regenerative union would bear the fruits of civilization: a modern, peaceful, integrated region. While Chevalier never mentioned the conquest of Algiers, a cadre of Saint-Simonian engineers and administrators seized the opportunity to apply his ideas in a colonial context, inaugurating a new form of techno-political governance for France and its trans-Mediterranean possessions.

In the last chapter, William Granara seeks to bridge divisions in the study of North African literature by reading three Arabic works from the 1930s and 1940s in light of a French novel from 1899. Authors Zin al-ʿAbidin al-Sanusi, an ardent critic of French colonialism in Tunisia, and Louis Bertrand, a strong apologist for France's rule over Algeria, made opposing national claims to the Mediterranean. In his epic tale, the "Latinist" Bertrand portrayed France fulfilling its imperial destiny to restore Rome's *mare nostrum* after centuries of physical and political degradation. In his play, novel, and short story, by contrast, al-Sanusi depicted the sea as an expansive crossroads rightfully belonging to a myriad of peoples: Europeans and Africans, as well as Arab-Muslim Tunisians.

As these summaries make evident, *The Making of the Modern Mediterranean* shies from any unified approach or a single takeaway about unity. What it does, overall, is showcase leading scholarship that embarks from non-European points of departure and uncovers inhabitants of the sea's southern and eastern coasts and beyond shaping the modern world on their own terms.

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Between Iran and Zion: Jewish Histories of Twentieth-Century Iran. Lior B. Sternfeld (Stanford, CA: Stanford University Press, 2019). Pp. 208. $24.00. cloth. ISBN: 9781503606142

Reviewed by Alessandra Cecolin, Department of History, University of Aberdeen, Aberdeen, UK (alessandra.cecolin@abdn.ac.uk)

The long-term existence of the Jews in Iran since the conquest of Samaria by Sargon II (722–705 B.C.) influenced their traditions, culture, way of life, and religious traditions. As a result, Iranian Jewish history became culturally, politically, and socially part of Iranian history. The long-time existence of Iranian Jews in Iran and its legacy is at the center of the author's discussion on the development of the Iranian Jewish community in Iran in the early 20th century. The book focuses on a few specific events that affected Iranian Jewish history, and the geopolitics of Iran from 1941, with the Allied occupation of Iran during WWII, until the early 1980s. According to the author, these years were pivotal in transforming the community socially and politically, and the Iranian Jewish community developed an identity that was strongly affected by its Iranian historical roots. The unprecedented and quick urbanization of Iran after 1941 had a profound impact on the Iranian Jewish community, which was translated into new roles for its members. Thus, the book stresses that this political and social transformation of the community can only be understood within the context of Iranian society, and that the Jewish identity of this community cannot be separated from Iranian history. In showing a more fluid and multifaceted existence in Iran, the author sets up a very convincing critique to the traditional historiography on Iranian Jews and more broadly on Jews from the Middle East. The author successfully reclaims the uniqueness of Iranian Jews and moves away from the narrow Zionist perspective that stresses the necessity to liberate Jews from antisemitic persecution in Iran. In doing so, the book addresses important cultural developments of the Iranian community (i.e., the *Bani-Adam* and *Nissan* journals) which have not been addressed in Zionist scholarship.

The book is divided into four chapters. Chapter 1 examines the impact of Polish and Iraqi refugees in Iran during the 1940s. The chapter is extremely original in highlighting how both immigrations had an impact on the Iranian Jewish community specifically, and more generally on Iranian society. The chapter uses archival material from the International Red Cross and the Jewish Joint Distribution Committee, as

well as other relief organizations. Among the Polish refugees who arrived in Tehran between 1942 and 1943, the Jewish Agency organized the transition of 780 Holocaust Jewish orphans to Mandatory Palestine. These children were named "Children of Tehran," and this episode had an impact on the community. This is an extremely interesting and well-informed chapter that successfully proves how the arrival of immigrants affected the sociocultural development of the Iranian Jewish community. For instance, the establishment of the Ettefaq school by Iraqi immigrants, along with other Youth clubs, embodied Western academic principles and was coordinated with the British Ministry of Education. The school was considered to be one of the best Jewish schools in Iran. Ettefaq's students mainly studied English textbooks, and Jewish religious studies and Hebrew were limited in scope. The school's mission was to address the needs of the Iraqi Jewish community and offered an excellent academic program. Moreover, the school attracted many Iranian Jews from different social classes. According to the author, 30 percent of students came from a poor background and received a full scholarship to attend the school.

Chapter 2 is an overview of Jewish participation in Iranian politics between the 1940s and early 1950s. The main focus of this section is Iranian Jewish participation in the Tudeh party and National Front. In doing so, the author analyzes the main journals and newspapers that were affiliated with the two parties. Although the Tudeh party has a historical legacy of attracting ethnic minorities in Iran, including members of the Jewish minority, an evaluation of Jewish supporters of the Shah and other more centrist parties would have offered a more complete picture of Jewish political activities in Iran. The most interesting contribution of this chapter to the historiographical account of Iranian Jewish history is the evaluation of the weekly newspaper *Nissan,* which had a strong antifascist and antiracist political agenda. It would have been interesting to examine how the Iranian Jewish community reacted to this Marxist activism and the extent to which they supported its values and political creed. Assessing the development of this community's attitudes toward the rise of the political left, especially concerning Mossadegh's nationalization program, would have shed light on the broader socio-political composition of the community. The cultural and political activity of members of the community was not limited to their affiliation with the Tudeh party and Marxist ideology. Other Jewish organizations began to flourish in Iran in the 1940s and enjoyed a period of freedom of press inaugurated by the Pahlavi dynasty. One of them was the Ha-Khalutz, the Zionist youth pioneering movement that wanted Jewish youth to immigrate to Palestine and join the kibbutzim. Zionists pioneering clubs began to publish newspapers and clashed with the ethos of the communist party.

Chapter 3 examines the development of Zionist activities in Iran and the subsequent emigration of Iranian Jews to Israel. According to the author, between 1948 and 1951, the number of *olim* (emigrants to Israel) was around 22,000, and they were mainly driven by the promises of improved social conditions once they moved to Eretz Israel. The birth of Israel in 1948 and the aspiration to reunite the Jewish nation under the umbrella of Zionist ideology showed its delusion in that it neither gathered together Iranian Jews nor fulfilled their expectations. The author argues that the majority of *olim* from Iran moved to Israel to improve their social conditions and that Iranian Jews' understanding of Zionism and Israel was complex. The author reports extracts from letters of the new immigrants complaining about the fallacy of the state of Israel to absorb Iranian Jews into the newly formed Israeli state. A better explanation of the processes of exclusion that Iranian Jews had to face once arrived in Israel, would have helped to explain the complexity of Iranian Jewish identity. The chapter suggests that there were issues of discrimination and racism toward Iranian Jewish immigrants; a more detailed analysis of the specific patterns of social relations with other Israeli Jews, including categorization, identification, and comparison would have helped to unpack the complex collective identity of Iranian Jews and their distinct interpretations of Zionism.

Chapter 4 examines Iranian Jews participation in and response to the Islamic Revolution. The main focus of the author is to look at the role of the Jewish intellectuals and their support to the revolution. This chapter follows the development of the leftist intellectual movements and Marxist Jews and claims that the majority of Iranian Jews supported the revolution. Iranian Jewry in 1978 was an integrated community within non-Jewish society, resulting from the processes of urbanization and economic development that were discussed in earlier chapters. The chapter, however, does not account for those Iranian Jews who remained loyal to the Shah. As such, the overall impression is that the whole community supported the revolution when, in fact, mainly the members of the Association of Jewish Iranian Intellectuals

(AJII) actively supported the revolution. Evidence suggests that thousands of Jews left Iran during and in the immediate aftermath of the revolution. Despite this lacuna in the chapter, I fully agree with the author's conclusion that the majority of Iranian Jews decided to remain in Iran after the revolution and that they make this decision every day (p. 126).

Between Iran and Zion is an important contribution to the current post-Zionist debate on the status and history of Middle Eastern Jews. More importantly, it brings forth the history of Iranian Jews outside of the context of Israeli society and tries to determine its legacy within the Iranian context. I would recommend the book to everyone interested in understanding the complexity and development of Iranian society as a whole between the early 1940s and the early 1980s.

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Creating the Modern Iranian Woman: Popular Culture between Two Revolutions. Liora Hendelman-Baavur (Cambridge, UK: Cambridge University Press, 2019). Pp. 340. $120.00 cloth. ISBN: 978110849874

Reviewed by Jairan Gahan, Department of History & Classics, University of Alberta, Edmonton, Alberta, Canada (gahan@ualberta.ca)

Creating the Modern Iranian Woman by Liora Hendelman-Baavur, is an addition to the steady scholarly interest in the history of women in Iran in the 19th and the 20th centuries throughout the past three decades (See for example, Firoozeh Kashani-Sabet, *Conceiving Citizens*, 2011; Janet Afary, *Sexual Politics in Modern Iran*, 2009; Afsaneh Najmabadi, *The Story of the Daughters of Quchan,* 1998; Parvin Paidar, *Women and the Political Process in Twentieth-Century Iran*, 1997). The book mainly offers a discourse analysis of the two imminently popular women's magazines *Etelaʿat-i Banuvan* and *Zan-i Ruz*, while also investigating the history of the emergence and establishment of commercial presses in the late Pahlavi era. It does so with the backdrop of a "proliferation of mass media and education, urbanization, industrialization, and consumerism" (p. 15). In a nutshell, the book demonstrates how commercial print at once creates and reflects dominant culture, the silhouette of which is drawn by the ideology of "glocal" market and politics—a term the author uses in the introduction to delineate the hybridity of cultural productions in the commercial press at the intersection of "global features of modernity" and "local notions of identity" (p. 6). The book aspires to critically engage with postcolonial theories and methods of analysis, as well as with bottom-up approaches to the history of women and women's movements to revise the predominantly statist historiography of Iran in the 20th century. It engages with two understudied women's magazines that can offer a glimpse into the complex discursive production of ideal femininities in Iran in the second Pahlavi period. That said, however, from the title of the book to the content, *Creating the Modern Iranian Woman* re-inscribes the preceding historiographical narratives that it sets out to challenge while also being bound by an Orientalist undertone.

The book is divided into two parts. The first part—consisting of the first three chapters—begins with an inquiry into the history of the women's press from the early 20th century—relying heavily on secondary sources—and ends with the story of its commercialization in the late Pahlavi era. Part 2 investigates the "contested" and multiple constructions of the modern woman during the second Pahlavi period. Chapters are similar in terms of the archival body with which they engage—magazines, literary productions, and a couple of interviews—as well as the secondary sources with which they converse. In both parts, the author reads the history of women's magazines in conjunction with women's movements as well as the history of the press as an industry that had to survive the market while also navigating state restrictions and censorship. Together they demonstrate how the apolitical tone of these magazines contributed to their commercial success, while also allowing them to escape state scrutiny. This apolitical tone in fact helped establish the popular sovereignty of the state through turning the royal family into