

BRIEFLY NOTED

AMEL BOUBEKEUR AND OLIVIER ROY, EDS. *Whatever Happened to the Islamists? Salafis, Heavy Metal Muslims and the Lure of Consumerist Islam.* New York: Columbia University Press, 2012. ix + 224 pages, about the contributors, notes, bibliography, index. Cloth US\$21.00 ISBN 978-0-231-15426-0.

Amel Boubekour and Oliver Roy present a collection of essays showcasing the unanticipated changes currently facing Islamic activism. Boubekour and Roy utilize ethnographic research to determine the current atmosphere of political Islam. The authors collaborate on the introduction of this work with each contributing one additional essay in the first and second sections of the text. The works of contributors, who write on topics ranging from the Muslim Brotherhood to Corporate Islam, make up the body of this piece. Drawing from the ideas of their contributors, Boubekour and Roy argue that modern Islamists have been drastically affected by globalization and mass consumer culture. These cultural changes are reconciled primarily by a younger generation that has made use of modern networking techniques and tools such as Facebook and Twitter. Contemporary Islamists are employing social media and basic principles of consumerism to attract followers who are seeking a more modern version of Islam. Boubekour and Roy suggest that to move forward with Islamism, past failed party politics and residual September 11 fears, Islamists must continue to adapt to changes in the global landscape and in popular culture. ✂

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STACEY PHILBRICK YADAV. *Islamists and the State: Legitimacy and Institutions in Yemen and Lebanon.* New York: I. B. Tauris, 2013. vii + 263 pages, notes, bibliography, index. Cloth US\$69.68 ISBN 978-1-78067-521-1.

In this work, Stacey Philbrick Yadav attempts to debunk the widely-held belief that Islamist organizations merely seek to challenge the authority of

the state. Instead, Yadav asserts that once these organizations become deeply entrenched within government apparatuses, they can instead strengthen state institutions. To anchor her thesis, Yadav focuses on Islah in Yemen and Hezbollah in Lebanon—both legally recognized political organizations. By examining the work of these two organizations (e.g., Hezbollah's welfare assistance to Lebanese citizens during its civil war), she builds a case that there are indeed Islamist groups that aspire to both work and cooperate within the existing structures of the state. In addition to demonstrating how these groups strengthen Muslim states, *Islamists and the State* also challenges the conventional Western views of Islamist parties by evaluating their involvement based on local contexts rather than on multinational interests and perspectives. Yadav's discussion demonstrates that despite being largely considered as primary actors in opposition politics, Islamist groups can be a vital element in political and governmental stability. ✨

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KABIR TAMBAR. *The Reckoning of Pluralism: Political Belonging and the Demands of History in Turkey.* Stanford University Press, 2014. vii + 218 pages, contents, acknowledgements, notes, bibliography, index. Paper US\$24.95 ISBN 978-0-8047-9093-2.

Author Kabir Tamar challenges the pluralist government that controls Turkey, and reckons that to aid minorities and foster their inclusion in Turkish society, Turkey must face its history and the violence that created the state in its modern form. In the acknowledgements, Tamar states that the majority of research conducted in the book was based on ethnographical analysis of the Turkish state. The author does not specifically state how the research was conducted, but it appears to be a historical and scholarly analysis based on the research and claims of other scholars. *The Reckoning* focuses on the Alevi minority group in Turkey and how pluralism and nation-state recognition have affected their community throughout the years of Turkey's existence, versus their status within the Ottoman Empire. Tamar claims that increased Alevi religiosity and religious practices reflect the pluralist actions by the government and their lack of recognition as a minority in Turkey. Tamar concludes that Turkey currently fosters a democratic practice that excludes national-citizenship of minorities like the Alevi based only on the grounds of consenting inclusion and that the only