

tyranny crosscut by ethnic and religious divides. In the process, it generates insights into the interaction between repression and identity, an area of acute relevance in the Middle East and beyond.

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America's Arab Refugees: Vulnerability and Health on the Margins.
Marcia C. Inhorn (Stanford, CA: Stanford University Press, 2018). Pp. 232.
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For her new book *America's Arab Refugees*, Marcia Inhorn conducted her ethnographic fieldwork in the heart of Arab Detroit, Michigan, for almost five years to document the daily struggles and plight endured by Arab refugees in their quest for affordable health care and access to reproductive technologies. This vulnerable population, whose livelihoods have been destroyed by ravaging conflicts, are caught in a “tragic state of liminality” (p. 133), escaping cruel conditions in their home countries to face tougher conditions in the United States.

The first half of the book provides the reader with a concise historical account of the devastating wars that have characterized the Middle East, exploring the various impacts of these conflicts on the socio-economic and health conditions of the people of this region. Extraordinarily, Inhorn traces and compellingly discusses the physical and mental health, social structure, infrastructure, and environmental costs engendered by these conflicts, zeroing in on the implications of the US role in some of these wars. Hence, the author does not absolve the United States from its moral responsibility toward this vulnerable population whose fate has been shaped by wars perpetrated by the United States (Iraq War, emergence of ISIS, etc.).

Inhorn brings to this study the concept of “intersectionality,” a term introduced and developed by black feminist scholars, to argue for the necessity of an “intersectional framework” to examine and problematize the interconnectedness among forms of oppression in their intersection with poverty, age, social class, and race. While Inhorn focuses on Lebanese and Iraqi refugees, Arab refugees and black people in the city of Detroit are brought together throughout this book, in their ways of navigating spaces fraught with racial discrimination and social and economic inequities. “Arabs and blacks now,” she writes, “experience the intersectional effects of oppression, including poverty, racism, discrimination, and vilifying stereotypes” (p. 109). Forwarding the concept of intersectionality, Inhorn masterfully and unequivocally shows the systemic oppression faced by both Arabs and black people in Detroit and in the United States more generally.

In this moving and thought-provoking ethnography, Inhorn reveals what seems to be absent from the US media, namely, the formidable suffering, be it physical, emotional, or financial, endured by her interlocutors. While our increasingly rancorous and politicized climate has sustained dominant narratives that chiefly serve to marginalize and negatively single out Arabs, Inhorn, a medical anthropologist whose research experience in the Middle East spans over three decades, artfully weaves unsettling stories of Arab refugees to undo and defy the vilifying stereotypes of Middle Easterners, especially men. In so doing, she humanizes the depiction of this population, showing that they are human beings who think and act with thought, care, and love.

In focusing on the health costs of war, Inhorn dedicates the bulk of the book to the study of male infertility problems and the disruptive issues of failed reproduction, along with the emotions and suffering associated with this predicament. The site of her study is IVF Michigan, one of the Midwest's largest infertility treatment clinics, where she spent hundreds of hours interviewing ninety-five Arab patients—fifty-five men and forty women. Throughout the book, the author meticulously describes the suffering,

particularly of infertile men, in seeking fertility treatment. In vitro fertilization (IVF) and intracytoplasmic sperm injection (ICSI) services in the United States are a “glimmering but distant mirage” due to their exorbitant costs, remaining inaccessible to the Arab refugees (p. 133). The costs, as told by some of the interlocutors, are less expensive in their home countries; yet this population is caught in “reproductive exile.” These refugees were forced to leave their home countries to flee war and political upheavals. Unfortunately, their resettlement in the United States is not a panacea to their suffering. Inversely, they are caught up in a system which denies them access to affordable health care and decent economic prosperity.

While Inhorn spent numerous hours interviewing couples, the focus of her ethnographic study is on Arab refugee men and their reproductive health issues resulting from the toxic effects of war. Given that women face the same harrowing experiences, including war atrocities, displacement, sectarian strife, and economic precarity, women’s voices are clearly overshadowed, even eclipsed, by those of men in this work.

There is no doubt that this impressive study will be invaluable to anyone interested in conflict and health, the conditions of Arab refugees in the United States, and the struggles they face as they navigate the health system pleading their cases for affordable health care. This extraordinary and original book goes where others have not, in asking the United States to fulfill its moral obligation toward this vulnerable population and urging policymakers to consider “ethical questions about health-care equity and social justice—or lack thereof—for refugees and immigrants in the US health-care system” (p. 101).

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How Information Warfare Shaped the Arab Spring: The Politics of Narrative in Egypt and Tunisia. Nathaniel Greenberg (Edinburgh: Edinburgh University Press, 2019). Pp. 276. \$39.95 paper. ISBN: 9781474453967

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Within twenty-four hours of Husni Mubarak’s historic resignation on 11 February 2011, a video weaving together a wide array of content surfaced on YouTube. Based on its caption, the moving montage originally appeared on Facebook four months earlier and foreshadowed the Egyptian Revolution. The production opens with the Egyptian government’s decision the summer prior to extend the country’s much despised state of emergency, under the pretext of combatting terrorism and drug trafficking. It then shifts to Khaled Said, a young Egyptian man who reportedly choked on a packet of drugs in police custody, shortly thereafter, but whose fractured face told a different story. In the footage that follows, scenes from “V for Vendetta,” a major motion picture set in a totalitarian future Britain, accompany local events in Egypt that evidence injustice under Mubarak. The result is a powerful storyline that renders the Egyptian Revolution readable. Narratives, like this one, are central to Nathaniel Greenberg’s latest book, which illuminates not only what took place during the “Arab Spring,” but why media coverage of it matters.

How Information Warfare Shaped the Arab Spring is an original inquiry into the writing and rewriting of the recent past. Throughout the study, Greenberg carefully examines the construction of narratives and the ideological underpinnings of this collective endeavor during the first three years of the “Arab Spring” in Tunisia and Egypt. On these grounds, it is no wonder the book begins with Mohamed Bouazizi, a Tunisian fruit seller whose self-immolation drew worldwide attention, before moving to the murder of Khaled Said, whose violent death went “viral” online. Instead of detailing how these two separate