

all levels of society. This series of short stories, which can also be read as a novel, shows Palestinians heroically turning their daily lives, social gatherings, weddings, and imprisonment into a means of resistance – an undefeatable spirit. He returns once again to the work of Liana Badr and specifically the collected stories of *Jahim Thahabi* (Hell of Gold, 1991). Badr’s work concerns the situation of Palestinian women within a patriarchal society and the marginalization of Palestinians living in exile after the First Intifada.

Farag concludes with an overview of the fraught politics of the academic study of Palestinian literature. He brings up Steven Salaita’s case against the University of Illinois at Urbana-Champaign as an example of a western academy’s treatment of Palestinian cultural studies across different disciplines (197). Farag argues that Palestinian literary and cultural studies face challenges in western academia because it “contributes to a comparative settler colonial paradigm that situates colonialism in the metropolitan home in the ongoing present.”

Farag does not claim that he is creating any grand theory about short stories, but rather that he is highlighting the central role played by short stories in Palestinian literary production from 1948-1993. His book offers a well-written and important analysis of Palestinian short stories, revealing that these stories have an impact on the Palestinian cultural scene and have shaped the work of future authors. This book is a must-read for anybody interested in Palestinian literature. ✨

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**WILL HANLEY.** *Identifying with Nationality: Europeans, Ottomans, and Egyptians in Alexandria* (New York: Columbia University Press, 2017). Pp. 416. \$65.00 cloth. ISBN 9780231177627.

**H**ow did subalterns come to identify as members of nation states? Until recently, most studies of nation-state formation have attempted to answer this question by focusing on the spread of nationalist ideology and the construction of collective identity. Yet in his groundbreaking study of the rise of nationality in Alexandria, Egypt, Hanley traces the origins of our current international system to the spread of nationality laws in the late nineteenth century and their role in the creation of the modern national subject. Hanley shows that through the individual’s engagement with

private international law, the nation-state system became a lived reality for non-elites. Alexandria's trans-imperial setting serves as an ideal case study because it was in this city that multiple empires used nationality laws to compete for sovereignty over individual bodies, teaching subalterns that identifying with nationality was the primary means to protection. The book is thus not about the construction of national identity per se, but rather the spread of national identification, which Hanley argues had become the dominant category of legal identification in Alexandria by World War I.

In richly detailed and beautifully written chapters, Hanley highlights the fluid and contested nature of nationality status before World War I, showing the reader how nationality came into being on a contingent, case-by-case basis. His work illustrates how nationality laws created various socio-legal hierarchies in Alexandria, distinguishing the protected categories of European-born foreigners, imperial subjects, and protégés from the unprotected category of locals. Hanley primarily relies on the records of consular courts, which handled criminal cases involving non-natives as well as civil and commercial cases involving nationals of the same consulate. Hanley may have chosen to focus on this body of records due to the well-known challenges that scholars have faced when attempting to access the records of the Native Courts and Mixed Tribunals in Egypt. However, given that the purpose of the book is not to tell a history of subalterns in Alexandria but rather to chart the rise of nationality, this choice of records is a strength rather than a limitation. Non elites' instrumental use of consular courts to seek protection from local authorities or privilege over natives contributed to making nationality the dominant legal status in Alexandria. Non-elite engagement with private international law thus directly contributed to the hegemony of nationality in Alexandria.

The structure of *Identifying with Nationality* reflects the way in which the spread of nationality in Alexandria was both a top-down and bottom-up process. Part 1 introduces the reader to Alexandria's "vulgar cosmopolitan" setting and to the field of private international law. Part 2 analyzes how individuals in Alexandria came to identify with nationality through both state practices of identification papers and censuses, as well as personal initiatives relating to money and marriage. Part 3 examines the fluid and contested nature of six socio-legal statuses in Alexandria in the late nineteenth century: Europeans, non-European foreigners, protégés, undesirables, Ottomans, and locals. While each chapter documents fascinating historical struggles between individuals and state authorities, Chapters Five and Eight are especially rich because they capture moments

in which individuals used nationality to challenge state power and social hierarchies. In the final chapter of Part 3, Hanley builds on his analysis of the unintended effects of empire by discussing the transformation of localness from a category originally defined by the absence of protection to one that began to take on positive meaning around the turn of the century. The local populace, in witnessing the rights and protection granted to foreigners, came to learn that it was through nationality that they could become rights-bearing individuals.

Hanley's work convincingly shows that the rights and privileges exercised by foreigners in Alexandria played a key role in the naturalization of nationality in Egypt after World War I, leading to the first codification of Egyptian nationality law in 1926. In his epilogue, Hanley points to World War I as a turning point, yet the reader is taken from turn-of-the-century Alexandria to 1926 with no discussion of nationality during the war. The reader is thus left wondering precisely what role the war played in the naturalization of nationality in Egypt. Yet this small gap in the narrative does not detract from the book's tremendous contribution. In addition to establishing a new framework for the study of "cosmopolitan" port cities, Hanley sheds new light on the origins and spread of the nation-state system in the Mediterranean world. Moreover, despite the fact that the purpose of the book is not to tell a subaltern history of Alexandria, it contributes significantly to our knowledge of non-elites in late nineteenth and early twentieth century Alexandria. *Identifying with Nationality* is a very welcome addition to a surprisingly small body of scholarship on Alexandria and an essential read for any scholar working on Mediterranean port cities, Egypt under colonial rule, or the spread of the nation-state system in the Middle East. ✦

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RAYMOND HINNEBUSCH. *The International Politics of the Middle East*. 2<sup>nd</sup> ed. (Manchester: Manchester University Press, 2015). Pp. 368. \$38.95 paper. ISBN 9780719095252.

Much has been written recently about Middle Eastern politics. Yet, surprisingly, the international politics of the Middle East has not been closely examined. *The International Politics of the Middle East* aims to rectify this by familiarizing those working in Middle East politics with the International Relations (IR) perspective, and vice versa. The book is