by courts", "the connection between developments and rights", "suspending *habeas corpus* when countering terrorism", and "the application of international humanitarian law to asymmetric conflicts".

I would like to conclude with my sole critical remark, which is that, although the title suggests that the book is about the international human rights movement, more than half of the information provided in each chapter concerns developments that took place in the United States. Even a quick look at the index pages demonstrates that the majority of the names of individuals, institutions, and cases that are listed have American affiliation. Nevertheless, this in no way undercuts the value of the work in contributing to the field of human rights.

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Küyerel Dönüşümler: Küreselleşme, Zihniyet, Siyaset (Glocal Transformations: Globalisation, Mentality, Politics)

By Nurullah Ardıç and Sevinç Alkan Özcan (eds.)
İstanbul: Küre Yayınları, 2012, 253 pages, ISBN: 9786055383190.

Globalisation has become the central point of world politics. Developments in technology and communication have made it easier and faster for people to be in contact with each other and to engage in cultural interaction. Globalisation is often described as the interaction of people living in different regions of the world in the context of a social, economic and cultural circulation of goods, labour and services. It can thus be argued that the globalisation process has started to affect every field. However, the concept of globalisation has become cloudy because it has been used as an explanatory tool for incongruous processes. Conversely, academia has tried to define the globalisation process in order to prevent the concept from being used to explain everything. This book, *Küyerel Dönüşümler: Küreselleşme, Zihniyet, Siyaset* (*Glocal Transformations: Globalisation, Mentality, Politics*), edited by Nurullah Ardıç and Sevinç

Alkan Özcan, develops new viewpoints on the globalisation process with an emphasis on its multi-dimensionality. The book analyses not only the effects of the globalisation process on countries, sectors, groups and individuals, but also reactions and arguments against it.

The book takes the concept of "glocal" to examine the interaction between global processes and local dynamics. The book consists of nine chapters, each a separate article that originally came from the symposium entitled "Globalisation" that was held by the Foundation for the Sciences and Arts' Center for Global Studies (KAM) in Istanbul in 2004. In the first chapter, "Globalisation and the Crisis of Individual and Civilisation Crisis", Ahmet Davutoğlu discusses globalisation from three perspectives-stoicism, cynicism and Epicureanism. Stoicism tries to legitimate the current international system by using the arguments of the "end of history", "clash of civilisations" and "new world order". Cynicism focuses on postmodern relativities, and Epicureanism looks to maximise individual pleasure instead of the normative happiness that is formulated as Mcworldism. In this context Davutoğlu calls for a new approach in the globalisation process which will connect globalosity and pluralism, inter-civilisational dialogue and intra-civilisational unity, metaphysics and moral happiness.

Kazım Baycar seeks to place globalisation in a historical frame in his chapter "To Globalise the History: Turkey's Position in the Context of Discussion of the Ottoman Empire and the Nation-State". He asks fundamental questions regarding globalisation: How do historians perceive the globalisation concept? When did globalisation start? What are the differences between current and past globalisation processes? And how can the Ottoman Empire's history in the context of globalisation be dealt with? He identifies two approaches to investigate the globalisation process: the historical and the actual approaches. According to the historical approach, the globalisation process dates back to very early in time and has had distinct characteristics at different times. The actual approach on the other hand claims that globalisation has consisted of two waves. The first wave ran from the mid-19th century to the First World War, and the second wave emerged with neo-liberal politics in the 1970s and lasted until the collapse of the Soviet bloc. Although both waves involved the mobility of goods, services and labour, the actual approach seems to be more economics based in its handling of the globalisation process. Baycar examines Ottoman history in the context of these two approaches and emphasises the economic perspective in particular.

Nurullah Ardıç, in the next chapter, "Turkey's Position in the context of Globalisation and Nation-State Discussions", discusses the relationship between globalisation and the nation-state and Turkey's position. Ardıç argues that globalisation has hindered the nation-state in some areas but in other areas it has strengthened it. According to Ardınç, Turkey has been affected by globalisation in social, economic, cultural and communication fields, and especially in the city of Istanbul. Mehmet Fatih Aysan also claims that it is useless to ignore the demographic and social elements by exclusively focusing on the economic challenges of globalisation to the welfare state. Aysan, in his chapter "Globalisation, Crisis and Welfare State", tells of health and other social security cuts and the problems that immigration poses on welfare states. In the globalisation process, these problems also reveal themselves in matters related to the state, the family and the market which will shape the future of welfare states.

Immigration is also one of the outcomes of globalisation, and Turkey is a country located in the immigration flows. Özge Aktaş analyses immigration and Turkey's role in global immigration in his chapter "1960-2000 Global Immigration and Turkey's Position in the Immigration Area". Aktaş sees global immigration databases as fundamental sources for quantitative analysis, and in this chapter, she examines the links between the historical continuity and changes in global immigration during the years of 1960 and 2000. Yunus Kaya and Ekrem Karakoç in their chapters look to answer the question of "does globalisation raise anti-immigrant sentiments?" Their findings show that unemployment especially triggers anti-immigration sentiments.

Sevinç Alkan Özcan researches the cultural dimension of globalisation in the context of the dissolution of the Soviet Union in the chapter "Globalisation and Nationalism: The Former Soviet Area", in which she examines the reform efforts of the Soviet Union and the nationalist movements. In the next chapter, "The Spectre of Subaltern Globalisation", Imtiaz Ahmad gives details about "globalisation form below" and "inverse globalisation". Ahmad focuses on trans-national crime and the economics of the process. The internet is definitely the most important development of the 21st century as it facilitates the transmission of information and improves communication. Relying on this, Bünyamin Atıcı examines the effects of the internet in international cooperation in the chapter entitled "Internet as an Effect Area of Transnational Actors". The author emphasises that the internet has become a dominant element of international organisations such as the

UN, NATO, the EU, and Amnesty International.

Overall, the book presents useful viewpoints about globalisation in different fields. At the same time it gives new approaches in the study of the globalisation process. As such the book contributes to the existing literature and is therefore strongly recommended for readers and researchers.

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Türkiye'de Militarist Devlet Söylemi (The Militarist State Discourse in Turkey)

By Ali Balcı

Ankara: Kadim Yayınları, 2011, 168 pages, ISBN: 9789759000240.

Militarist State Discourse in Turkey by Ali Balcı is a survey of the period between 1960 and 1983 in Turkey, a period which encompasses three military coups. Utilizing Michel Foucault's concept of discourse, Balcı analyses the militaristic discourse that thoroughly dominated the state discourse between 1960 and 1983. The main argument of the study is that the militarist discourse dominated every sphere in Turkey, from the state apparatus to society and to the economy, at this time. Although the book can be read as part of the growing critical literature on civilian-military relations in today's Turkey, it differs from other studies by situating the militaristic discourse at the centre of its analysis.

The first part of the book defines the term "militarism" and sets the global context where this militarism spread, namely during the Cold War. "Militarisation" and "militarism" are used interchangeably to denote the intervention of the armed forces in politics and the prevalent military-inspired practices in state institutions and society (pp. 20-1). Both terms are also accompanied by a "militarist discourse" which refers, rather ambiguously though, to a comprehensive set of discursive practices embodying the military effect(s) in politics and society. Therefore, Balci uses the term militarist discursive period (*militarist söylemsel dönem)* to refer to a specific time span