

Kapitel 6 präsentiert die Ergebnisse der Befragung der Krankenhäuser zur Versorgung im medizinischen Notfall. Das definierte Ziel dieser Erhebung ist es, eine Bestandsaufnahme zur Krankenhausversorgung nicht krankenversicherter Migrantinnen und Migranten sowie strukturelle Hürden zu identifizieren. Die Befragung wurde in Niedersachsen, Hamburg und Berlin durchgeführt. In über 80 % der Kliniken wurden zwischen 2011 und 2014 Migrantinnen und Migranten ohne Krankenversicherung notfallmäßig aufgenommen und ambulant oder stationär versorgt. In der stationären Versorgung findet sich ein großer Anteil von Entbindungen neben einem breiten Spektrum an medizinischen Diagnosen. Nur wenige Krankenhäuser informieren routinemäßig die Polizei, wenn sich Patientinnen und Patienten nicht ausweisen können, jedoch versuchen etliche Häuser, die Kostenübernahme durch das Sozialamt zu erzielen, was allerdings nur in Einzelfällen erfolgreich ist. Somit tragen die Kliniken durch die Aufgabenzuweisung als "Notfallbehandler" durch eine widersprüchliche Gesetzeslage zur Kostenerstattung das unternehmerische Risiko der Krankenhausbehandlung. Das Ergebnis der Befragung verdeutlicht, so die Autorin, dass es sich nicht um Einzelfälle handelt, wenn das Krankenhaus zum Ausfallbürgen wird, sondern dass diese Erfahrung von einer großen Mehrheit der Häuser gemacht wird. Vor diesem Hintergrund sei die Darstellung des Gesetzgebers zur Lage der "Illegal sich Aufhaltigen", dass die Notfallversorgung sichergestellt sei, mehr als fraglich.

Die abschließende Diskussion leitet die Autorin mit zentralen Schlussfolgerungen zur Gesundheitsversorgung von Menschen ohne Papiere ein. Im Wesentlichen zeigt sich, dass der Bedarf an einer niederschweligen Versorgung vorhanden ist und die Nachfrage nach Behandlungsangeboten bei Hilfsorganisationen ansteigt. Ein Behandlungsangebot für sexuell übertragbare Krankheiten und Tuberkulose, das auch von Menschen ohne Papiere genutzt werden kann, findet sich nur in wenigen Gesundheitsämtern. Das Menschenrecht auf einen faktischen Zugang zur Gesundheitsversorgung, so diskutiert die Autorin dieses Ergebnis, sollte nicht durch politisch-ideologisierte Diskurse relativiert werden und die Umsetzung der Aufgaben des öffentlichen Gesundheitsdienstes beeinflussen. Der kompensatorische Auftrag der Gesundheitsämter für vulnerable Gruppen sei gesetzlich im IfSG festgeschrieben. Bezüglich der Krankenhausversorgung zeigt sich, dass Angst vor Meldung an die Behörden einen Aufschub auch akuter Erkrankungen bis zur Entwicklung eines unübersehbar ernststen Krankheitszustandes begünstigt, da erst in diesen Situationen versicherungsrechtliche Fragen zweitrangig werden. Diese Bedingungen erzeugen für Angehörige von Heilberufen Spannungsfelder des Handelns zwischen berufsethischer Pflicht und finanziellen Ressourcen. Aus der Public-Health-Perspektive leistet jedoch der Abbau struktureller Hindernisse für eine Inanspruchnahme von Versorgungsstrukturen einen wesentlichen Beitrag zur Reduzierung gesundheitlicher Ungleichheit.

Die Publikation von Maren Mylius liefert wichtige Erkenntnisse zur medizinischen Versorgungssituation von undokumentierten Migrantinnen und Migranten in Deutschland. Der Autorin gelingt es, bisher auf qualita-

tiven Untersuchungen und Fallberichten basierende Einschätzungen durch systematische quantitative Befragungen zu überprüfen und dadurch eine fundierte Basis für gesundheitspolitische Entscheidungen, aber auch für weitere gesundheitswissenschaftliche Forschungen zu schaffen. Indem sie die Surveys durch qualitative Einzelinterviews ergänzt, vermag sie darüber hinaus statistische Daten durch Fallbeschreibungen anschaulich zu machen. Durchweg beeindruckt die ausgeprägte Expertise der Autorin sowie die fundierte methodische Herangehensweise. Die Autorin leistet mit diesem Buch einen wichtigen Beitrag zur verstärkten Wahrnehmung einer fehlenden konsequenten Umsetzung des elementaren Menschenrechtes auf Gesundheit in Deutschland. Magdalena Stüb

Nasasra, Monsour: *The Naqab Bedouins. A Century of Politics and Resistance.* New York: Columbia University Press, 2017. 288 pp. ISBN 978-0-231-17530-2. Price: \$ 59.99

The study of history in the Palestinian-Israeli context is fraught with neglected narratives such as those of Bedouin in the Naqab Desert (Negev). Recently, however, a "new wave" of scholars working within the post-Oslo paradigm (2000–current) have begun to redress Naqab Bedouin history. This research argues that earlier studies isolated this society as a non-Jewish ethnicity, overlooked their resistance to colonialism, and neglected their indigeneity. Alternatively, their scholarship situates Bedouin as a Palestinian minority in Israel, highlights their continual state marginalization, and describes their political agency in the Naqab. A majority of writers within this paradigm are also academic activists supporting Bedouin negotiations over land and rights in their public and scholastic works. A central characteristic of this advocacy scholarship includes the publication of archival records presenting alternative Bedouin histories that counter popular Israeli state narratives. "The Naqab Bedouins. A Century of Politics and Resistance" by Mansour Nasasra typifies this new discourse.

Nasasra introduces his book as the first comprehensive chronicle of Bedouin history and politics in the Naqab over the last century (2). The book's main premise claims that most literature on Bedouin has presented them as a victimized people without agency over their own lives (2). Instead, Nasasra argues that the Bedouin are "an organic part of the Palestinian indigenous minority in Israel" and have resisted state domination throughout their history despite "conventional wisdom" among academics of Bedouin-state relations and those who create Israeli government policies (2). He sets out to challenge depictions of Bedouin as apolitical neutralists by describing their opposition to the Ottoman government; complicating British colonial perceptions of their society; recounting their pro-Palestinian activities during the "Nakba" (1948 Israeli-Arab War); highlighting their non-corporation with Israel's Military Administration (1956–1966); and noting their activism against the state's urbanization efforts.

To do so Nasasra uses historical documents gathered from archives and oral testimonies. Here lies one of the

book's major strengths – his intensive archival research of historical records and old newspapers from the Ottoman, British, and early Israeli periods. In addition, his interviews with Bedouin elders are insightful though treated with less methodological diligence than his archival work, often stating “Bedouin oral testimonies” without providing attribution. Chapter 1 situates this data within a theoretical framework defined by “key concepts” of power, resistance, and indigeneity. Here, Nasasra argues the “usefulness” of the concept of Bedouin indigeneity as it has “enable[d] them to be heard and discussed by international legal entities” (22). Drawing on James Scott's thesis, he relates Israeli power and Bedouin non-violent resistance, which he contextualizes as *sumud* (steadfastness), that is, resisting Judaization and modernization, refusal to resettle in townships, rebuilding homes, and pursuing land claims in court (33).

Chapter 2 details the “methods of rule” used by the Ottoman government (1516–1917) during the Tanzimat Era (1840–1861) and the establishment of Bi'r al-Saba' (Beersheba) in 1901. Chapter 3 explores how the British colonial government handled Bedouin land ownership. It also highlights the interconnectivity of Palestinians in the region, the work of Bedouin Police, and Bedouin rebellion during the Arab Revolt (1936–1939). Nasasra details early Zionist interests in the Naqab and summarizes the creation of Israel's Military Government in chapters 4 and 5. He discusses the role of Jewish *mukhtars* (village leaders) to regulate the state's newly acquired Bedouin citizens. Chapter 6 describes the restructuring of Bedouin *'asha'ir* (tribes) and their forced resettlement into the *siyaj* (enclosed military zone). This was a time when the Israeli government further separated tribes (est. pre-1948) from one another and their lands and appointed new sheikhs with which to liaise. Chapter 7 recounts the strategies by which Bedouin subsisted in the military zone and defied state travel restrictions. Here, he stresses that some sheikhs benefited from the new relationship with the Israeli officials while others did not cooperate and maintained cross-broader tribal relations. Chapter 8 covers the second phase of the Military Government during which the state honed its policies regarding Bedouin land ownership amid members' “consistent and persistent” (205) efforts to formalize their land claims and their right to return to their former properties amid their forced resettlement.

Chapters 9 and 10 further examine Bedouin “agency and resistance” to Israeli urbanization efforts. According to Nasasra, it was during the final stages of the Military Government that Bedouin intensified their land claims through state petitions and housing construction. He describes the dissolution of the Military Government in 1966 after which the state governed Bedouin through a range of policing organizations (e.g., The Green Patrol) and administrative policies such as the recent Prawer Plan (2011–2013). He goes on to describe Bedouin resistance during the Oslo Era (1993–2000) through acts of remembrance, activism, and political organization. His conclusion argues that the Bedouin have employed “creative forms of nonviolent and everyday resistance” against

various governments in the Naqab and have succeeded in modifying how these rulers directed policies towards them (238). Yet their indigenous land claims continue to pose a challenge to the Israeli settler-state, a situation whereby their rights as a people are continually ignored within Israel's judicial system as with the case of the village of al-‘Araqib today.

In all, Nasasra provides an interesting historicalization of Bedouin efforts and struggles against colonial projects in the Naqab – one that rightly connects their past with other Palestinians. More specifically, he presents an ethnohistory that situates Bedouin in the Naqab within Western-Israeli-Palestinian historiography and centralizes them as historical agents alongside the Ottoman, British, and Israeli governments who have ruled over their Naqab lands. Consequently, it is a version of Bedouin history solely defined in relation to *wataniyya* (nationalism) – a political standpoint that translates Bedouin concepts into Palestinian political terms (*kasret al-Saba' to Nakba*); b); reappropriates Hebrew terms describing Israeli administrative definitions of spaces and peoples into Arabic (Negev to Naqab); redefines historical Bedouin motivations as intentional acts of *sumud* (a contemporary concept describing Palestinian resistance politics); and subsequently, disregards tribal politics and caricaturizes Bedouin culture in the Naqab.

While detailing theories of power, resistance, and indigeneity, Nasasra often uses the phrase “conventional scholarship” when critiquing existing literature on the Naqab Bedouin. This tactic disregards studies published since the 1990s that have also examined how Bedouin, like other Palestinians, have reacted, adapted, and appropriated Israeli mechanisms of power and forced them to change. In the pursuit of advocacy, Nasasra also silences historical events and figures whose actions run counter to his arguments of resistance such as acknowledging *'asha'ir* who, for example, fought alongside the Ottomans and/or Israelis and naming figures such as Salman al-Huzayyil who collaborated with the early Israeli state to secure much-needed resources for his cognates and clients. His efforts to read the archives for acts of resistance also reflects a broader problem with employing a theoretical framework built on dichotomies of power/resistance, indigenous/colonizer, agency/domination, modern/traditional, and Bedouin/state. These binary relationships essentialize historical Bedouin intersectionalities (e.g., gendered, tribal, Islamic, civic), their nested socio-politics, and members' disparate strategies of perseverance that have typified their Naqab society over the centuries. Notwithstanding, Nasasra's efforts to situate Bedouin in the Naqab within broader Palestinian and indigenous discourses is a significant exercise that directly responds to their continual marginalization by the Israeli state. In all, “The Naqab Bedouin” is a well-documented ethnohistory that provides an overview of the past events and people that have come to define popular Bedouin history in the twenty-first century.

Emilie Le Febvre