

so would open up other avenues of investigation that go beyond questions not only of state and nation, but also of high culture (which is for all intents and purposes what *farhang* means here).

Speaking as a historian, it seems to me that a distinguishing feature of anthropology is that it can put a spotlight on many of the things we take for granted in everyday life and provide new ways for us to think about them. In this sense, *City of Knowledge* is not only an insightful analysis of contemporary Iran that goes beyond the usual political topics covered by much of Iranian scholarship. In doing so, it has also made me better understand the deep and unseen reasons why my father, a proud *Shirazi*, has taken to writing pages and pages of poetry in his retirement.

NOAH HAIDUC-DALE, *Arab Christians in British Mandate Palestine: Communalism and Nationalism, 1917–1948* (Edinburgh: Edinburgh University Press, 2013). Pp. 232. £65.00 cloth.

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Historians of Arab Christians in Mandate Palestine have tended to err in one of two directions, Noah Haiduc-Dale argues in his new book. Following the rhetoric of both British and Zionist sources, some have tended to overstate the centrality of sectarianism in Palestine, exaggerating the degree of separation between Muslim and Christian Palestinians while overlooking significant sectarian divisions within the Christian community. Alternatively, in focusing on the emergence of Palestinian nationalism as an ethnic and territorial national movement, others have overlooked the constitutive role of religious identity in the evolution of collective and communal identification. Reifying religious difference was a well-known colonial strategy of dividing and ruling; denying its significance is central to the project of secular ethnic nationalism, particularly in the case of the multireligious project of Palestinian nationalism. Haiduc-Dale argues against this historiographic bias, effectively critiquing the essentializing statements made by both fellow scholars and Zionist and British observers at the time. He insists that one-dimensional or categorical explanations—that all Christians were members of the opposition, that all Christians were in favor of a legislative council, or that Christians remained “aloof” from the 1936–39 Great Arab revolt—tend to obscure the realities among a population with diverse and shifting motives and with important internal divisions.

Separating reality from rhetoric is particularly difficult because both categories of identity—religious and national—were in flux in the decades between World War I and 1948, with identity less a matter of essential self-image than a shifting and often strategic response to changing circumstances, among them evolving British policy and the growing pressures of Zionist settlement. Haiduc-Dale offers a chronological history of Palestinian politics that focuses on the particular role in each stage of Christians, whose narratives have often been marginalized or essentialized. In the process, he offers a comprehensive and easy to follow guide to key landmarks in the development of the Palestinian national movement more generally.

From the period of national unity rhetoric and the Muslim Christian Association in the early 1920s, the book charts growing divisions related to the Husayni-Nashashibi split of the later 1920s and 1930s and to a shift in Palestinian nationalism after the 1929 al-Buraq (Western Wall) riots toward a discourse more rooted in Islam. This event, he argues, led to growing communalism, that is, identification and organization along religious lines. However, this shift did not spell a retreat from nationalism itself; rather, it marked the evolution of forms of nationalism increasingly mediated and structured by religious institutions and categories of identity. The shift to a more Islamic discourse overall corresponded with a second significant shift in the development of

Palestinian national politics: growing participation of peasants and other nonelites, particularly in the years leading up to and during the Arab Revolt of 1936–39. ‘Izz al-Din al-Qassam’s death at the hands of the British in 1935 emboldened an already growing popular uprising, one which threatened not only Christians leaders, but Muslim elites too, though overtime these elites were able to co-opt the popular message in significant ways.

One of Haiduc-Dale’s most notable contributions to the history of Palestinian nationalism in general and Christian Arab politics specifically is his revisionist account of the years of the 1936–39 revolt. While this period is commonly understood as representing the apex of Muslim-Christian tensions, the author cuts against antagonistic anti-Christian public rhetoric and simplistic British accounts of the revolt to show that the Christian community was not monolithic. Efforts for intercommunal cooperation continued to emerge; meanwhile, far from remaining “aloof,” Christians engaged unfolding events both as fighters and through political organization, though they were not to be found among the rebel leadership.

The Great Revolt, which shaped (and weakened) the Palestinian national movement in significant ways, also brought about a shift within the Christian community. Haiduc-Dale extends his history past 1939 to consider the reconfiguration of Christian leadership and the emergence of the Union of Arab Orthodox Clubs in the 1940s, a development which the author attributes to an overall tendency to turn inwards and foreground religious affiliation even more prominently within pro-nationalist activities.

Relying on both published and archival sources, Haiduc-Dale has little access to nonelite Christian perspectives, which represents a pervasive (if hard to evade) weakness within much research into the history of Palestinian nationalism. However, while emphasizing this source limitation, he insists that the diversity among elites is significant and largely overlooked. The book effectively describes the evolving politics of elites with reference to Khalil al-Sakakini, Najib Nassar, ‘Isa al-‘Isa, and ‘Isa Bandak, as well as a shifting landscape of Palestinian Arab political parties and social organizations. This book is an important reference for those interested in a nuanced history of Palestinian Christians under the mandate and the religious politics of Palestine more generally.

ŞENER AKTÜRK, *Regimes of Ethnicity and Nationhood in Germany, Russia, and Turkey*, Problems of International Politics (New York: Cambridge University Press, 2012). Pp. 304. \$90.00 cloth, \$29.99 paper, \$24.00 e-book.

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In the 1990s, Germany broadened its citizenship law and included immigrants as citizens of the nation, Russia eliminated ethnicity from its passports, and Turkey lifted its prohibition of minority languages. How and why did these changes occur? Şener Aktürk has written an admirable comparative study of “ethnic regime change” in Turkey, Russia, and Germany after the Cold War. Aktürk asks the relevant question: why did definitions of nationality in Turkey, Germany, and Russia *de-ethnicize* in the period following the end of the Cold War? This book argues that for ethnic regime change to occur, counter-elites with a new discourse on nationality need to gain political hegemony. The book has a straightforward, clear structure: two chapters are dedicated to each case, and each case can easily stand on its own.

The main thesis is persuasive and original, and offers a fruitful theorization of ethnicity and nationhood. Aktürk’s model of change is based on an almost brilliant simplicity, which is