public life? He will speak out and argue for a rigid secularism, placing religion and faith within the private sphere. That might be true in most of the cases but it is not the whole truth. Rather, an origin liberal—and this is Austin Dacey—would argue that secularism must be uphold but not in the widely perceived fashion of banning religious conscience to the private sphere. In terms of liberal thought, secularism does not and should not privatize conscience. Why this is the case and why secular liberals did not loose their moral compass but gave it away is the attempt Austin Dacey sets out to answer in *The Secular Conscience: Why Belief Belongs in Public Life*.

Dacey is a writer and human rights advocate in New York City. His pieces appeared in renowned periodicals such as the *USA Today* or the *New York Times*. According to the latter his book *The Secular Con-*

science “lifted quite a few eyebrows” and embraced by figures as diverse as Sam Harris and Richard John Neuhaus. The United Nations representative for the Center of Inquiry helped to organize the Secular Islam Summit and spoke before the UN Human Rights Council in Geneva.

Probably like never before, religion has become a public matter, not only affecting liberals. For a too long time secular liberals have insisted that questions of conscience like religion, ethics, and values, are and must be private matters and have no place in the public sphere. Despite the fact that sociologists have pointed out this misunderstanding and misinterpretation (e.g. José Casanova, *Public Religions in the Modern World*) this very “ideology hinders them from subjecting religion to due scrutiny when it encroaches on individual rights, and from unabashedly advocating their own moral vision in politics for fear of ‘imposing’ their beliefs on others” as the book flap states.