

Glocalization: A Critical Introduction by Victor Roudometof. London: Routledge, 2016 (190 pages: paperback).

When the term *globalization* first came into common use in the late 1980s and early 1990s, it was often seen, by both proponents and opponents, as synonymous with Westernization and, more specifically, with Americanization. In one version, it was assumed that “we,” thought of in global terms, would all be eating at McDonald’s, listening to Madonna (or Drake), and watching Steven Spielberg movies. Reality has proven more complex. The attacks of 9/11 were carried out by a sophisticated collection of transnational actors skillfully deploying the tools of globalization to carry out an attack on the West in the name of a fundamentalist and transnational conception of Islam. The emergence of ISIS further demonstrated how thoroughly “modern” jihadist movements are in their use of social networks. ISIS may want to return to the seventh century, but it plans to take the internet along.

Victor Roudometof’s *Glocalization: A Critical Introduction* provides a stimulating theoretical examination of some of the key concepts used to make sense of the strange and complex world globalization has wrought and the emergent forms of political and cultural identity it has engendered. The author argues that the term *glocalization*, which has been widely used but generally subordinated to transnationalism, globalization, and cosmopolitanism, deserves to be theorized and examined empirically on its own terms. His theoretical overview summarizes these debates and makes a valuable distinction between glocality, glocalism, and glocalization as analytically autonomous though interrelated concepts. A brief review cannot do justice to the depth of the author’s account of these debates or his effective citation of empirical research to support his arguments, but his central and most persuasive move is to identify glocalization as a particular kind of cultural hybridity with modern characteristics, and thus not fully contained in the longer analytic trajectory of that concept. He also effectively assesses the limits of analyses that use concepts such as diffusion, standardization, and co-optation to challenge the agency and cultural creativity of glocal responses to global forces.

The core of the book, and its greatest contribution, is a series of thematically focused engagements with specific scholarly debates related to space, culture, and identity. The approach to each of these concepts is

reflective of the “cultural turn” in the social sciences, in which cultural structural processes are seen as interrelated rather than debating which is autonomous of or dependent upon the other. It is also grounded in a post-Weberian notion of “multiple modernities” and a focus on the “agency of social actors and the social spaces where agents think” (87). The author argues that glocalization provides a necessary conceptual tool for analyzing the array of alternative cultural paths and modernities engendered in response to capitalism, modernization, and globalization. Again, the discussion is made richer and more vivid by the author’s command of case studies and empirical work to support his argument. A reader can disagree, but the author has raised the bar on what effective rebuttal would entail.

The book makes a compelling case that glocalization provides a way to analyze the variety of ways that transnational and global processes are manifested in different local contexts. It opens up the concept of transnationalism beyond labor markets and cosmopolitan-oriented advocacy networks to other kinds of transnational communities which combine local and global cultural forms in innovative ways. *Glocalization* captures the “emerging reality of living in a world where social life consists of structured relationships that extend beyond national borders” and the “qualitative features that can be observed in individual attitudes” (124). Roudometof’s discussion of cultural appropriation and the “construction of authenticity” similarly argues against seeing these processes as impositions of external control and market standardization and provides a useful reminder of how binary conceptions of tradition/modernity can maintain a subtle hold on analysis decades after it was seemingly cast aside. Again, a brief review struggles to convey the richness of the author’s analysis of concepts such as belonging and the complexity that hides within global cultural spaces, but his brief analysis of the emergence of pubs and cafés as a glocal form of social space in contemporary Greece is especially thought-provoking.

So, do we need glocalization? Readers can make their own judgment, but this lively and deeply engaged discussion will force those who continue to use terms such as *hybridity*, *cosmopolitanism*, and *transnationalism* to reflect more fully on the ways those terms can continue to reinforce Eurocentric conceptions of cultural agency and limit our capacity to fully understand the many forms that responses to globalization take. The analysis is engaged but not polemical, and

while it is probably beyond most undergraduates, the book could provide an admirably brief addition to graduate courses on the sociology and politics of globalization.

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Armies and Insurgencies in the Arab Spring edited by Holger Albrecht, Aurel Croissant, and Fred H. Lawson. University of Pennsylvania Press, 2016 (320 pages; cloth).

In the decades prior to the so-called Arab Spring in 2011, scholars of the Middle East and North Africa (MENA) produced few works on the role of the military in domestic politics. However, since 2011 a significant body of scholarship began to emerge on military-state and civil-military relations in the region as part of efforts to explain why some rulers had fallen to protests while others remained standing, even if their states continued to be embroiled in conflict.

The aim of this edited volume is to explain military intervention in politics during times of anti-regime popular mobilization, focusing on why some military officers and organizations defend the incumbent while others defect, and which types of individuals and units within the military remain loyal and which do not. The book also explores the institutional legacies of military engagement during popular uprisings. It makes a number of unique contributions to the field of political science and will be of particular relevance to scholars researching post-2011 politics in the MENA, political-military relations, elite-military relations, and social movements and revolutions. It includes in-depth case studies of political-military relations in understudied Arab Spring countries, such as Bahrain (Ohl, chap. 7) and Libya (Collombier, chap. 11), and it presents systematic, cross-regional, and interregional comparisons of the role of the military in domestic politics. The volume also gives a rare glimpse into the relationship between military and security forces' pay and armed forces' decisions to intervene or not intervene in mass uprisings. It fills in a number of gaps in both structuralist and agency-centered literature on the role of the military in politics and is one of the few