

discourses of gender differentiation in music, the role of tears and weeping as affective practices, or the art of listening (*sama'/sema*). The Sufi-inspired thread remains strong in this chapter. Yet, among the chapters this was perhaps the most ambitious in scope and simultaneously the least developed. The varied stories at its heart speak to multiple iterations that might have formed separate chapters. This is a testament to the author's insights and the richness of her material.

The fifth and final chapter explores the complex topic of melancholy and healing in and through musical practice. Gill summarizes the views of musicians and religious figures of melancholy and how sound and music can begin to repair the separation from the divine that some interpret as the core of Sufism. Drawing on medieval thinkers from al-Farabi to Ibn Sina, and the modern artist Neyzen Tevfik (1879–1953), Gill argues that these strong associations between ontological separation, melancholic affect, and a narrative of death and loss help to validate the idea of the nobility and even benefit of suffering. This allows the reader to better understand not only how *hüzün* can reside at the heart of Turkish classical music, but how even close friends will say “May God increase your pain.”

The conclusion does more than summarize the book's major arguments. In some ways it stands as a brief (and partial) literature review of affect theory, from the so-called affective turn in the humanities to recent explorations of affect in ethnomusicology. The field is ripe for more such explorations and Gill is to be lauded for this fine effort to push the boundaries of our thinking. Written with obvious love and respect for her teachers and colisteners, *Melancholic Modalities* draws the reader into a rich musical-spiritual nexus. In an era of politicization of religious thought and in the Turkish context of what some have called neoliberal Islamism, Gill's work offers a meditative space in which readers can contemplate anew the multiplicities of what it can mean to be a musician and spiritual in 21st-century Turkey. Nonmusicologists will appreciate that the musical notations are spare, while those interested in the music per se will also learn much from her careful transcriptions. The book would have been enhanced by more material from audience members. Given the public nature of affect, how states such as melancholia circulate among all listeners and not only among the most cultivated would not only have strengthened the case for *hüzün* as a core affect state in modern Turkey but it would have allowed a more nuanced interrogation of the multiple boundaries (e.g., concerning religion, secularism, gender, economic class, ethnicity, region) in the context of a contemporary Turkish republic riven by intense division and debate. Nonetheless, students and scholars of Middle Eastern music and contemporary Turkish society will reap lasting rewards from this book.

PAMELA E. PENNOCK, *The Rise of the Arab American Left: Activists, Allies, and Their Fight against Imperialism and Racism, 1960s–1980s*, Justice, Power, Politics (Chapel Hill, N.C.: University of North Carolina Press, 2017). Pp. 328. \$85.00 cloth. ISBN: 9781469630977

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doi:[10.1017/S002074381700109X](https://doi.org/10.1017/S002074381700109X)

In his 1996 contribution to *The Immigrant Left in the United States* (Paul Buhle and Dan Georgakas, eds. [Albany, N.Y.: State University of New York Press, 1996] 233–55), political scientist Michael W. Suleiman broadly sketched the contours of what he termed “the Arab-American left.” The community's heterogeneous racial, religious, and class composition, along with its sparse treatment in the social scientific research, challenged any sweeping generalizations about

Arab Americans as a singular entity. For Suleiman, that the community was “generally perceived as fairly conservative, if not passive, and uninterested in political issues” further confounded a substantive sense of a Left outlook (p. 234). Yet, if the Left was understood to signify an interest in “consumers’ rights, health care reform, women’s rights, and religious diversity,” as well as anti-imperialist opposition to “U.S. policies in the Middle East,” then, as Suleiman outlines, there was a substantive and impactful tradition from which to draw (p. 233).

Two decades later, historian Pamela E. Pennock’s extensive study has expanded significantly on Suleiman’s brief chapter. *The Rise of the Arab American Left* simultaneously contributes to the histories of Arab Americans, antiracist Left politics and organizing, and Palestinian freedom struggles. Pennock situates a constellation of Arab and Arab American individuals and organizations within a wider historical formation that centered the fate of Palestine and Palestinians within transnational struggles against racism and imperialism. Drawing on substantial archival research, extensive interviews, and a synthesis of the relevant historiography, Pennock persuasively demonstrates the relevance, creativity, and manifold challenges Arab Americans faced in advancing these struggles, particularly in the years between the 1967 Arab–Israeli war and the 1988 presidential campaign of Jesse Jackson, whose Rainbow Coalition platform drew significantly on input from the Arab American community. Some chapters focus on particular organizations, others on events (such as the illuminating chapter on the trial of Sirhan Sirhan), and still others on coalition-building strategies.

The political geography of these struggles routinely moved across local, national, and transnational scales. To capture this labile geography, Pennock instructively grounds the book in the greater Detroit area and its Dearborn suburb, showing the dynamism among local organizations and activists and their connections to national and transnational political horizons. For instance, labor organizing among Black and Yemeni workers at the massive Ford Rouge plant by the Arab Workers Caucus informed a successful campaign for the United Automobile Workers to divest from Israeli bonds during the 1973 October War. Such organizing helped advance struggles against “urban removal” in Dearborn’s Southend, and was spurred on by the activity of the Organization of Arab Students at Wayne State University, and the knowledge projects of the Association of Arab American University Graduates (AAUG). Pennock effectively narrates how this fecund context gave rise to the Arab Community Center, an organization whose local neighborhood roots became the catalyst for an enduring and impactful organization with a national profile.

The Rise of the Arab American Left expands our understanding of the transnational dimensions, local constraints, and shifting historical contexts of Palestinian political struggle. In lucid prose, Pennock illuminates how the AAUG as an organization, as well as some of its leaders such as lawyer and activist Abdeen Jabara (one of the book’s main protagonists), sought to intervene in the way Palestine was understood in the United States and among the antiracist Left in particular. The AAUG had a robust investment in knowledge production and dissemination, from its annual academic conferences, to the academic journal *Arab Studies Quarterly*, a periodic newsletter, and the Medina University Press; members of the AAUG leadership published letters and took out paid advertisements in national newspapers; and some coordinated delegations to Lebanon, Jordan, and the West Bank. They also actively, if not without friction, expended effort to build multiracial coalitions to confront injustice. As Pennock succinctly puts it, “Increasingly seeing themselves as people of color joined with these other groups in anti-colonial struggle, Arab American activists participated in the intersections that invigorated the anti-imperialist and antiracist movements on the left” (p. 117). While scholars (including myself) have previously written about the AAUG, Pennock’s comprehensive account weaves the organization and its members into the wider social and political fabric of the period.

This book is avowedly not a genealogical history of the present. The insights it conveys about the fragile and contextual work involved in articulating a political imagination in the face of widespread animus are one of its great strengths. Nevertheless, today, as scholars in Middle East studies reflect on the legacies of the 1967 Arab–Israeli war, as scholars in ethnic studies contemplate the field’s liberationist origins, and as Palestine’s presence in justice-based coalitional imaginaries is invigorated anew, *The Rise of the Arab American Left* makes for essential reading.

SALIM YAQUB, *Imperfect Strangers: Americans, Arabs, and U.S.–Middle East Relations in the 1970s*, The United States in the World (Ithaca, N.Y.: Cornell University Press, 2016). Pp. 455. \$35.00 cloth. ISBN: 9780801448836

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doi:[10.1017/S0020743817001106](https://doi.org/10.1017/S0020743817001106)

Salim Yaqub’s *Imperfect Strangers*, about the fateful course of US–Arab relations in the 1970s, weaves together two stories. The first is a familiar one, about Henry Kissinger’s prodigious efforts to secure a peace agreement between Egypt and Israel, although Yaqub tells it differently from most others. The second, about the emergence of an organized Arab-American political community in the United States, is much less well known. Similar to accounts that see the decolonization of Africa influencing the course of African-American political activism in the 1950s and 1960s, the decade of the “oil crisis,” shuttle diplomacy, and the Camp David Accords led increasing numbers of Americans of Arab descent to assert themselves politically, and many others in the United States to see Arabs, not least Palestinians, more humanely than the portraits of them in the era’s blockbuster films about hijackings and other “terrorist” misdeeds. There is a great deal to learn and debate in *Imperfect Strangers*. And since he tells these intertwined stories with flare, it is an engaging text to teach.

Yaqub contributes to the recent trend in intellectual, diplomatic, and economic history inviting us to rethink the place of the 1970s in the history of the United States and the broader international order in which it is entangled. The world we are living in now emerged, this school argues, out of the tumult of that decade. The Cold War gave way to détente. The Bretton Woods system to resurgent globalization. The end of decolonization saw the beginning of the so-called human rights revolution. For the intellectual historian Daniel Rodgers, the escalating war of ideas marked a new “age of fracture.” Perhaps most relevant for Yaqub, US military power began its pivot from Southeast Asia to the Middle East. A recent study by retired colonel and emeritus professor of history Andrew Bacevich, *America’s War for the Greater Middle East* (New York: Random House, 2016), analyzes the now nearly four-decade-long (and counting) US military campaign, one in which the Arab–Israeli theater hardly matters. *Imperfect Strangers* explains why.

Yaqub focuses his critical gaze on the Harvard political scientist, Henry Kissinger, who joined the Richard Nixon administration in 1969 as national security advisor. Kissinger later did double duty as secretary of state, outlasting the disgraced president and continuing on in the Gerald Ford administration until 1977, when the Democrats regained the White House. That gave him plenty of time to engineer the break-up of the Arab confrontation front, sabotage the search for a comprehensive peace that would gain the Palestinians independence, and secure Israel’s permanent control over the West Bank, the Gaza Strip, and the Golan Heights. It turns out, in other