When Mustafa Kemal Atatürk founded modern Turkey in the 1920s, he wanted a thoroughly secular state that kept religion at the margins of public life. Now, after decades of repression, a moderate Islam has moved to the center of Turkish life. And Turkey, with its maturing democracy and growing independence, is fast becoming an appealing model for the Muslim world, argues Fuller, author of *The Future of Political Islam* (2003) and a former U.S. Central Intelligence Agency official.

“It was only natural that a key feature of the Turkish identity — its deep association with the protection and spread of Islam for hundreds of years — could not remain forever suppressed,” he says. For all the economic progress that modernization brought, the vast majority of Turks remained religious. And as Turkey’s commitment to democracy deepened in recent decades, in part because of its desire to join the European Union, the Turkish military, the zealous guardian of Atatürk’s secularist legacy, “increasingly limited its previously interventionist role in politics.” The overtly religious Justice and Progress Party, which “prudently describes itself as coming from an
 Target: Canada

Reading a book composed entirely of excerpts from textbooks may seem an unpromising activity, but history texts reveal much about national perspectives and prejudices.

According to Canadian texts (six are cited), the United States planned to conquer and annex Canada during the Revolution, the War of 1812, the Civil War, and at various points in between. During the Cold War, the United States repeatedly bullied Canada into supporting its aggressive military policies. Canadian officials hoped that NATO would evolve into a North Atlantic community that would act as a counterweight to U.S. influence in Canada, but in vain: Canadian governments had to toe the U.S. line or suffer humiliation. During the Cuban Missile Crisis, Prime Minister John G. Diefenbaker, concerned that President John F. Kennedy’s belligerence might lead to a nuclear war, waited three days before announcing that Canadian forces had gone on the alert. In the next election, the Americans used their influence to topple the truculent prime minister. Diefenbaker’s successor, Lester Pearson, aligned Canada more closely with the United States, but in 1965, he annoyed Lyndon Johnson by calling for a bombing pause and a negotiated settlement to the Vietnam War. In a meeting after the speech, Johnson grabbed Pearson by the lapels and shouted, “You pissed on my rug.”

Thus have Canadian texts immortalized the Johnson vernacular.

In few countries are the texts so consistently critical of the United States as they are in Canada.