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With the help of church officials, a vast system of conversion and intermarriage records was created in Berlin, the country's premier Jewish city. Deborah Hertz's discovery of these records, the Judenkartei, was the first step on a long research journey that has led to this compelling book. Hertz begins the book in 1645, when the records begin, and traces generations of German Jewish families for the next two centuries.

How Jews Became Germans: The History of Conversion and ...

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Amazon.com: How Jews Became Germans: The History of ...

In this elegantly written book, Deborah Hertz resists the temptation to judge or condemn those Jews who converted to Christianity between 1645 and 1833. Instead, she uses judicious scholarship to illuminate the social and personal contexts that induced some Jews to flee the antagonisms and constraints they faced as Jews and to achieve the ambitions they desired in Christian society.

How Jews Became Germans | Yale University Press

Deborah Hertz is a UC San Diego professor, the Herman Wouk Chair in Modern Jewish Studies, and publisher of books and articles such as How Jews Became Germans

Deborah Hertz | Home | Modern Jewish Studies | UC San Diego

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How Jews Became Germans : Deborah Hertz : 9780300151640

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HOW JEWS BECAME GERMANS: HISTORY OF CONVERSION AND By ...

How Jews Became Germans How Jews Became Germans by Deborah Hertz, How Jews Became Germans Books available in PDF, EPUB, Mobi Format. Download How Jews Became Germans books, When the Nazis came to power and created a racial state in the 1930s, an urgent priority was to identify Jews who had converted to Christianity over the preceding centuries. With the help of church officials, a vast system of conversion and intermarriage records was created in Berlin, the country's premier Jewish city.

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Professor Hertz originally wrote an account of Jewish women intellectuals in 18th and 19th century Berlin who ran influential salons that hosted Christians and Jews discussing new ideas. She then wrote this book as a follow-up, and used data collected by the Nazis in the 1930s from centuries-old church archives on intermarried Jews and their descendants.

Amazon.com: Customer reviews: How Jews Became Germans: The ...

Deborah Hertz, is an American historian whose specialties are modern German history, modern Jewish history and modern European women's history. Her current research focuses on the history of radical Jewish women. Since 2004, she has taught at the University of California, San Diego, as a professor of history and is the Herman Wouk Chair in Modern Jewish Studies. She is the co-founder and co-director of the Holocaust Living History Workshop at UCSD, a joint project of the UCSD Library and the Jew

Deborah Hertz - Wikipedia

Hertz' book deserves widespread use, because it is a well-researched and thought-out treatise on an important chapter in the cultural, intellectual, and social history of Germans and Jews in the two and a half decades, or so, that spelled the end of the enlightenment age and the beginning and initial highpoint of its counterpoise, the Romantic age, and finally the invasion of Prussia

Jewish High Society in Old Regime Berlin by Deborah Hertz ...

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How Jews Became Germans The History of Conversion ...

During the quarter century between 1780 and 1806, Berlin's courtly and intellectual elites gathered in the homes of a few wealthy, cultivated Jewish women to discuss the events of the day. Princes, nobles, upwardly mobile writers, actors, and beautiful Jewish women flocked to the salons of...

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Deborah Hertz was born in Saint Paul, Minnesota, in 1949 and graduated from Highland Park Senior High School in 1967. She attended New York University for two years and studied at the Hebrew University in Jerusalem for her junior year abroad in 1969-70.

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Deborah Hertz - amazon.com

"Deborah Hertz writes in Jewish High Society in Old Regime Berlin that "discrete private loans to those who could afford the high interest rates was one way that the Jewish bankers increased the wealth they acquired in the Seven Year's War."<sup>[4]</sup> Indebted nobles began frequenting the homes of their Jewish creditors, either to make payments or plead for extensions.

When the Nazis came to power and created a racial state in the 1930s, an urgent priority was to identify Jews who had converted to Christianity over the preceding centuries. With the help of church officials, a vast system of conversion and intermarriage records was created in Berlin, the country's premier Jewish city. Deborah Hertz's discovery of these records, the Judenkartei, was the first step on a long research journey that has led to this compelling book. Hertz begins the book in 1645, when the records begin, and traces generations of German Jewish families for the next two centuries. The book analyzes the statistics and explores letters, diaries, and other materials to understand in a far more nuanced way than ever before why Jews did or did not convert to Protestantism. Focusing on the stories of individual

Jews in Berlin, particularly the charismatic salon woman Rahel Levin Varnhagen and her husband, Karl, a writer and diplomat, Hertz humanizes the stories, sets them in the context of Berlin's evolving society, and connects them to the broad sweep of European history.

During the quarter century between 1780 and 1806, Berlin's courtly and intellectual elites gathered in the homes of a few wealthy, cultivated Jewish women to discuss the events of the day. Princes, nobles, upwardly mobile writers, actors, and beautiful Jewish women flocked to the salons of Rahel Varnhagen, Henriette Herz, and Dorothea von Courland, creating both a new cultural institution and an example of social mixing unprecedented in the German past.

As German Jews emigrated in the nineteenth and early twentieth centuries and as exiles from Nazi Germany, they carried the traditions, culture, and particular prejudices of their home with them. At the same time, Germany—and Berlin in particular—attracted both secular and religious Jewish scholars from eastern Europe. They engaged in vital intellectual exchange with German Jewry, although their cultural and religious practices differed greatly, and they absorbed many cultural practices that they brought back to Warsaw or took with them to New York and Tel Aviv. After the Holocaust, German Jews and non-German Jews educated in Germany were forced to reevaluate their essential relationship with Germany and Germanness as well as their notions of Jewish life outside of Germany. Among the first volumes to focus on German-Jewish transnationalism, this interdisciplinary collection spans the fields of history, literature, film, theater, architecture, philosophy, and theology as it examines the lives of significant emigrants. The individuals whose stories are reevaluated include German Jews Ernst Lubitsch, David Einhorn, and Gershom Scholem, the architect Fritz Nathan and filmmaker Helmar Lerski; and eastern European Jews David Bergelson, Der Nister, Jacob Katz, Joseph Soloveitchik, and Abraham Joshua Heschel—figures not normally associated with Germany. *Three-Way Street* addresses the gap in the scholarly literature as it opens up critical ways of approaching Jewish culture not only in Germany, but also in other locations, from the mid-nineteenth century to the present.

A collection of fully-revised and new essays that explore the richness of Jewish women's history.

Berlin-born Fanny von Arnstein married a financier to the Austro-Hungarian imperial court, and in 1798 her husband became the first unconverted Jew in Austria to be granted the title of baron. Soon Fanny hosted an ever more splendid salon which attracted the leading figures of her day, including Madame de Staël and Arthur Schopenhauer. Hilde Spiel's biography provides a vivid portrait of a brave and passionate woman, illuminating a central era in European cultural and social history. "Von Arnstein represents one of the most fascinating and paradoxical eras in modern Jewish history ... For an American Jewish reader, Fanny von Arnstein is fascinating above all as a cautionary tale — and a reminder of our luck at having avoided the excruciating choices that Fanny, and so many Jews like her, had to face." - Adam Kirsch, *Tablet Magazine* "This book is indispensable for those interested in the history of culture, the role of women, and the transition of the Jewish community out of the ghetto toward the center of European life." - Leon Botstein, President of Bard College, author of *Judentum und Modernität* and co-editor of *Vienna: Jews and the City of Music* "In capturing the fascination of Fanny von Arnstein and her times, Hilde Spiel provides both a finely drawn portrait of a defining figure of her era, but also of the times themselves." - John Kornblum, former U.S. Ambassador to Germany

A comprehensive account of Jewish-Gentile relations in central Europe from the fifteenth to the eighteenth century.

The relationships, past and present, between Jews and the political left remain of abiding interest to both the academic community and the public. *Jews and Leftist Politics* contains new and insightful chapters from world-renowned scholars and considers such matters as the political implications of Judaism; the relationships of leftists and Jews; the histories of Jews on the left in Europe, the United States, and Israel; contemporary anti-Zionism; the associations between specific Jews and Communist parties; and the importance of gendered perspectives. It also contains fresh studies of canonical figures, including Gershom Scholem, Gustav Landauer, and Martin Buber, and examines the affiliations of Jews to prominent institutions, calling into question previous widely held assumptions. The volume is characterized by judicious appraisals made by respected authorities, and sheds considerable light on contentious themes.

A rich interdisciplinary exploration of the world of Sara Levy, a Jewish salonnière and skilled performing musician in late eighteenth-century Berlin, and her impact on the Bach revival, German-Jewish life, and Enlightenment culture.

The groundbreaking volume *The Torah: A Women's Commentary*, originally published by URJ Press and Women of Reform Judaism, has been awarded the top prize in the oldest Jewish literary award program, the 2008 National Jewish Book Awards. A work of great import, the volume is the result of 14 years of planning, research, and fundraising. THE HISTORY: At the 39th Women of Reform Judaism Assembly in San Francisco, Cantor Sarah Sager challenged Women of Reform Judaism delegates to "imagine women feeling permitted, for the first time, feeling able, feeling legitimate in their study of Torah." WRJ accepted that challenge. *The Torah: A Women's Commentary* was introduced at the Union for Reform Judaism 69th Biennial Convention in San Diego in December 2007. WRJ has commissioned the work of the world's leading Jewish female Bible scholars, rabbis, historians, philosophers and archaeologists. Their collective efforts resulted in the first comprehensive commentary, authored only by women, on the Five Books of Moses, including individual Torah portions as well as the Hebrew and English translation. *The Torah: A Women's Commentary* gives dimension to the women's voices in our tradition. Under the skillful leadership of editors Dr. Tamara Cohn Eskenazi and Rabbi Andrea Weiss, PhD, this commentary provides insight and inspiration for all who study Torah: men and women, Jew and non-Jew. As Dr. Eskenazi has eloquently stated, "we want to bring the women of the Torah from the shadow into the limelight, from their silences into speech, from the margins to which they have often been relegated to the center of the page - for their sake, for our sake and for our children's sake."

A leading scholar of Jewish history's bracing and challenging case for the role of the historian today Why do we study history? What is the role of the historian in the contemporary world? These questions prompted David N. Myers's illuminating and poignant call for the relevance of historical research and writing. His inquiry identifies a number of key themes around which modern Jewish historians have wrapped their labors: liberation, consolation, and witnessing. Through these portraits, Myers revisits the chasm between history and memory, revealing the middle space occupied by modern Jewish historians

as they work between the poles of empathic storytelling and the critical sifting of sources. History, properly applied, can both destroy ideologically rooted myths that breed group hatred and create new memories that are sustaining of life. Alive in these investigations is Myers's belief that the historian today can and should attend to questions of political and moral urgency. Historical knowledge is not a luxury to society but an essential requirement for informed civic engagement, as well as a vital tool in policy making, conflict resolution, and restorative justice.

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