

in the power of people that defined the region in the spring and summer of 2011. Thus, the collection itself is revealing as an inter-disciplinary imaginary of the state and potential of the various revolts at a moment in history, which we must now see as the early phase of a far-reaching, ongoing, globalized and militarized contestation. For anyone trying to understand the processes of popular revolt and mechanisms of repression, *The Arab Revolts* is a good place to start.

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SCHIOCCHET, LEONARDO (ed.). *Entre o velho e o novo mundo: a diáspora palestina desde o Oriente Médio à América Latina*. 530 pp. São Paulo: Chiado Editora, 2015

The articles gathered in this thick volume present, with depth and breadth, a reflection on the Palestinian experience over the last one hundred years. Latin America in general, and South America in particular, have strong historical connections to Palestine, often predating the ongoing Palestinian refugee crisis unleashed by the establishment of the State of Israel in May of 1948. A project conceived as a contribution towards understand the socio-historical trajectory of Palestine and Palestinians, *Entre o velho e o novo mundo: a diáspora palestina desde o Oriente Médio à América Latina*, offers the reader a comprehensive review of the Palestinian condition by aiming to fulfill a twofold fundamental purpose: ‘to present the leading research on the Palestinians in the Middle East to the Portuguese-speaking public’ and ‘to compile the leading research of studies on Palestinians specifically in Latin America’ (p. 35). Coordinator Leonardo Schiocchet and his fifteen contributors – all of them researchers on the Palestinian question based in Europe, the Middle East or Latin America – focus their essays on different aspects of the Palestinian journey, against the backdrop of key Palestinian notions of *al-Nakba* (the Catastrophe), *al-Awda* (the Return) and *al-Naksa* (the Setback), while keeping ‘a safe distance from Palestinian nationalist discourse ... putting discourses, practices and feelings of national belonging into perspective, without at the same time failing to note its importance for the lives of the Palestinians’ (35).

The volume is composed of an introduction, thirteen articles divided between two parts, and an appendix. The essays offer a wide range of national and local contexts within which new Palestinian identities are continuously constructed, negotiated and recreated in the diaspora. With the common characteristic of not having a state that identifies with their origins, members of the diaspora – a large and multilocalized network – have tried to maintain an original identity defining themselves in their Palestinianness, understood as ‘Tradition’ (8). The introduction, written by Leonardo Schiocchet, aptly frames the variety of social, political and historical elements needed

to understand the complex Palestinian contemporary situation, while underscoring that while the chapters 'do not necessarily reflect a "Palestinian point of view," [...] the commitment of the authors of this book is primarily with academic ethics and the exposition of inherently asymmetric social situations' (23).

The first part, historical in scope, is geographically grounded in the 'old' world; it is composed of six articles which follow Palestinians in the *Oriente Médio* from the times of historical Palestine to a present of occupied territories and refugees. The scholars focus their attention on socio-historical processes that have impacted the lives of Palestinians in the Middle East over the last hundred years. As such, the chapters anchor the Palestinian question to its source. In chapter 1, Rosemary Sayigh examines the Zionist movement, the British Mandate and the creation of Israel as the roots of the unending dire situation of the Palestinian people. In chapter 2, Ilana Feldman presents her fieldwork in Gaza and discusses Palestinian visibility practices after the *Nakba*, both within the local community and the 'international community'. In chapter 3, Doris Musalem and Augustin Porras present demographic data on Palestinian refugees in the West Bank in a comparative perspective vis-à-vis the rest of the local population. In chapter 4, Anaheed al-Hardan gives a comprehensive picture of the Palestinian refugee community in Syria; focusing on the Palestinian Right of Return Movement (RoRM), he explores the intricacies of Palestinian social belonging vis-à-vis popular practices and political leadership. In chapter 5, Gustavo Barbosa discusses his rich ethnographic work in the Palestinian *Shatila* refugee camp in Lebanon; and he examines the effect of local governmental policies on the *shabāb's* (young men) coming of age and gender display. In chapter 6, the last in this section, Amanda Dias presents her research in the Palestinian refugee camp *Beddawi* in Lebanon; she discusses the relationship between locally produced art and political activism.

The second part of the volume, composed of seven articles, focuses on the Palestinian diaspora in Argentina, Brazil, Chile and Peru, as points of destination for Palestinians since the end of the nineteenth century. In chapter 7, Denys Cuche offers a deep historical perspective to the Palestinian presence in Peru, from the first wave of Palestinians fleeing the Ottoman empire arriving towards the end of the nineteenth century, to the most recent wave of arrivals in mid-2000, with Palestinians refugees fleeing Iraq as a result of the war. He also explores the complex 'dual identification' of these Palestinians with both Peru and Palestine: their gradual integration into the Peruvian social fabric (Arabic language loss is the main marker) and, at the same time, their identification with Palestine, particularly in the emergence of a Palestinian refugee consciousness. Along similar lines, in chapter 8, Cecília Baeza explores Palestinian immigration history and assimilation to Chilean society. Baeza's analysis, however, is more directly concerned with how 'the refuge' and 'the return' are contemporarily understood by the Palestinians in Chile. Chapter 9, by Silvia Montenegro and Damian Setton, analyses the construction of

the Palestinian diaspora in Argentina. They argue that it lacks an ethnic base to unify it. In this sense, it is a diaspora to be reassembled by militants who believe a strong organization and sustained action are necessary. The diaspora has been successfully united by creation of the Federation of Argentinean Palestinian Entities (FEDERPAL), a representation of the struggle for the Palestinian cause in Argentina. In chapter 10, John T. Karam presents his analysis of a court case of the 1970s in Paraguay at the time of the Stroessner dictatorship and involving two Palestinians from Gaza, an Israeli travel agency, the Israeli embassy in Paraguay, a Paraguayan court and a Syrian-Lebanese lawyer. This peculiar case serves Karam as a vehicle for discussion of the relationship between the Middle East (especially Palestine) and South America. In Chapter 11, Denise Jardim discusses her research in Brazil and examines the relationship between Palestinian identity, political activism and *Sanaud* (organizations of young children of Palestinians émigrés and refugees from Palestine). Jardim's analysis suggests the re-creation and relevance of a social identity based on the recognition of a common Palestinian origin and destination. In contrast with the other chapters in second part of this book, chapter 12 by Sonia Hamid and chapter 13 by Daniele Prates, study Palestinians with official refugee status in Brazil. Consequently, these researchers explore the centrality of transnational dimensions to people that are essentially diasporic – settlement versus return, local versus global.

While substantial scholarship on the Palestinian experience throughout Latin America has already been published, this volume represents a new understanding of the Palestinian diaspora in South America framed as a transnational phenomenon and seen primarily through an anthropological/sociological, rather than historical, lens. It complements the existing literature on Palestinians in Latin America of the past 25 years, while, at the same time, pointing towards new research directions and themes on Palestinian presence in Latin America, for instance, migration/diaspora, transnationalism, religion, gender relations, oral history, ethnic identity and minority status, to name but a few.

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