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Jewish Emancipation Reconsidered: The French and German  
Models (review)

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with regard to their own masculinity, particularly in light of the emergence of a more “muscular conception” of masculinity in the 1890s, which stressed action rather than thought, thus surpassing mere assertions of physical vitality. Using the portly body of Dreyfusard Emile Zola as his point of departure, Forth examines the transformation which took place at the fin de siècle with regard to the ideal male body and to notions of manhood. Instead of the sedentary, corpulent figure which had dominated earlier in the century, the new culture of sport and action gave rise to the new ideal of a muscular and athletic body. Forth does an excellent job of linking discussions of the “new man” to the nationalist revival of the prewar years, making important links between concerns about gender and politics during this period.

Forth concludes by observing that the Dreyfus Affair not only “constituted an arena for the contest of masculinities” but that it also “played a part in the formation of twentieth-century French views of manhood and politics” (p. 237). Furthermore, the issues raised in his study are not limited to France alone but “reflect a broader Western cultural tendency to stress the importance of physicality as a means of avoiding the feminizing pitfalls of modernity” (p. 241). *The Dreyfus Affair and the Crisis of French Manhood* illuminates debates at the fin de siècle while also shedding light on our own crisis of masculinity at the beginning of the twenty-first century. It is an important, innovative work, which will be of great use not only to historians but also to those interested in Jewish studies, gender studies, and French literature.

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**Jewish Emancipation Reconsidered: The French and German Models**, edited by Michael Brenner, Vicki Caron, and Uri R. Kaufmann. London and Tübingen: Mohr Siebeck, 2003. 245 pp. €54.00.

Historiographically, this book reflects two encouraging departures of recent years, each in its early stages but long overdue. One is the comparative study of European Jewish communities, which even in the most minimal form of juxtaposition only properly began during the 1990s, when a number of collaborative volumes sought to locate Jewish experiences within a paradigmatic framework of “emancipation and assimilation,” usually on the basis of generally conceived “national” differences. While long before this Jacob Katz and others had certainly formulated a general European narrative of the Jewish advance “toward modernity,” brutally severed of course by Nazism, they rarely

did so by means of concretely conceived case studies, as opposed to the general sweep of their account. Secondly, during this same period comparative studies of German and French history began appearing for the first time *tout court*, usually focusing on the later nineteenth and early twentieth centuries. These ranged from Rogers Brubaker's 1992 study of citizenship and nationhood in the two countries to a few pioneering binational monographs on topics like the reciprocal imagery of national rivalry (Michael Jeismann), the symbolism of national monuments (Charlotte Tacke), and the nationalist attitudes of the respective industrial and bureaucratic elites (Moritz Föllmer). The volume under review, which dates from a conference organized by the Leo Baeck Institute in Tutzing in May 2001, builds on both these literatures and carries the doubled enterprise—exploring the dynamics and boundaries of Jewish emancipation on the basis of carefully developed Franco-German comparisons—a valuable stage further.

As it happens, the most successful of the volume's contributions are the ones taking a more familiar intellectual history approach, which also comprise the largest methodological cluster in the book, or five essays out of the twelve. These include Frances Malino's brief conspectus of "Jewish Enlightenment in Berlin and Paris" (pp. 27–34) and the companion essay by Perrine Simon-Nahum on Jewish scholarship in the two countries (pp. 39–49); Silvia Cresti's valuable treatment of the debates among German and French Jews during the Franco-Prussian War (pp. 93–103); Pierre Birnbaum's astute comparison of Durkheim and Simmel (pp. 169–95); and Steven Aschheim's rather idiosyncratic reflections on German and French intellectuality, "Towards the Phenomenology of the Jewish Intellectual" (pp. 199–216). But these authors seldom venture much beyond some well established routines of understanding. The same might be said of the three contributions with the broadest charge—Uri Kaufmann's brief rehearsal of the parallel campaigns of French and German Jews for legal equality during the nineteenth century (pp. 79–88), Christian Wieser's similar survey of the rise of antisemitism between the 1880s and 1914 (pp. 129–47), and Jacques Ehrenfreund's commentary on "Citizenship and Acculturation" after 1871 (pp. 155–63)—which provide little more than schematic outlines of the already known. Of the rest, Richard Cohen's imaginatively conceived reflections on the inaugurating of the major metropolitan synagogues of Munich (1826), Berlin (1866), and Paris (1875), "Celebrating Integration in the Public Sphere in Germany and France" (pp. 55–73), is the most original essay of the collection. The sole example of social history, a comparison of Jews in the contiguous regions of Alsace-Lorraine and southern Germany by Simon Schwarzfuchs ("The Creation of a Border," pp. 5–17), marshals helpful demographic data only to trump them with a

straightforward political interpretation based on processes of state formation after the Treaty of Westphalia. Eli Bar-Chen offers a focused institutional account of the missionary activities of the Alliance Israélite Universelle and the Hilfsverein der deutschen Juden (pp. 111–21). The book ends with a helpful “Epilogue” by Diane Pinto on “French and German Jewries in the New Europe: Convergent Itineraries?” (pp. 221–36).

But though the individual contents vary in quality, the volume’s value is considerably more than the sum of its parts, successfully entering the usefulness of this Franco-German comparison onto the historiographical agenda. The “Comments” accompanying each of the contributions consistently enhance the project in this regard, often exceeding the essays themselves in acuteness and originality. This is notably the case for Jakob Vogel (on Cohen), Ulrich Wywra (on Kaufmann), Sandrine Kott (on Cresti), Aron Rodrigue (on Bar-Chen), Peter Pulzer (on Birnbaum), and Nancy Green (on Aschheim). Indeed, with the exception of Cohen’s fine discussion, it is mainly the Commentators who apply the insights of social history, let alone those of the “new cultural history” or considerations of gender. Despite its strengths, the volume is situated away from the source of so much of the innovative recent work on nationality, belonging, citizenship, and identity, which derives from influences in literature, anthropology, and cultural studies. Finally, nine of the twenty-three contributors are women, which in itself seems an interesting sign of the times.

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**Überleben im Dritten Reich: Juden im Untergrund und ihre Helfer**, by Wolfgang Benz. Munich: Verlag C.H. Beck, 2003. 344 pp. €24.90.

In his editorial prologue to this important and interesting book, Wolfgang Benz adds necessary warnings that should accompany any thoughtful discussion of those instances when non-Jews helped Jews to survive in the Third Reich. Benz emphasizes that efforts to organize and finance the survival of Jews hiding in Nazi Germany was first and foremost an achievement of the Jews themselves, an example of Jewish resistance to National Socialism. Benz’s collection of essays also demonstrates that help for the Jews took many forms and differed enormously from case to case, depending upon the particular time period or the particular country in which aid was given. This collection of accounts about that period suggests that it is impossible to make generalizations about those people who helped Jews and that it is, above all, the history