

to the eventual demise of the Woman's Board and its absorption into the American Board of Commissioners for Foreign Missions. As Reeves-Ellington writes, here was a case where "dissent at the periphery, rather than at the center, provoked change at home" (p. 173).

There is much to admire in *Domestic Frontiers*, not least of which is the succinct elegance of its prose; indeed, the volume's slimness (the text runs a mere 173 pages) belies the scope of its reach. The themes explored here will resonate across several fields of study, including Ottoman history, Bulgarian history, religious and missionary history, the history of American empire, and women's and gender history. By focusing on a relatively understudied region compared, for example, to the Arab domains, Reeves-Ellington expands our understanding of the impact of American missionary activity within the Ottoman Empire. Her deft contextualization of that activity against the backdrop of Tanzimat reforms and rising nationalism among Balkan Christians reveals its role in the "social and religious fragmentation" that beset the empire in the 19th century (p. 4). As a detailed case study of the globalizing ascendance of bourgeois domesticity, moreover, the book is especially welcome. Much has been written about how the ideals that accompanied the reorganization of economic and social life in the industrializing West (companionate marriage, the nuclear family, the division between private and public space, and, most crucially, education for women) found purchase in many different parts of the world, becoming staples of much nationalist discourse (and one might like to have seen a deeper engagement with this work). Reeves-Ellington offers a particularly astute analysis of their transmission on the ground in one local context. Their role in the evolution of feminist internationalism, which she presents tantalizing hints of, certainly warrants further study, although again, more work has been done in this vein than her notes acknowledge (the book unfortunately lacks a bibliography). In short, this is an important book with broad appeal to scholars and students alike, whose brevity and accessible style make it especially attractive for use in the classroom.

ORIT ROZIN, *The Rise of the Individual in 1950s Israel: A Challenge to Collectivism*, trans. Haim Watzman (Waltham, Mass.: Brandeis University Press, 2011). Pp. 272. \$85.00 cloth, \$35.00 paper.

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Orit Rozin's book, *The Rise of the Individual in 1950s Israel: A Challenge to Collectivism*, a translation into English of her 2008 book in Hebrew, bravely recounts the story of an infant nation coping with the aftermath of World War II and the first Arab-Israeli war, the crush of mass immigration, and the growing pains of forming a polity. Her study in sociopolitical and economic history is a refreshing addition to the relatively slim scholarship on this period, which mainly offers a top-down focus on *mamlakhtiyut* (statism) in the arenas of the military, the political process, and the educational system. Rozin's is history from the bottom up, a narrative of how "desperate housewives," petty criminals, average voters, new immigrants, and ordinary citizens—the "simple Jew of Israel" (p. xiii)—became "agents of change" (p. xxi) in a rapidly transforming new country and culture under the crippling effects of economic austerity.

The author uses a broad range of sources, including state archives, periodicals, electoral data, interviews, Knesset proceedings, court rulings, interviews, government reports, and memoirs,

and she makes a methodological distinction between public discourse and private communication. Rozin paints a stark, yet sympathetic portrayal of daily life in Israel's first decade. Focusing primarily on "three thematic axes" (p. xix) of the 1950s, including the *tzena* (austerity plan), the political process, and mass immigration, she deftly details the deteriorating relationship between a state and society under extreme strain from both within and without. The visceral feel of the 1950s evoked in her book—including the often unpleasant sights, sounds, and smells—bring a forgotten decade back to life.

Beyond the harrowing and heart-breaking realities of daily life so poignantly described, Rozin contends that the minor indignities, regular inconveniences, intrusive interventions, rife abuses, determined negligence, and even whole-sale coercions add up to more than the sum of their parts: the creation of a new "mood" of the 1950s that changed norms. Chronicling the long reach of maximal austerity measures into the home refrigerator, the shopkeeper till, the small claims court, the voting booth, and the transit camp tent, she persuasively argues for the existence of an atmosphere of "psychological warfare" (p. 47) waged against the public that led to a state of "catastrophe," "psychosis," (p. 67) and "spiritual crisis" (p. 70). What happens to the body politic when the hasty, insufficient, and even corrupt practices of *bimkomim* (substitutions) (p. 12) become a new way of life *lakol* (the austerity clothing brand, lit. "for everything")?

As the decade wore on and wore down, the difficulties of daily life inspired divisiveness within the Jewish Israeli community along class, geographic, ethnic, religious, sociocultural, and even moral lines, though especially between old-timers and the newcomers. Yet, Rozin focuses on the growing alienation between the state apparatus (including a whole new class of technocratic elites, the discussion of which is fascinating) and its general audience, making it the central argument of her narrative. Having suffered enough as subjects in a state-building experiment, the populace, according to Rozin, found a voice far beyond the moan of anguish over austerity "beginning to speak in first person singular in the 1950s" (p. 191).

While her "challenge to collectivism" is compelling, it is perhaps not wholly convincing. Rozin should have provided a clear definition of "individualism," "collectivism," and "volunteerism," which might have sharpened her discourse analysis. The study would also have benefitted from a more rigorous recourse to theory in order to help conceptualize state control over the body. While her methodology requires a contrast between the Yishuv and State, she essentializes debates over volunteerism in the prestate period in order to make a stronger case for post-1948 change. A more broadly conceived comparativist approach going beyond the United Kingdom to other (essentially) socialist societies would have underscored the significance of the Israeli case in the emergence of individualist rhetoric under collectivist regimes. Last but not least, the conflation of "liberal" with "individualist ethos" (p. xviii) demands further inquiry; that Israeli Arabs were excluded from this transition, not to mention from her narrative almost entirely (p. xx), calls into question the extent to which this new discourse was liberal.

From a wider perspective, Rozin tests the limits of liberal Zionism with her focus on the world of the *vatakim*, from which she herself emerges both personally (she relates that her parents once lived in a shack on the site of what is now the Dizengoff Mall) and professionally (through her affiliation with Tel Aviv University, one of the oldest universities in Israel and a bastion of the *vatakim*). In fact, the title of her Hebrew language book *The Obligation of Difficult Love* (taken from a Leah Goldberg poem included in the English language edition), could apply to her subjects as much as the newcomers they dutifully esteemed. No doubt it took academic daring to detail—and even defend—a group that later became the establishment, even though one would have liked to see a reminder in the sympathetic early sections of the narrative that, given the experiences of Mizrahim and Palestinians, there were far worse fates than the *vatik*'s having meat, fish, and soft cheese comingling in wrapped newspaper (p. 9).

While one book cannot do justice to it all, Rozin seemingly judged the troubling trends that emerge from the 1950s to be beyond the scope of her study. The materialization of a yuppie bourgeoisie class in the greater Tel Aviv area—oft-portrayed as more interested in living the good life than in sacrificing for the state—has left a leadership vacuum in Israel to be filled by Zionists with less-than-liberal aspirations. Further, the patterns of interaction inaugurated between state and society in its first decade, including institutionalized racism, economic and social segregation, illegalism, invasion of privacy, intervention of the security apparatus in the political process, etc., also had catastrophic consequences when shifted from the “internal enemy” to the “external enemy” (p. 97) of the Palestinian population after 1967. Last but not least, one can almost make a direct link between austerity habituation to “no margarine, no oil, no eggs” (p. 13) and Israel’s hardened reaction to the three “No’s” at Khartoum in 1967 and beyond. Clearly, the themes raised in Israel’s first decade deserve further treatment by Rozin and other scholars in future work.

Rozin’s book is a timely addition to the literature at a time when contemporary Israel is struggling with the aftershocks of postcapitalist transition, especially since the “cottage cheese revolution” of summer 2011, in which ordinary citizens took to the streets and built tent cities across the country to protest for a better life for Israel’s middle class. If Rozin’s study suggests that there had been an unrealized opportunity to form a new collective based on principles of civil liberty and social justice in the 1950s, one hopes that these lessons of history may finally be realized this decade.

ELIZABETH F. THOMPSON, *Justice Interrupted: The Struggle for Constitutional Government in the Middle East* (Cambridge, Mass.: Harvard University Press, 2013). Pp. 432. \$39.95 cloth.

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Elizabeth F. Thompson’s *Justice Interrupted*, an exploration of constitutionalism in the modern Middle East, is a bold, synthetic work on political struggles throughout the region over the past few centuries, seen through the eyes of a widely disparate group of political leaders, activists, and intellectuals. The book has aspects that are unexpected for a history of constitutionalism in the Middle East.

First, the focus is extremely broad. That is true in a historical sense, since it begins in the premodern Ottoman period and goes through the Egyptian revolution of 2011. And it is true in a geographical sense, covering the Arab world, Turkey, Iran, and Israel. Of course, historians have written works with broad focus before, but the diversity of eras and areas forces a project like this to rely heavily (though not exclusively) on secondary sources and the interpretations of others. Only a skilled and sure-footed scholar can find his or her way through past work and produce an original synthesis.

Second, for a book on constitutionalism, Thompson makes a very unusual choice. Past such works on the topic (including this reviewer’s own) focus on the obvious: documents, drafting processes, and institutions. Such scholarship focuses on questions about outcomes and processes: What did a constitution say? Who wrote it? How was it interpreted and enforced? But Thompson mentions such issues only in passing. Instead, she chooses a succession of individuals—some well known, some not; some associated with specific constitutional projects, others not generally associated with constitutions at all. And generally a work on