Introduction

German-Jewish Studies for the Twenty-First Century

Kerry Wallach and Aya Elyada

Nearly eighty years have passed since the Holocaust and the end of World War II, and the investigation of the German-Jewish past still continues in forms that are very different from earlier periods. Studying German-Jewish history and culture continues to be a worthwhile undertaking, though the underlying motivations have shifted over the years and new benefits have joined the old ones. What is the significance of German-Jewish studies in the twenty-first century, both in academia and in society at large? How will German-Jewish studies look in the 2030s and 2040s? In which directions is the field headed, and what approaches and issues are driving new research?

The chapters in this volume reflect on the relevance and utility of German-Jewish studies for the twenty-first century while presenting current trends and directions in the field. It is becoming more difficult to interact with the émigré generation who left Germany in the 1930s or 1940s. We are also keenly aware that the retirement of many esteemed scholars of German-Jewish studies born in the immediate postwar years is looming on the horizon. Those of the following generation (born in the 1960s) have already established themselves as senior scholars in the field, and they have greatly influenced its nature and contours in recent decades. This generation has also experienced tremendous untimely losses in the past few years; in particular, we remember Jonathan Hess and Sharon Gillerman and their work on literature, race, gender history, and popular culture. This volume looks to the next generations of scholars (born mostly in the 1970s and 1980s; members of Generation X and early millennials), who—supported over the last decade and a half by Gerald Westheimer and the Leo Baeck Institute – New York | Berlin—will continue this important work of studying and teaching the German-Jewish past. All of the main chapters in this book were written by early to mid-career scholars in the United States, Europe, and Israel who represent the future of German-Jewish studies both in the diversity and interdisciplinarity of their approaches, and also because they will continue working in the field for decades to come.

Each chapter in the volume explores some of the reasons why studying and applying German-Jewish history and culture matters for the 2020s and beyond. The chapters approach German-Jewish studies from multiple disciplinary and other perspectives, including history, literature, Yiddish studies, cultural studies, musicology, and digital humanities. They thus aim not only to illuminate new and exciting chapters in the history of German Jewry but also to demonstrate the multidisciplinary nature of the field and its potential for enriching our understanding with regard to social, cultural, and political processes in our own times.

Given the diversity of possible approaches within German-Jewish studies, these chapters both explore and challenge the parameters of this dynamic field. Some emphasize the shared experiences, common languages and spaces, or distinctive cultural attributes of German-speaking Jews. But others call into question the value of traditional binaries (e.g., Jewish and non-Jewish, German and non-German) used to delineate the field's main focal points in light of recent turns toward more transnational, global, and hybrid approaches.[1] Newer questions of positioning, agency, and activism are central to a number of chapters, several of which ask whether doing German-Jewish studies is a political act in and of itself. In light of the political trends and crises of the 2010s and early 2020s—including surges in far-right and white supremacist movements and a war on European soil—it is not difficult to understand why junior scholars and students might gravitate toward a field that interrogates some of the most problematic issues that still persist today.

To be sure, German-Jewish studies as a field has gained relevance in part because it emphasizes both the political stakes and the potential dangers of nationalism, monoculturalism, ethnocentrism, and racial tensions. In recent years, the field has shifted to include more multilingual and transnational perspectives. Such pressing topics as migration, refugees, exile, and precarity are at the heart of many projects in German-Jewish studies. The field further allows for a reconsideration of the history of antisemitism, as well as the intersections of antisemitism with racism and colonialism. It thus operates in accordance with twenty-first-century movements related to decolonization and race, including the Black Lives Matter movement and other antiracism protests in Germany. Issues related to feminism, gender, and sexuality are also investigated in many recent works in the field. Networks among and with connections to (German) Jews shed light on the continuities, ruptures, anxieties, and possible futures of German-speaking Jews and their legacies.

Works in German-Jewish studies also serve as a model for the study of other minority groups within and beyond Jewish history, indicating that these concerns hold appeal for many outside the field. For some, German-Jewish studies offers an example of how to critically examine the internal diversity and tensions that have long existed within European societies. Significantly, some of the topics gaining traction in this field have begun to occupy a new generation of German-language writers and others involved in cultural production. Several with Russian Jewish backgrounds (Lena Gorelik, Olga Grjasnowa, Dmitrij Kapitelman, Sasha Marianna Salzmann) write on behalf of

migrants to Germany, often emphasizing the importance of multilingualism; others, such as Max Czollek and Ronen Steinke, point to recent antisemitic incidents and the rise of far-right parties as indicative of larger problems relating to the notion of *Heimat*, German identity, and even the German language itself.[2] The ever-expanding and often-politicized field of German-Jewish studies is similarly well positioned to address these and other cultural concerns of the twenty-first century.

From the 1950s to the Present: A Brief History of the Field

German-Jewish studies emerged in the aftermath of the Holocaust and World War II as a new, international, and interdisciplinary field of research. Its establishment was marked, to a large extent, by the decision of German-Jewish émigré intellectuals, including Martin Buber, Gershom Scholem, Hannah Arendt, and Ernst Simon, to found a designated institute for the study of the history and culture of German Jewry. It was named after the German-Jewish rabbi and community leader Leo Baeck (1873–1956), the last representative of the Jews in Germany under the Nazi regime and the institute's first president.[3] With offices in Jerusalem, London, and New York, the Leo Baeck Institute was established in May 1955 with a twofold purpose: to preserve the cultural and intellectual legacy of German Jewry and, at the same time, to promote critical and impartial scholarship about the German-Jewish past, which at that time was thought to have ended in the 1930s.

The second task, to be sure, was not an easy one. As Nils Roemer reminds us, "To these émigré historians as well as to other supporters of the Leo Baeck Institute, the history of German Jewry formed an object of immense personal and intellectual interest"; for them, "the history they investigated represented not simply a distant past but a time associated in their memories with their own lives."[4] Indeed, as Liliane Weissberg emphasized, German-Jewish studies was, for the first generation, no less than "*Trauerarbeit*, the work of mourning for an irrecoverable good."[5] Some were not only émigrés but also survivors who had experienced Nazi atrocities firsthand. The postwar generation was eager to integrate the Jewish experience into mainstream German history precisely because they believed it essential to constructing an adequate narrative of the German past. Still, the work of early scholars in the field was not merely one of witnessing or memorializing. It also consisted of critical scholarship, one that would later be designated by David Sorkin as "the émigré synthesis." According to Sorkin, "The émigré synthesis translated the ideological and political positions of the postemancipation era into categories of scholarly analysis: liberalism versus Zionism, reform versus orthodoxy, *Deutschtum* and *Judentum,* the 'German-Jewish dialogue,' and the 'symbiosis.' The methods were primarily *Geistesgeschichte*, institutional history, and the study of representative figures."[6] Other members of this generation joined German studies departments and contributed to the field in a variety of ways, including through autobiographical works.[7]

A noticeable shift in German-Jewish studies came about in the 1970s and 1980s, following the broader changes that took place at the time in historiographical writing and the political landscape. The rise of social history shifted the focus from exemplary individuals to whole population groups, as well as from politics and high culture to daily life and "history from below." *Geistesgeschichte* and institutional history gave way to social criticism and to categories of class and gender, which produced entirely new narratives of the German-Jewish past.[8] A new baby boomer generation of "post-émigré" scholars, Jewish and non-Jewish, who were trained in the new political and academic climate of the late 1960s and early 1970s, challenged accepted notions regarding the course of German-Jewish history, revealed the complexities that characterized the relations between Jews and other Germans, and offered new paradigms for understanding the German-Jewish experience in the modern era.[9]

At the same time, the study of German-Jewish literature flourished within the newly established field of cultural studies, which tried to remove the boundaries between literature and history.[10] As Weissberg asserts, cultural studies "has a critical and largely leftist agenda. Similar to social history, it looks at figures of seemingly minor importance, everyday behavior, and ephemeral events."[11] Not unrelated to these developments, the rise of cultural history in the 1990s put new emphasis on identity formation and on the construction of distinct German-Jewish subcultures, and questions regarding memory, representation, otherness, and self-understanding took center stage.[12] Pathbreaking interdisciplinary scholarship spearheaded by Sander Gilman brought into focus the intersections of Jewish and gender difference, with further attention to race, medicine, and psychiatry.[13] Driven by these shifts in cultural studies and the new emphasis on women's history, the study of women and gender entered the mainstream beginning in the late 1990s.[14] The subfields of German-Jewish cultural studies and Jewish gender studies are thus relatively new and should not be taken for granted.

Four decades of intensive scholarly activity culminated in the four-volume *German-Jewish History in Modern Times*, a comprehensive history of German-speaking Jewry from 1600 to 1945, published in 1996.[15] This groundbreaking work, to be sure, successfully integrated the new directions in German-Jewish historiography. But it was by no means the last word in the field. Soon thereafter, the *Yale Companion to Jewish Writing and Thought in German Culture, 1096–1996* opened up additional possibilities for studying cultural texts.[16] More recent scholarly approaches, such as postmodernism, postcolonialism, discourse theories, and the various "turns" (the linguistic turn, spatial turn, visual turn, affective turn, and so on) have been and still are regularly employed in the study of German-Jewish history and culture, yielding innovative results and complicating our understanding of the German-Jewish past, its cultural products, and its continued legacy. Indeed, in addition to the persistent fascination with the life and work of such key German-Jewish luminaries as Moses Mendelssohn, Martin Buber, Franz Rosenzweig, and Gershom Scholem, much of the scholarship published in and since the 2010s has taken innovative approaches to previously underexamined cultural

subjects ranging from popular literature, theater, dance, music, sport, film, photography, art, and architecture to other forms of visual, material, and consumer culture.[17]

In recent decades, the field of German-Jewish studies has seen an unprecedented flourishing, perhaps as a response to the political urgency described above. The field is also thriving in part because of the growing fascination of young Israeli scholars with German culture and because of the gradual breakdown of taboos surrounding the Holocaust and its remembrance and representation. Moreover, connections to the related fields of Holocaust studies, antisemitism studies, and memory studies—and the museums, films, and other forms of popular culture devoted to these subjects—guarantee that German-Jewish studies has a broad, general audience the world over. With an international network of centers, institutes, and university chairs stretching from the United States to Israel, Germany, the UK, and other places around the globe, the current level of academic activity in German-Jewish studies is impressive. A plethora of publications, conferences, graduate programs, and research groups enrich the field with new scholarly products on almost a daily basis, while designated funds, journals, and book series fuel this activity and provide prestigious platforms for its dissemination in English, German, and Hebrew.[18] Some organizations (including the Leo Baeck Institutes) and publications maintain a more historical focus, whereas others remain oriented toward literature and culture.[19]

This proliferation of innovative work in German-Jewish studies has led, in turn, to a very welcome expansion of the field in terms of both geography and chronology. This expansion is consistent with the transformations that the fields of German history and German studies have undergone: at many universities, national histories have taken a back seat to more globalized, post-Eurocentric approaches. While the original "mandate" of German-Jewish studies was the investigation of "German Jewry, in particular in the form it took from the Emancipation until the collapse of the Weimar Republic," as Robert Weltsch put it in 1955 in a meeting concerning the vision of the newly established Leo Baeck Institute,[20] new generations of scholars have turned their attention to German-speaking Jews beyond the borders of modern Germany. They explore the German-Jewish diaspora throughout Central Europe, including Switzerland, Austria, and the Bohemian lands, and they follow German Jews into exile in the UK and mandatory Palestine, across the Atlantic, and to other points around the globe. Moreover, no longer does "German-Jewish history" start with emancipation, nor does it end in 1933. Jewish lives in Ashkenaz, in the medieval and early modern German lands, have gained importance as a research field within institutions and publications dedicated to German-Jewish history and culture.[21] The same is true, of course, not only for Jewish lives in Nazi Germany and during the Holocaust but also for the rebuilding of the German-Jewish communities and culture after 1945.[22] In 2020–21, the Leo Baeck Institutes celebrated seventeen hundred years of Jewish life in German-speaking lands[23]—a much broader perspective than Weltsch's original vision. The field of German-Jewish studies is thus extremely well situated to help German studies find a place in newer history syllabi and curricula.

Another important and relatively recent development in German-Jewish studies concerns the linguistic boundaries of the field. While the traditional priority of German-Jewish studies has been, by definition, the investigation of Jewish cultural, literary, and intellectual activity in the German language, recent decades have seen growing interest in the intersection of German-Jewish studies with other Jewish languages, most notably Hebrew and Yiddish. Renewed interest in Yiddish led to its exploration not only as part of Eastern European Jewry but also with respect to its place within German and German-Jewish culture, as well as to language-oriented aspects of the interactions between so-called *Westjuden* and *Ostjuden*.[24] New generations of young scholars, especially those in or with connections to Israel, set out to explore the German-Jewish origins of important segments of modern Hebrew culture and the intricate relations between Hebrew and German in the work of bilingual authors.[25] The unique contribution of German Jews to the literary, intellectual, and academic life in the Yishuv and the young State of Israel has also gained considerable attention.[26]

Two decades into the twenty-first century, the field of German-Jewish studies faces two major challenges: the problem of saturation or overabundance, and the question of relevance and attraction for younger audiences within and outside academia. Despite the "opening up" of the field to new territories, eras, languages, and scholarly approaches, it would seem that finding an original topic for research is nonetheless a difficult task for anyone working in German-Jewish studies, and the feeling that the field is on the verge of exhaustion is not entirely absent.[27] An even greater (and not unrelated) concern, however, pertains to the question of relevance or attractiveness of the field for younger generations. Nearly eighty years after the destruction of much of German Jewry, it is less clear who might be interested in the German-Jewish legacy, and why. The deep personal engagement of German Jews who fled Germany and served as both scholars and consumers of German-Jewish studies in the first decades of the field cannot be reconstructed, and the commitment of their descendants to family origins is unsurprisingly dwindling with the third and fourth generations.[28] Looking toward the coming decades, the double task of continued proliferation in an already overabundant field and the engagement of younger generations—mainly postmillennial students (Generation Z and beyond) from various and not necessarily German or Jewish backgrounds—remains a concern for today's scholars.

In the Jewish communities of present-day Germany and Europe, moreover, some of the most pressing challenges involve not only confronting racism and antisemitism but also balancing individual and religious rights. How can states that emphasize secularism and universalism also remain as inclusive as possible of religious differences and forms of religious expression? Recent controversies concerning clothing (especially head coverings), circumcision, and kosher and halal butchering demonstrate how complicated these issues continue to be for Jews, Muslims, and other minorities in Germany and other European countries. As a versatile and flexible field, German-Jewish studies naturally lends itself to addressing these questions, often in conjunction with other aspects of minority studies.[29]

The values that we have inherited from German-Jewish culture and from its critics and chroniclers constitute an enduring legacy for use by current and future generations. The lessons that history conveys are perhaps most obvious when related to the rise of Nazism and the Holocaust, but German-Jewish studies has far more to teach us. As individuals and as parts of collectives, German-speaking Jews and their descendants have adopted different lenses for viewing and making sense out of the worlds in which they existed. Many of these have been transmitted in the form of cultural or academic works that hold the key to unlocking insight into these pasts. The ongoing work of German-Jewish studies thus entails discovering, contextualizing, and analyzing such material, and it may also require archival excavation or fresh methods of analysis. With many new research approaches and capabilities, including the digitization of many archives and the use of innovative technologies, the twenty-first century holds great potential for exciting scholarship in the field, as the chapters in this volume demonstrate.

German-Jewish Studies: A Handbook in Case Studies

In presenting the current projects of early to mid-career scholars in the field, this volume showcases the continued potential of German-Jewish studies to inspire new questions and to yield original and innovative research. Beyond the adage that every generation must reinterpret the past according to its own perspective, there are several characteristics common to the chapters in this volume, which together demonstrate the vitality of the field. Rather than adhering to more "traditional" topics, such as grand narratives of contribution and symbiosis, all-encompassing dichotomies of assimilation and dissimilation, or the work and thought of well-known luminaries, most contributors chose to look at the lives and works of what might be termed "minor figures" in German-Jewish history. These include academics, rabbis, writers, artists, archivists, musicians, and other respected members of their communities who were relatively well known in their own times and achieved public or professional recognition but were forgotten over the years and largely overlooked in historical research. Folklorist Abraham Tendlau, Yiddishist Nathan Birnbaum, artist Rahel Szalit-Marcus, dermatologist Berta Ottenstein, and cantor Kurt Messerschmidt, to name just a few examples, each present different aspects of the German-Jewish experience and a different form of contribution to the consolidation, formation, and regeneration of German-Jewish culture from the nineteenth century through the aftermath of World War II.

The moral obligation of telling their stories and commemorating their achievements notwithstanding, the focus on such minor figures is also important for advancing a more personal and even intimate encounter with German-Jewish history. Through these figures, moreover, the studies in the volume explore important phenomena in the German-Jewish experience, such as acculturation and nostalgia, religious sentiments, antisemitism, the encounter with the so-called *Ostjuden*, exile and migration, gender difference, loss and mourning, and more. The chapters illuminate these phenomena

from new perspectives and thus enrich our understanding of the inner lives of German Jewry in the modern era. The focus on "culture as a performance,"[30] on the centrality of practices, rituals, and daily life in the shaping of German-Jewish culture, we suggest, is essential for charting new paths for original research, and for presenting German-Jewish history and culture in its full richness and diversity.

Despite their largely historical orientation, all chapters in the volume are also committed to present-day challenges and concerns, which they illuminate and ponder via the past experiences of Jews with ties to German-speaking lands. They thus respond to the challenges of relevance and appeal in a twofold manner. The interdisciplinary approaches of the chapters make them highly relevant for other fields, including history, literature, cultural studies, Yiddish studies, musicology, sociology, art history, and digital humanities. The projects collected in this volume present valuable case studies, which future scholarship in all of these fields might explore in greater depth or from a comparative perspective alongside other cases. Moreover, questions regarding the cultural formation of minorities and their relations with majority societies, the balancing of multiple identities, and the experiences of trauma, loss, and exile, to name just a few of the questions central to the German-Jewish experience in modern times, are highly pertinent to the core of present-day scholarship within the humanities and the social sciences in general and are bound to attract the attention of scholars beyond the fields of Jewish studies and German studies.

The chapters in this book all consider why German-Jewish studies is useful, as well as how scholars operate and what they do within the field. In the first section of each chapter, contributors share ideas as to how their research is relevant for twenty-first-century developments both within academia and in general. Here they also discuss what makes German-Jewish studies compelling for them, as well as how their research advances the field in new directions. This is followed by discussion of a case study or concrete example from their own current research. The various contributions focus on a wide array of topics within German-Jewish history and culture, ranging from the early modern period to the present day.

The first part of the book explores some of the major transformations German Jewry underwent during the nineteenth century, including the consolidation of religious denominations, linguistic acculturation, and the rise of various fields in Jewish studies. The two opening chapters also look to the Jewish past in early modern Germany, as well as to the engagement with this past in modern German-Jewish culture. Mirjam Thulin presents the story of the Wertheimers, a family of Jewish court factors from the seventeenth and eighteenth centuries, while integrating this story into a discussion on the beginnings of the field of family history among nineteenth- and early twentieth-century German-Jewish scholars. Thulin highlights the ways in which family history transcends political, cultural, linguistic, and other borders, arguing for the potential of this topic for innovative approaches to the Jewish experience in German-speaking lands. Aya Elyada explores the place of Old Yiddish texts in modern German-Jewish culture. Despite the rapid decline of Yiddish culture in nineteenth-

century Germany, Elyada argues, early modern Yiddish texts continued to be retold, discussed, and explored in the works of German-Jewish scholars via the media of translation and other forms of rewriting. These granted the Old Yiddish texts not only an "afterlife" but also a rehabilitation, as these once very beloved works were being appreciated anew as literary and historical monuments to a bygone Jewish past. Joshua Shanes's chapter discusses the rise of Jewish Orthodoxy in nineteenth-century Germany as one of the major contributions of German Jewry to shaping modern Judaism. While previous forms of Judaism grounded in Jewish autonomy and self-evident commitment to Jewish law were no longer viable, they gave way to new religious denominations, including Orthodoxy. The continuity between Orthodoxy's earliest German formulations and its later expansion to Eastern Europe, America, and Israel, Shanes argues, has become particularly clear in the twenty-first century, as its history of conservative political alliances has reemerged in public view, although now influenced by the rise of Zionism.

The chapters in the second part, which takes us into the first decades of the twentieth century, look at various intersections in German-Jewish history: antisemitism and colonialism; *Westjuden* and *Ostjuden*; individual thinkers and networks of ideas. Stefan Vogt's chapter advocates the contextualization of German-Jewish history with respect to the histories of colonialism and racism, without losing sight of the peculiarities of German-Jewish history. Focusing on the example of Ernst Vohsen, a German Jew and a leading member of the German Colonial Society, Vogt explores Vohsen's position on colonialist politics and ideologies, as well as his reaction to the antisemitism inside the colonialist movement. Nick Block looks at the interactions between German-Jewish and Yiddish studies from both a historical and a contemporary perspective. Looking at data from present-day job market trends, Block points out that Yiddish has institutionally become a part of German studies in North America since 2010. Block presents his own work in the field, on the figure of Viennese-born Yiddishist Nathan Birnbaum, claiming that a current wave of such scholarship signals that Yiddish studies will increasingly come to shape German-Jewish studies. Matthew Handelman's chapter explores the productivity of negativity in German-Jewish thought during the Weimar Republic. Working in the field of digital humanities, Handelman employs negativity in digital technologies such as network analysis maps, analyzing the structure of interwar correspondence networks among such German-Jewish intellectuals as Margarete Susman, Siegfried Kracauer, and Walter Benjamin, many of whom were affiliated with the Frankfurt School. Combined with close reading, these correspondence networks trace the circulation of key ideas and reveal the centrality of overlooked figures in the German-Jewish intellectual discourse of the time.

The chapters in the third part trace some of the many paths of German-Jewish culture and knowledge beyond German-speaking lands, demonstrating that transnational and multilingual approaches are an essential part of migration, exile, and diaspora studies. Two chapters focus on women as key figures in German-Jewish history and explore how gender (and, in one case, also sexuality) impacted their lives and

careers. Kerry Wallach's study of East European-born artist Rahel Szalit-Marcus explores her significant contributions to Weimar visual culture, including illustrations of Yiddish and German literature that were printed in Berlin. Given Szalit's success as a woman artist involved with the Jewish Renaissance in Germany, Wallach maintains that Szalit should be considered as a German artist as well as an East European one. Szalit's subsequent affiliation with the School of Paris points to the need for greater attention to German-Jewish exile culture in 1930s France. Stefanie Mahrer's focus on dermatologist Berta Ottenstein sheds light on the agency of individual actors within the transnational networks and political structures that emerged for refugee scholars. This relates to a larger digital project at the University of Bern, Switzerland, that visualizes historical data pertaining to the forced migration of academics during the Nazi period. Both Mahrer's chapter and this project focus on the interplay between individuals, structures, institutes, relationships, and knowledge across time and space. Similarly interested in networks, Jason Lustig's examination of German-Jewish archives and archivists reassesses the position of German Jewry as centrally located within global Jewish networks. Lustig further considers how the materials collected by these archivists have impacted our understanding of Jewish history, suggesting that émigré scholars and archivists turned diaspora and dispersion into a productive process that gave rise to the afterlife of a culture.

In the fourth part, scholars with different disciplinary approaches—history, literature, and musicology—study attempts to commemorate and come to terms with the Holocaust and the Nazi past. Stefanie Fischer's work, inspired by the field of the history of human remains, underscores the importance that attending to burial places gained in the eyes of German-Jewish refugees in the wake of the war, even in the absence of resting places for most of those who perished. Mourning rituals and requests to tend to graves in Jewish cemeteries, Fischer argues, reveal much about how émigré Jews remained connected to Germany in the postwar years. Corey Twitchell's chapter applies narrative theory to fiction about the Holocaust, suggesting that manipulating narrative causality enabled German-Jewish writers to create more nuanced, less calcified depictions of both victims and perpetrators. Edgar Hilsenrath's novel *Der Nazi und der Friseur* serves Twitchell as a case study for investigating the narrator's "loose screw" as part of a poetics of disfigurement. Tina Frühauf explores the various spaces of Jewish musical activities in the city of Munich, including the Reichenbachstraße Synagogue, the airwaves, and the building at Arcisstraße 12, which in the 1930s went from the Pringsheim family home to Hitler's administrative center, and today houses the Hochschule für Musik und Theater. Following the spatial turn, Frühauf's chapter ties space to notions of cultural rebirth and transformation, cross-cultural encounters and collaborations, but also division and politics.

In the epilogue, historian Michael Meyer, who has helped shape German-Jewish studies for more than half a century, reflects on the many tensions between Germanness and Jewishness. Meyer suggests areas with room for further study, including Russian and Israeli immigrants in present-day Germany, biography, and different aspects

of visual and material culture. Taken together, the chapters in this volume not only add new dimensions to the historical narrative of German-speaking Jews but also suggest outlines for present and future research in the field. It is our hope that this volume will contribute to the ongoing interest in German-Jewish studies and related topics, both in academia and among the broader public, and that it will stimulate innovative research also among the generations yet to come.

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Aya Elyada is senior lecturer of German and German-Jewish history at the Hebrew University of Jerusalem. Her fields of interest include Christian-Jewish relations, Yiddish language and literature, and the social and cultural history of language and translation. Since 2017 she has served on the Academic Advisory Board of the Leo Baeck Institute Jerusalem and the editorial board of its journal *Chidushim: Studies in the History of German and Central European Jewry*. Her book, *A Goy Who Speaks Yiddish: Christians and the Jewish Language in Early Modern Germany*, was published in 2012 by Stanford University Press. Her current book project discusses the place of Old Yiddish literature in modern German-Jewish culture.

Notes

1. On these and similar recent trends in the field see, for example, Gideon Reuveni, "The Future of the German-Jewish Past Starts Here," in *The Future of the German-Jewish Past: Memory and the Question of Antisemitism*, ed. Gideon Reuveni and Diana Franklin (West Lafayette, IN: Purdue University Press, 2021), xiii–xxiv; and Steven E. Aschheim and Vivian Liska, "Postscript," in *The German-Jewish Experience Revisited*, ed. Steven E. Aschheim and Vivian Liska (Boston: De Gruyter, 2015), 273–76.
2. On these and other contemporary writers, see Katja Garloff and Agnes Mueller, eds., *German-Jewish Literature after 1990* (Rochester, NY: Camden House, 2018); and Katja Garloff, *Making German Jewish Literature Anew: Authorship, Memory, and Place* (Bloomington: Indiana University Press, 2022). See also Hillary Hope Herzog, Todd Herzog, and Benjamin Lapp, eds., *Rebirth of a Culture: Jewish Identity and Jewish Writing in Germany and Austria Today* (New York: Berghahn Books, 2008).
3. On Leo Baeck, see the recent book by Michael A. Meyer, *Rabbi Leo Baeck: Living a Religious Imperative in Troubled Times* (Philadelphia: University of Pennsylvania Press, 2021).
4. Nils Roemer, "Introduction," in *German Jewry: Between Hope and Despair*, ed. Nils Roemer (Boston: Academic Studies Press, 2013), quotes from 4, 13.
5. Liliane Weissberg, "Reflecting on the Past, Envisioning the Future: Perspectives for German-Jewish Studies," *GHI Bulletin* 35 (Fall 2004): 20.

6. David Sorkin, "The Émigré Synthesis: German-Jewish History in Modern Times," *Central European History* 34, no. 4 (2001): 531–59, quote from 532.
7. Scholars of German literature from this generation—often omitted from discussions of émigré historians—include Ruth Klüger, Walter Sokel, Dorrit Cohn, and Egon Schwarz.
8. See, for example, the work of scholars including Marion Kaplan, Atina Grossmann, Deborah Hertz, Shulamit Volkov, Robert Liberles, Steven Lowenstein, and others. The new trends of "history from below" culminated, among others, in Marion Kaplan, ed., *Jewish Daily Life in Germany, 1618–1945* (New York: Oxford University Press, 2005). Among the major achievements of the new scholarship is that it spotlighted women for the first time. For an important early publication in this respect, see Renate Bridenthal, Atina Grossmann, and Marion Kaplan, eds., *When Biology Became Destiny: Women in Weimar and Nazi Germany* (New York: Monthly Review Press, 1984).
9. On this shift see, e.g., Weissberg, "Reflecting on the Past," 22; Sorkin, "Émigré Synthesis," 532–33.
10. See, for example, the foundational work of Mark H. Gelber, Hans Otto Horch, Ritchie Robertson, Liliane Weissberg, Steven Aschheim, and Anson Rabinbach.
11. Weissberg, "Reflecting on the Past," 23.
12. Among the pioneering works in this area, one should note George L. Mosse, *German Jews beyond Judaism* (Bloomington: Indiana University Press, 1985); David Sorkin, *The Transformation of German Jewry, 1780–1840* (New York: Oxford University Press, 1987); Marianne Hirsch, *Family Frames: Photography, Narrative, and Postmemory* (Cambridge, MA: Harvard University Press, 1997); and Leslie Morris and Jack Zipes, eds., *Unlikely History: The Changing German-Jewish Symbiosis* (New York: Palgrave/St. Martin's Press, 2002).
13. See especially Sander L. Gilman, *Jewish Self-Hatred: Anti-Semitism and the Hidden Language of the Jews* (Baltimore: Johns Hopkins University Press, 1986); and Sander L. Gilman, *The Jew's Body* (New York: Routledge, 1991).
14. Significant volumes relating to gender include Dalia Ofer and Lenore J. Weitzman, eds., *Women in the Holocaust* (New Haven, CT: Yale University Press, 1998); Kirsten Heinsohn and Stefanie Schüler-Springorum, eds., *Deutsch-jüdische Geschichte als Geschlechtergeschichte: Studien zum 19. und 20. Jahrhundert* (Göttingen: Wallstein Verlag, 2006); Marion A. Kaplan and Deborah Dash Moore, eds., *Gender and Jewish History* (Bloomington: Indiana University Press, 2011); and Benjamin Maria Baader, Sharon Gillerman, and Paul Lerner, eds., *Jewish Masculinities: German Jews, Gender, and History* (Bloomington: Indiana University Press, 2012).
15. Michael A. Meyer, ed., *German-Jewish History in Modern Times*, 4 vols. (New York: Columbia University Press, 1996–98). Published in German by C. H. Beck Verlag, Munich, and in Hebrew by the Zalman Shazar Center in Jerusalem. On this work, see Sorkin, "Émigré Synthesis."
16. Sander L. Gilman and Jack Zipes, eds., *Yale Companion to Jewish Writing and Thought in German Culture, 1096–1996* (New Haven, CT: Yale University Press, 1997).
17. Although this is far from an exhaustive list, notable recent works in this vein include: Todd Presner, *Mobile Modernity: Germans, Jews, Trains* (New York: Columbia University Press, 2007); Daniel Wildmann, *Der veränderbare Körper: Jüdische Turner, Männlichkeit und das Wiedergewinnen von Geschichte in Deutschland um 1900* (Tübingen: Mohr Siebeck, 2009); Jeanette Malkin and Freddie Rokem, eds., *Jews and the Making of Modern German Theatre* (Iowa City: University of Iowa Press, 2010); Lisa Silverman, *Becoming Austrians: Jews and Culture between the World Wars* (New York: Oxford University Press, 2012); Darcy Buerkle, *Nothing Happened: Charlotte Salomon and an Archive of Suicide* (Ann Arbor: University of Michigan Press, 2013); Jonathan Skolnik, *Jewish Pasts, German Fictions: History, Memory, and Minority Culture in Germany, 1824–1955* (Stanford, CA: Stanford University Press, 2014); Paul Lerner, *The Consuming Temple: Jews, Department Stores, and the Consumer Revolution in Germany, 1880–1940* (Ithaca, NY: Cornell University Press, 2015); Katja Garloff, *Mixed Feelings: Tropes of Love in German Jewish Culture* (Ithaca, NY: Cornell University Press, 2016); Gideon Reuveni, *Consumer Culture and the Making of Modern Jewish Identity* (Cambridge: Cam-

bridge University Press, 2017); Simone Lässig and Miriam Rürup, eds., *Space and Spatiality in Modern German-Jewish History* (New York: Berghahn Books, 2017); Jonathan Hess, *Deborah and Her Sisters: How One Nineteenth-Century Melodrama and a Host of Celebrated Actresses Put Judaism on the World Stage* (Philadelphia: University of Pennsylvania Press, 2017); Kerry Wallach, *Passing Illusions: Jewish Visibility in Weimar Germany* (Ann Arbor: University of Michigan Press, 2017); Abigail Gillman, *A History of German Jewish Bible Translation* (Chicago: University of Chicago Press, 2018); Caroline A. Kita, *Jewish Difference and the Arts in Vienna: Composing Compassion in Music and Biblical Theater* (Bloomington: Indiana University Press, 2019); Ofer Ashkenazi, *Anti-Heimat Cinema: The Jewish Invention of the German Landscape* (Ann Arbor: University of Michigan Press, 2020); Barbara Hales and Valerie Weinstein, eds., *Rethinking Jewishness in Weimar Cinema* (New York: Berghahn Books, 2020); and Sonia Gollance, *It Could Lead to Dancing: Mixed-Sex Dancing and Jewish Modernity* (Stanford, CA: Stanford University Press, 2021).

18. The best-known journals in the field include the *Leo Baeck Institute Year Book* (LBI London); *Chidushim: Studies in the History of German and Central European Jewry* (LBI Jerusalem); *Naharaim: Journal of German-Jewish Literature and Cultural History* (Franz Rosenzweig Minerva Research Centre at the Hebrew University of Jerusalem); *Nexus: Essays in German Jewish Studies* (Camden House; formerly affiliated with Duke University, now affiliated with the University of Notre Dame); and *PaRDeS: Journal of the German Association for Jewish Studies*. The book series include Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts (Mohr Siebeck; affiliated with the LBI London); German Jewish Cultures (Indiana University Press; supported by the LBI London); Gsharim: Studies in the History of Central European Jewry (LBI Jerusalem and the Zalman Shazar Center); Studien zur Jüdischen Geschichte und Kultur in Bayern (De Gruyter); and Dialogue and Disjunction: Studies in Jewish German Literature, Culture & Thought (Camden House).
19. The biannual German Jewish studies workshops organized by William Donahue (formerly at Duke University; now at the University of Notre Dame), for example, are more oriented toward literature and culture.
20. Minutes of a meeting organized by LBI London, 16 October 1955, *LBI Archives New York*, AR 6682, box 6, folder 1. Quoted after Roemer, "Introduction," 2.
21. Thus, for example, the 2019 issue of the journal of the LBI Jerusalem was dedicated to everyday lives in medieval Ashkenaz, whereas the book series of both the LBI Jerusalem and the LBI London include many titles concerning German-Jewish history in premodern times.
22. See, for example, Jay H. Geller, *Jews in Post-Holocaust Germany, 1945–1953* (Cambridge: Cambridge University Press, 2005); Jay H. Geller and Michael Meng, eds., *Rebuilding Jewish Life in Germany* (New Brunswick, NJ: Rutgers University Press, 2020). An important milestone in this regard is Michael Brenner, ed., *A History of Jews in Germany Since 1945* (Bloomington: Indiana University Press, 2018), which first appeared in German in 2012 as the unofficial fifth volume of *German-Jewish History in Modern Times*. As Katja Garloff noted in a review from 2018: "If that work [the four-volume *German-Jewish History in Modern Times*] originally ended in 1945, the appearance of a new volume dedicated to the postwar era signals both a hope and a conviction: that there is a significant German-Jewish history after the Holocaust" (https://readingreligion.org/books/history-jews-germany-1945). It is also, we suggest, a clear indication of the chronical expansion of the field up to the present day.
23. Here one should note, for example, the three-day international conference "Shared History" of the LBI New York and the Jewish Museum in Berlin, which took place in December 2020; the lecture series of the LBI Jerusalem, "A History in Many Voices: 1,700 Years of Jewish Life in Germany," November 2020–June 2021; and the Shared History Project: 1,700 Years of Jewish Life in German-Speaking Lands, published online by the LBI New York in 2021.
24. See, for example, Jeffrey A. Grossman, *The Discourse on Yiddish in Germany: From the Enlightenment to the Second Empire* (Rochester, NY: Camden House, 2000); Michael Brenner, ed., *Jüdische Sprachen in deutscher Umwelt: Hebräisch und Jiddisch von der Aufklärung bis ins 20. Jahrhundert* (Göt-

tingen: Vandenhoeck & Ruprecht, 2002); Jerold C. Frakes and Jeremy Dauber, eds., *Between Two Worlds: Yiddish-German Encounters* (Leuven: Peeters, 2009); and Aya Elyada, ed., *Yiddish in German and German-Jewish Culture: Special Issue of Naharaim: Journal of German-Jewish Literature and Cultural History* 10 (2016).

25. See, for example, Amir Eshel and Rachel Seelig, eds., *The German-Hebrew Dialogue: Studies of Encounter and Exchange* (Berlin and Boston: De Gruyter, 2018), which offers essays in the newly popular field of "German-Hebrew studies," covering topics from the mid-eighteenth century to the present day; Lina Barouch, *Between German and Hebrew: The Counterlanguages of Gershom Scholem, Werner Kraft and Ludwig Strauss* (Berlin: De Gruyter, 2016); and Na'ama Rokem, *Prosaic Conditions: Heinrich Heine and the Spaces of Zionist Literature* (Evanston, IL: Northwestern University Press, 2013).
26. Here it is important to mention, for example, the intensive work that has been carried out in the past decade in the Franz Rosenzweig Minerva Research Centre for German-Jewish Literature and Cultural History at the Hebrew University of Jerusalem, under the direction of Yfaat Weiss.
27. On this point see also Guy Miron, "Toward a Transnational Jewish Historiography: Reflections on a Possible Future Path for the German-Jewish Past," in Reuveni and Franklin, *Future of the German-Jewish Past*, 230.
28. For a different, perhaps more optimistic view on the matter, see Frank Mecklenburg, "Jewish and German: The Leo Baeck Institute Archives and Library," in Reuveni and Franklin, *Future of the German-Jewish Past*, 226.
29. See, for example, Ela Gezen, Priscilla Layne, and Jonathan Skolnik, eds., *Minority Discourses in Germany Since 1990* (New York: Berghahn Books, 2022).
30. See Klaus Hödl, "Looking Beyond Borders: Performative Approaches to Jewish Historiography," *Journal of Jewish Identities* 1, no. 1 (2008): 51–66.

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