problems comprehending indigenous languages and their customs; this may have compounded her interpretation of events. Nevertheless, Saldaña-Portillo's ideas should prove to be valuable to anyone investigating the impact of literature on political and social developments. Her work will appeal to those interested in Latino Studies, Latin American History as well as intellectual critiques of development and revolution.

Nicholas C. Beyelia

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Gershon Shafir and Yoav Peled. *Being Israeli: The Dynamics of Multiple Citizenship*. Cambridge: Cambridge University Press, 2002. Pp. 397. Paper. $23.00.

Gershon Shafir, a Sociologist at UC San Diego who specializes in Middle Eastern Studies, and Yoav Peled, a Political Scientist at Tel-Aviv University, analyze citizenship in Israel from 1882 to the present. *Being Israeli: The Dynamics of Multiple Citizenship* identifies three distinct discourses in the changing narrative of Israeli citizenship that the authors label ethno-nationalist, republican, and liberal. Ethno-nationalist citizenship is based on membership of a specific ethnic group (6). Republican citizenship is based on giving select minorities sovereignty ahead of the pursuit of individual interests (5). Finally, liberal citizenship tolerates religious, cultural, and political diversity by creating a self-limiting political realm respectful of individual rights (4). Shafir and Peled argue that these three discourses are identifiable throughout the history of citizenship in Israel.

According to the authors, Ashkenazi Jews, who emigrated from Eastern Europe, were responsible for the colonization of Jews in late nineteenth-century Palestine. In discussing the republican discourse during colonization, they claim that the Zionist attempt to secure a Jewish majority in Palestine created the political, economic and cultural institutions that eventually became the infrastructure of the future Jewish nation-state in 1948. Once Israel was an independent country Israeli Arabs were treated as second-class citizens. Although liberal discourse, identified by the Law of Nationality in 1952, granted citizenship to Israeli Arabs, they still did not enjoy equal social rights and civil rights. For example, most Israeli Arabs lost their land, and were ruled through by the military rather than a democratically elected administration.

After the Israeli conquest of East Jerusalem during the War of 1967, Palestinian refugees emerged as a new class of citizens. The Israeli government only granted them Israeli residency but not citizenship. Shafir and Peled claim that the failure of Israel to convert non-Jews into full citizens reflects the discourses of republicanism and Ethno-nationalism. Lastly, Shafir and Peled focus on the limitation of citizenship to select Jewish minorities. They claim that Jewish immigration from east Africa led to new questions about the qualifications for citizenship. The Law of Return of 1950 guaranteed the rights of Jews from around the world to return to Israel and be granted full pledge citizenship. However, by 1970 the law restricted some Jews from citizenship by requiring proof that grandparents were Jews. Shafir and Peled claim that ethno-nationalist sentiments transformed Israel citizenship laws.

Overall, the authors offer a thorough analysis of Israel's citizenship laws over the past 120 years. However, they fail to address the citizenship status of Israeli Christians, who make up two percent of the population. This book will be useful to political scientists, sociologists, Middle Eastern historians and students interested in the history of citizenship in Israel.

Guadalupe Hernandez,

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