

integrated into the bureaucracy while others were heavily critical? The book does treat the two forces of revolution and bureaucratization as contradictory for the most part and occasionally implies that bureaucratization is immanent—an analytical intricacy which, as I mentioned before, is not a shortcoming of the book, but inherent to our understanding of revolutionary states at large. However, Lob's unbiased and equally detailed treatment of both centralizing and decentralizing undercurrents of RJ's institutional history provides the grounds for scholars of state in Iran to go beyond the dichotomy. The book rigorously depicts the copresence of revolutionary and transparent bureaucratic ethos in the RJ's development trajectory. This depiction allows the reader to trace the formation of composite organizational practices through time and think through alternative frameworks for understanding the RJ and, through it, the Islamic Republic's organizational dynamics.

Lob's laudably extensive research on Reconstruction Jihad has led to a highly informative volume for experts and general readers alike, and produced the first comprehensive account of the organization in English. His reliance on personal narratives has given him the chance of pursuing individual trajectories, showing how members' dreams and experiences change over time, which he then complements with broader institutional history and quantitative measures of the organization's performance. The diversity of data sources and the wide array of individuals that Lob has interviewed has enabled him to present a comprehensive analysis, avoiding the potential bias of post hoc retrospective narratives. As such, the book is a much-needed addition to the field of Iranian Studies and Middle East Studies, and a valuable resource for students of revolutions and institution building.

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Understanding Israel/Palestine: Race, Nation, and Human Rights in the Conflict (Second Edition). Eve Spangler, (Boston, MA: Brill Sense, 2019). Pp. 413. \$42.00 paper. ISBN: 9789004394124

Reviewed by Matthew DeMaio, Department of Anthropology, The George Washington University, Washington DC, USA (mdemaio@gwu.edu)

It is exceedingly difficult, given the breadth of the question of Palestine, to distill a century of history into a single monograph. It is yet more difficult to do so in a way that is both academically rigorous and profoundly approachable to those unfamiliar with this history. In *Understanding Israel/Palestine*, Eve Spangler succeeds in the face of these challenges, producing a remarkable resource that everyone from neophytes to experts will find compelling. Spangler seamlessly weaves detailed historical analysis and theoretical framing with contemporary experiences and observations gained from years of leading student groups on trips through Palestine/Israel. Historical events that may otherwise seem dry or distant are brought vividly into the present day as Spangler narrates the consequences of these events for the daily lives of Palestinians and Israelis. The result is an impressive work that fulfils the calls of Spangler's interlocutors to "tell our story" (p. 5) and, in doing so, relates, in tireless and captivating detail, the story of the wider Palestine question.

While its historical and theoretical foundations make it an engrossing read for those familiar with the topic, the book's primary targets are those who know little about Israel/Palestine. For Spangler, the book is a "call to action" (p. 7)—one that employs a human rights framework and argues that a just peace in Israel/Palestine requires the participation of those beyond Middle East experts. She notes that necessary and challenging conversations about Palestine among nonexperts are often foreclosed by claims that the conflict is simply too complicated for the lay person to understand. However, Spangler does not flatten out the very real complexity of the issue in the service of approachability. Rather, she offers, explains and evaluates various theoretical frames that enable readers to understand and interpret what may seem at first a dizzying array of facts, actors, and events. Furthermore, recognizing that many of these nonexpert

readers may be predisposed towards sympathy for Zionism due to hegemonic representations of Israel, Spangler picks apart the assumptions, deliberate absences, and historical inaccuracies that pervade dominant narratives about Israel/Palestine. Furthermore, in constituting these theoretical frameworks, defining important concepts and laying out this history, Spangler draws not only on academic literature but also a wide variety of thinkers, poets, writers, philosophers, and the experience of everyday individuals. This diversity of sources and perspectives brings the issue close to home for readers who might otherwise feel disconnected from Israel/Palestine. And the book leaves its audience very well placed to take part in the conversations Spangler sees as so necessary for peace going forward.

The book is split into four parts, divided further into eleven chapters and two appendices. Part 1 contains the first four chapters of the book. Chapter 1, the introduction, lays out background information on the conflict, the major players and the historical period under scrutiny. Chapter 2 is situated in the present day and draws on Spangler's years of leading university students on fact-finding trips to the region, illustrating the current conditions produced by the history she later relates. These stories vividly detail the consequences of settlement building, checkpoints, and military occupation by describing Spangler and her students' own encounters with those whose daily lives are shaped by these realities. Chapter 3 outlines the core theoretical concepts of human rights, race, and nation. Spangler does this by summarizing some of the history and scholarship of each concept, pairing this analysis with clear and relatable examples and finally studying each concept's usefulness for understanding Israel/Palestine. Chapter 4 recounts the history and foundation of the Zionist movement. Spangler begins her history with Zionism not to argue that Palestinian peoplehood arose only in reaction to Zionism, as many of Israel's defenders claim. Rather, she begins with Zionism because the contemporary conflict must be traced to Zionism's emergence: "absent Zionism, there would be no Palestinian-Israeli struggle as we know today" (p. 97).

Part 2 is primarily historical, with four chapters each covering a different period. Chapter 5 traces pre-1948 imperialist involvement in Palestine, Zionist settlement, and the Palestinian resistance these interventions prompted. It culminates by describing the UN partition plan and the ensuing Nakba. Chapter 6 covers Israel's early state period, including its efforts to create a new Zionist Jewish national identity, and the situation of the Palestinians, newly divided between Israel, the West Bank and Gaza, and neighboring Arab states. The chapter concludes with a discussion of the 1967 June War. Chapter 7 covers the beginning of the occupation, the rise of Palestinian guerilla resistance, the expansion of Israeli settlements and concludes with the First Intifada. Chapter 8 describes the peace process and its failures, the accompanying rise of Hamas and the emergence of the Second Intifada in 2000 before considering more recent moves like the Palestinian Authority's efforts to gain international recognition and the reemerging conversation around a one-state solution.

Part 3 contains the book's final three chapters. Chapter 9 presents four frames through which the conflict has been understood and analyzed: Israeli self-defense, genocide, Apartheid and settler-colonialism. While readers unfamiliar with the topic might find some of these terms shocking or inflammatory, Spangler takes a clear-eyed approach to each, evaluating their analytical strengths and weakness and demonstrating convincingly that settler-colonialism is the most compelling lens through which to understand the history of the conflict. Most significantly, the settler-colonial frame clearly links Zionists' pre-1948 history of settlement with Israel's post-1967 settlement project as a single seamless story. This framework therefore illustrates that the conflict stems not from Israel's post-1967 occupation of the Palestinian territories but rather arises from Zionism itself and its drive to "claim all of the land with none of the (Palestinian) people" (p. 262). Chapter 10, therefore, returns to the question of Zionism, evaluating its impact on Palestinian society, its failures in its own goals of ensuring Jewish safety, and its limitations in facing emerging global issues like climate change and globalization. Chapter 11 offers some hope for the future based on an embrace of the human rights framework and relates some successes of movements like Boycott, Divestment and Sanctions. Finally, Part 4 contains a timeline of major events and study questions for each chapter.

If one aspect of the issue is given slightly short shrift in *Understanding Israel/Palestine*, it is the history and contemporary experiences of Palestinian refugees living in the diaspora. Because the book is steeped, and understandably so, in Spangler's extensive experience traversing historic Palestine, it is not hugely surprising that Palestinians in Lebanon, Syria, and Jordan receive comparatively less focus. However, in considering the direction of the conflict moving forward, ensuing editions of the book would benefit

from more detail on these refugees, many of whom have experienced multiple displacements since 1948. This omission, however, does not take away from the sterling quality and achievement of the overall work. As a book “written for readers who know that the Israeli-Palestinian conflict is important, but who do not know much about it” (p. 4) and as a call to action towards a just peace in Palestine, *Understanding Israel/Palestine* not only meets but exceeds its goals. Spangler’s rigorous scholarship, years of experience and carefully considered, thorough, and convincing arguments result in a vital resource for experts and non-experts alike.

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Orientalism, Zionism and Academic Practice: Middle East and Islam Studies in Israeli Universities. Eyal Clyne, (London: Routledge, 2019). Pp. 268. \$155.00 cloth. ISBN: 9781138578654

Reviewed by Benjamin E. Norquist, Department of Higher Education, Azusa Pacific University, Azusa, CA, USA (bnorquist16@apu.edu)

In *Orientalism, Zionism and Academic Practice*, Eyal Clyne investigates (Jewish) Israeli academic Middle East and Islam Studies (MEIS) as a site of orientalism, Zionism, and power-knowledge, casting an eye particularly at everyday academic practices and how Israeli MEIS scholars narrate their work. Clyne uses the untranslated *mizrahanut* throughout to retain a sharp focus on academic Israeli Middle East and Islam (MEIS) as a field of teaching, research, and public service.

This work comprises three distinct, but related studies: Part 1 offers a genealogical historicization of *mizrahanut* (Chapters 1 and 2); Part 2, an investigation into the Israeli MEIS response to Saidian orientalism (Chapters 3 and 4); and Part 3, a critical discourse analysis of how Israeli MEIS practitioners narrate their academic practices (Chapters 5 through 8).

Clyne develops a sociology of the field (Chapter 1) and uses an anthropological history approach that produces intersubjective memory of the field by its participants (Chapter 2). Organized in terms of sociological generations, or cohorts of “joint historical experiences” (p. 34), Clyne elaborates at least five generations of academic *mizrahans*, helpfully narrating the development of the field while surfacing rivalries, relations, crises, and hegemonies. The narrative begins with the School for Orient Studies, constituted with the formation of Hebrew University in 1925, and proceeds through succeeding generations to the early 2000s, along the way, taking up the long-standing dominance of Hebrew University in the field, the challenge that arose from Tel Aviv University, the early and endemic entanglements of *mizrahans* with state and security entities, the Israeli Oriental Society, the main journals, and the MEIS unit at Ben Gurion University. In investigating the origins and identity of the field, this account loosens the connection of the field to German intellectual roots, re-rooting them in large part in the Israeli colonial project itself, but also to neoliberalism (the author also acknowledges American influence, but does not elaborate). Individual *mizrahans* drive much of the narrative movement as established professors mentored a new generation, as rivals negotiated their positions in academic power structures, and as researchers toggled between their roles in higher education and the security establishment. This study concludes with an investigation of the reformation of the Israel Oriental Society into the MEIS Association of Israel to reorient the organization to norms in the larger MEIS field, nodding to dynamic changes in the field, some of which were connected to Edward Said’s *Orientalism*.

Clyne also explores how Israeli MEIS negotiated challenges to its legitimacy and social position from the “crisis of representation” brought on, perhaps most pointedly by Said’s *Orientalism*, first published in 1978, but not translated into Hebrew until 2000. In this section, Clyne organizes and examines texts critical of *mizrahanut* (Chapter 3) and explores critical reflexive texts from electronic *mizrahanut* chat rooms in 2004–7 (Chapter 4). The body of texts the author reviews is interdisciplinary (anthropology, cultural