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David Ohana, *Nationalizing Judaism: Zionism as a Theological Ideology* (Lexington Book, 2017).

This 2017 book by Israeli historian David Ohana develops themes from his previous work (*The Origins of Israeli Mythology* [2011] and *The Shaping of Israeli Identity* [1995]), in order to explore the dialectical tension between Zionism and the Israeli state and to examine aspects of the shaping of Israeli identity. To do so, Ohana observes how Zionist appropriations of traditional Jewish historical narratives have served to locate the Zionist project into continuity with that historic past. He argues this by investigating a number of key themes of Jewish history and identity, such as Messianism, utopianism, memory, and territorialism, and how these have been employed within a Zionist narrative. As such, Ohana constructs Zionism as a form of theological ideology in which the Zionist endeavour appropriated images of the Jewish past in order to construct a cultural framework for the State of Israel. Collective memory is important in this endeavour and plays a significant part of the book. The question underlying the work is whether the Zionist movement and the state of Israel wished to create something historically new or whether they wished to create a stepping-stone to normality? Herzl's vision was, after all, a program of political imagination whereas Ben-Gurion shifted it onto a more concrete and realistic path.

There are seven chapters, the first and last, co-written with other authors. Chapter 1 (with Ari Barell), 'Nationalizing Utopia,' explores Ben-Gurion's political theology and fusion of theological and political vision, his national outlook and messianic conceptions. It also explores Ben-Gurion's plan (the "Million Plan") formulated in the midst of World War 2, to encourage a massive influx of European refugees into Palestine. Chapters 2 to 6 proceed to explore various facets of Jewish historical ideology and how these were appropriated into the Zionist project. These include (Chapter 2), the secularization of Jewish messianism, especially in dialogue with the historian Jacob Talmon; (Chapter 3), the nationalizing of Jewish myths such as the Akkedah, Nimrod, and King Herod; (Chapter 4) collective memory and the nationalizing of trauma with the Bar Kokhba revolt; and (Chapters 5 & 6), the nationalizing of land and space, in dialogue with Gershom Scholem and Jacqueline Kahanoff). The final chapter (with Micael Feige) looks at the nationalizing of memory in the context of the funeral of Ben-Gurion in December 1973 which was constructed to be ideologically and politically symbolic of the Zionist project and the establishment of the State of Israel in 1948.

This is an insightful project by Ohana and deserves to be widely read. It is well-argued even though some of the questions that Ohana poses, as he himself appears to recognize, are difficult to answer. It will be a seminal text for all those working on the history and ideology of Zionism, the establishment of the state of Israel, or the on-going territorial, geo-political, and theological issues of the region.