

often surrounded himself in public with prominent athletes and took an interest in the Colo Colo experiment. Vidal Bueno argues that this change was not simply an effort to “modernize” the business of football in keeping with equivalent changes in the corporate and financial sectors. It allowed the military to control an important football club, in part by arranging for officers to be appointed to the directorate.

This is the first strong academic volume to tackle sport and dictatorship in Argentina, and the most probing edited collection to date on how the last Argentine military government shaped everyday life and vice versa. Through the prism of football, the book is an excellent assemblage of the histories of business, the city, popular culture, government-institutional relations, and neighbourhood under dictatorship. ¡Golazo!

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**STEVEN HYLAND: *More Argentine Than You: Arabic-Speaking Immigrants in Argentina*. New Mexico: University of New Mexico Press, 2017.**

Steven Hyland’s book represents an important contribution to the history of Middle Eastern diasporas in Latin America, following the developments of ethnic studies and under the influence of the concept of “transnational identity.” Hyland’s book is developed along two main axes, one of which is chronological and the other, center-peripheral. Hyland focuses on Tucumán’s Syrian-Lebanese migrants and their descendants. Thus, the book sheds new light on the changes that affected Syrian and other Arab immigrants in Argentina in general, and those immigrants that settled in Tucumán in particular. Tucumán’s Arab immigrants are an interesting case study for discussing processes of social integration of Middle Easterners in Argentina, as well as the challenges and negative stereotypes they had to face while interacting with the local society.

Each of the seven chapters in this book deals with a different period of the longer process that takes place from 1880 to 1946. The only exception are the three chapters that discuss the decades of the 1920s and the 1930s in greater depth and from different angles. Those decades are particularly important in the crystallization of a hybrid Syrian-Argentine identity in Argentina.

Another way to approach this important book is by looking at its four parts. The first one thoroughly describes the background of the immigrants and the factors that motivated them to leave their home and travel to the Americas, as well as their early years in Argentina, up until 1914. The beginning of Arab immigration to Argentina is analyzed through several aspects relevant to the

Middle East and upheavals across the region. These factors include from the local political status of the migrants under the rule of the Ottoman empire, as well as economic opportunities and educational considerations. It is worth mentioning that Hyland uses a wide variety of primary sources, in both Spanish and Arabic, among them the contemporary printed press, autobiographies, and legal documents. This is certainly one of Hyland's main contributions in this book. Additionally, Hyland offers an interesting explanation of the social stratification of this ethnic community in the South American republic, based on their economic activities, their social image, and changing attitudes in Argentina towards non-European immigrants.

The second part focuses on the period beginning in 1914 to 1922. The fall of the Ottoman Empire had a great impact on how these immigrants defined themselves. This issue is addressed from the internal view point of community members and elites. Hyland describes how the immigrants began to integrate into Tucumán's local politics and economy, and discusses their legal status. The Syrian immigrants' ethnic identity is portrayed as a consequence of changing circumstances in the Middle East. The borders of the community were somewhat fluid and defined during Syrians' integration in the host country.

The third part includes a very solid examination of integration processes. The second generation of Arab immigrants had gone through a process of defining their own identities. Changes during the 1920s and 1930s encouraged them to re-elaborate their identity. This process was also influenced by contemporary economic and political changes in Argentina. Among the sources Hyland uses in this part, theatrical works are the most interesting ones. By analyzing these texts, Hyland demonstrates how the Syrian-Lebanese identity was shaped in Argentina during that period. This part of the book demonstrates how success at the economic level and advanced political integration produced a new social stratification within the immigrant community, simultaneously with an ongoing effort to maintain an ethnic heritage.

The last part focuses on the 1940s and summarizes the profound transformation of the Syrian-Lebanese identity in the period following World War II. Three elements are jointly examined in the conclusions presented in this part. First, the challenges that the Syrian-Lebanese had to face in Tucumán's local politics, as well as at the national political level. The new Arab-Argentines who participated in those systems became more active, among other reasons, due to the economic limitations of the Tucumán region. Second, the Syrian-Lebanese suffered an identity crisis as a result of the waning of their cultural heritage among the second and third generations. Additionally, political developments in the Middle East, especially the establishment of the sovereign republics of Syria and Lebanon, had an impact on how these generations defined their identity. Third,

in order to recreate a social space, the Arabs tried to adopt an internal political system for their community, in addition to developing new social practices and community activities. On the basis of these elements, Hyland summarizes the way the Argentinian-Syrian-Lebanese identities were shaped at the end of their process of adapting to Argentina.

This study offers a new reading of the way Arab immigrants forged their path in Argentina. The author skillfully combines consideration of official documents, cultural and social products, press, and the most recent bibliography. Yet, the relative absence in the study of an examination of the ties that the immigrants maintained with their homeland and of their influence there, should not be ignored. Although the book refers to these matters in a few instances, these elements should be an integral part of the analysis of transnational identity. Nevertheless, owing to the structure of the book, the sources, and the discussion based on them, Hyland's book can be an example for similar research on the subject of Middle Eastern diasporas in Latin America.

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