

general que, según lo planteado por el autor, no es tan temprana como parece, de lo que deriva también el esclarecimiento de sus identidades gremiales y su relación con la política y la Iglesia, aspectos a los que se hace alusión en la segunda parte del libro.

Resulta instrumental la inclusión de la sección “La clase media en escena”, tanto por el carácter del teatro en la cultura argentina, donde desde temprano queda de manifiesto la opinión de las masas, como por representar la evolución natural de las temáticas relacionadas con la clase media en el transcurso histórico argentino. Adamovsky rescata con astucia el detalle, siendo éste un componente novedoso dentro de la obra que contribuye al acercamiento del tema y a una visión global más real en el tiempo.

Aun así, la ambivalencia que va surgiendo a través de la lectura es la de una sensación de pérdida en el análisis, ya que el autor entra en el proceso histórico argentino en general, que si bien es relevante en pos de la comprensión cabal de la clase media en particular, a modo de contextualización, en ocasiones se pierde y pareciera insertarse más en un relato melodramático de la historia nacional de este país. Esto se ve agravado en aquellos capítulos en los que no se hace alusión al tema central y en ocasiones suele ser reiterativo.

Con todo, esta investigación representa un referente en lo que a estudios de la clase media en Latinoamérica se refiere. Su contribución radica en el tratamiento que Adamovsky le da al tema, la profundidad del análisis, su justificación y su cautela. Un aspecto decisivo en el análisis es la exégesis del autor, quien presenta un sugestivo planteamiento en relación a la eclosión de la identidad de la clase media argentina y su desenvolvimiento.

En tanto estudio historiográfico de clase media, la obra de Adamovsky es un aporte insoslayable, pues contribuye al conocimiento del tema y a una comprensión evolutiva de los sectores en cuestión.

Claudia Stern

Universidad de Tel Aviv

RAANAN REIN: *Argentine Jews or Jewish Argentines? Essays on Ethnicity, Identity, and Diaspora*. Boston: Brill, 2010.

Raanan Rein’s new study, a provocative and complex account of the intersections of national and diasporic identities of Jews in Argentina, breaks new ground in historical consideration of Latin American minorities and the multi-national politics of ethnicity. *Argentine Jews or Jewish Argentines?* is clearly the product of Rein’s profound and intense intellectual engagement with the relationship between the Argentine and Israeli states, critically focused on the period of Juan

Perón's first presidencies. His stated intention is to reposition Argentine Jewry as part of the nation, implicated in the delimitation of the national, rather than as exclusion or exception.

Impressively researched, the volume is a tour-de-force of the political history of Argentine Jews from immigration in the mid to late 19th century to the early formation of an Argentine Jewish community in Israel in the 1970s. Taking on essentialist paradigms of diasporic identity formation, Rein challenges many assumptions that have been made about Latin American Jews by historians working from the field of Jewish studies. Early on, he suggests that Jews migrating to Argentina asserted their Jewish identity as a means of filling in for the absence of a national homeland in an age of competing working-class neighborhoods and collectivities centered on country of origin. For this group of new arrivals, Zionism had little to do with religion, Rein argues, and more to do with imagining a distant place with which to identify culturally.

The pivotal moment for Rein in the development of a national Argentine Jew is the period immediately following the creation of the state of Israel, a period when the Argentine state was vexed by an increasingly authoritarian Peronist regime that found alliances with the Catholic church. Despite Perón's struggle to dispute his image as an anti-Semitist, the early 1950s saw a spate of nationalist groups that targeted Jews, communists, and socialists, as enemies of the state. Rein reflects on the impact that diplomatic affairs between the newly formed state of Israel and Perón's government had on the impressions Jews both at home and abroad formed regarding their claims to a place within national identity. Though Rein disputes received wisdom on the subject by articulating that the moves Perón made to strengthen ties with Israel, move away from the Catholic church, and counter criticism, while not convincing skeptical community leaders or shifting the positions of most traditional establishments of the Jewish community, among individual Jews, did foster the integration of working-class Argentine Jews into the folds of the Peronist labor movement. This distinction is a key departure from the essentialist narrative of Jewish diaspora studies that often posits collective bodies as more representative of diasporic identities than those chosen or enacted by individuals. Rein brings to light many curious and previously unknown details about Perón's presidencies to build this argument, such as the note he makes that on the eve of his exile, Perón suggested that the Jewish people were somehow better suited than most Argentines to truly understand his party's platform, having the benefit of a long cultural memory of oppression and injustice (141).

Throughout the text, Rein never loses sight of key indicators of ethnic integration, such as rates of emigration out of Argentina, the output of the diasporic press, and registers of official complaints and protest from civic and religious

associations. Rein also spends considerable time examining the way Argentine politics were handled by the Israeli press, opening, though not fully addressing, the question of trans-national networks of communication that might have impacted diasporic identity formation. By opening this question, however, he points to a new line of research that might tie this identity formation in Argentina to the reception of Argentine Jews in Israel to address what this exchange might have meant for their interpellation as subjects with multi-national identities or the inter-subjective experience of competing nationalisms of Argentine Jews.

The primary strength of the book is its coverage of the 1940s and 1950s, a period with which the author is intimately familiar, and the chapters should be of general interest to scholars of early Peronism for its thoughtful consideration of both domestic and international dimensions of the situation of Jews in Argentina. The work, however, clearly does not treat the period following 1955 as having been equally important to the development of a Jewish Argentine identity, presenting events such as the anti-Semitic acts of the 1960s, persecution under various military figures, and local protest against the activities of Israel in the Middle East, in a slightly more uneven manner. Despite this, Rein is consistent in his effort to follow the line of Peronism's relationship to Jewish national identity and the state of Israel's interest in the fate of Peronism.

Rein convincingly presents an argument for a Jewish contribution to Argentine national identity under Perón and for the presence of transnational components within the national identities of diasporic minorities. His differentiation between the organized Jewish community and unaffiliated individual Jews sheds light on one of the critical divides among scholars of Jewish Latin America, that of sorting out multiple and complex collective identities from political or religious affiliations. As Rein notes, more than 50 percent of Jews in Latin America are not affiliated with Jewish civic or religious organizations, though these institutions have been the primary source of our historical understandings of Jewish identity and political life in the region. As such, Rein's work is an outstanding addition to the literature on Jewish Latin America, on diaspora, and on Argentine history.

Jessica Stites Mor

University of British Columbia

JULIO CÉSAR MELÓN PIRRO: *El peronismo después del peronismo. Resistencia, sindicalismo y política luego del 55.* Buenos Aires: Siglo Veintiuno Editores, 2009.

Para comprender los sucesos de la historia contemporánea argentina es necesario entender la extraordinaria supervivencia del movimiento peronista.