

tional concerns and particularities therefore appear to be in the driver's seat more than the flows, transfers, and circulations that German elites selectively drew upon. How exactly, then, does this approach differ from a critical history in a national framing?

The anthology offers excellent special studies on a variety of aspects of transimperial exchange between the United States and Germany. The chapters are written in an accessible manner and are very well documented so that at the points where one might disagree, one always knows what evidence and reasoning the authors base their judgments on. The book does not cover all aspects of the entanglement, and it offers no overarching theory. The book never promised either, however, and the editor and contributors can only be congratulated on this interesting anthology.

Note:

- 1 See the critical discussions of A. G. Hopkins generally well-received *American Empire: A Global History* (2018), which dismisses the idea that US western expansionism in the nineteenth century constituted empire. See, for example, M. A. Hill, Review of A. G. Hopkins, *American Empire: A Global History*. *H-Nationalism*, *H-Net Reviews*. March, 2021, <https://www.h-net.org/reviews/showpdf.php?id=55921>; „Roundtable XX-33 on A. G. Hopkins. *American Empire: A Global History*“, *H-Diplo*, 23 April 2019, <http://www.tiny.cc/Roundtable-XX-33>.

**Abigail Green/Simon Levis Sullam**  
(eds.): **Jews, Liberalism, Antisemitism: A Global History** (Palgrave Critical Studies of Antisemitism and Racism), Cham: Palgrave Macmillan, 2020, 429 pp.

Reviewed by  
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The global and imperial turns in history have been influencing the profession for more than two decades. As a consequence, historians have questioned narratives and concepts that derive from Eurocentrism and in turn included perspectives that explore history from the vantage point of transnational networks, geographical peripheries, and subaltern groups. This excellent volume, originating from a seminar and a concluding conference at the University of Oxford in 2016/17, joins a growing number of books dedicated to incorporating these historiographical trends into the field of modern Jewish history. It asks how one of the latter's central problems – the relationship between Jews, liberalism, and antisemitism – appears different if examined from angles informed by the historical sensibilities of the twenty-first century.

In their introduction, the editors formulate an ambitious research agenda that seeks to challenge traditional scholarship by overcoming Euro- and Anglocentric perspectives, favouring transnational and comparative approaches over methodological nationalism and breaking with

conventional categories that result from the former. The geographical scope of the 15 essays (plus one concluding comment by Samuel Moyn) reaches from the Caribbean and the United States to Europe's peripheries and the Ottoman Empire. This reflects the editors' aim "to 'provincialise Europe' in a Jewish key" (p. 5) and to integrate transnational and global viewpoints, as well as the concepts of empire and colonialism, into the study of modern Jewish history. Taken together, the essays complicate a historiography that has approached the relationship between Jews, liberalism, and antisemitism largely from the perspective of Central and Western Europe and operated with "classic" binaries such as majority/minority, metropole/colony, and inclusion/exclusion.

The contributions are consistent in their high quality of scholarship. Many of the chapters deliberately attempt to push against well-established boundaries. A good example of this is Julia Phillips Cohen's fascinating examination of Jewish citizenship in the late Ottoman Empire. Cohen convincingly draws a parallel between the place of Jews in the sultanate to that of their coreligionists in the United States, mentioning, among others, their self-positioning as a model minority and their relations towards other marginalized communities, thus challenging the classic trope of American Jewish exceptionalism. Intervening in another debate, James Loeffler shows that Jewish liberalism had more faces than is usually conceded. By taking mid-nineteenth-century Eastern European Jewish political thought as a starting point, he argues that a considerable number of Jewish liberals favoured the idea of collective rights and were sceptical

towards the Western liberal model of assimilation. This breaks with the common understanding that associates Jewish liberal politics exclusively with the support of individual human rights.

The volume is particularly stimulating where it incorporates recent developments in the research on liberalism. For two decades, a growing body of historical works has demonstrated that liberalism cannot be examined without acknowledging its entanglement with certain practices of exclusion and violence, particularly in respect to race, capitalism, empire, and genocide.[1] Some of the volume's most compelling chapters ask what this new awareness of the limits of liberalism means for modern Jewish history. Lisa Moses Leff, for instance, invites us to rethink our perception of antisemitic movements as inherently opposed to liberalism, showing that the latter was deeply enmeshed in anti-Jewish ideas and practices in places like Romania and French Algeria. At the same time, Jews themselves were not necessarily immune to the paradoxes of liberalism. When confronted with other minorities, as Ari Joskowitz suggests, they sometimes benefited from or even intentionally sought to make use of liberalism's mechanisms of exclusion and privilege, pointing to Jewish anti-Catholicism in nineteenth-century Central and Western Europe and the Jews' long-time indifferent relationship to the Romani community. His call for devoting more attention to Jewish relations with other marginalized groups in liberal democracies deserves further scrutiny.

Curiously absent from the volume are women and gender as categories of analysis, with Laura Arnold Leibman's study of the clothing habits of Caribbean lib-

eral (male) Jews and brief accounts on the liberal Jewish women Sara Nathan and Emma Lazarus as noteworthy exceptions. The editors openly tackle this lacuna and justify it with the fact that women were historically excluded from the liberal polity and Jewish communal politics. However, as Abigail Green herself remarks in passing, Jewish women did find various ways to circumvent these restrictions and engaged in political and social activism (pp. 356 f.). In addition, it is a rather established fact that gender played a seminal role in the construction of Jewishness, antisemitism, and liberalism. More emphasis on these aspects could have added a further layer of complexity to the volume's subject and thus would have contributed to its intended purpose.

This notwithstanding, the volume is a major contribution to the field of modern Jewish history. It is remarkable for a project with such an ambitious agenda that it largely succeeds to deliver on its promises. The collected essays effectively apply transnational and post-colonial methods and perspectives to their objects of investigation, showing as a whole that the relationship between Jews, liberalism, and antisemitism is more complex and involves more places and linkages than often assumed. However, the greatest achievement of the volume is perhaps its potential to stimulate further questions. It could serve, for instance, as a starting point for the examination of Jewish-gentile relations in other places, like modern Iraq. More broadly, the authors brilliantly demonstrate the benefits of studying the modern Jewish experience in its transnational dimension and in close connection to the ambiguities of liberalism and other mar-

ginalized groups. Transcending established pathways of interpretation may prove especially valuable at a time of increasing debates on the relationship between the Holocaust and colonial violence. This renders the volume relevant for scholars in various fields. It should be considered as a major historiographical intervention that will hopefully become a reference point not only for historians of Jews and antisemitism but also for future research on liberalism, colonialism, minorities, genocide, and human rights.

Note:

- 1 J. Pitts, *A Turn to Empire. The Rise of Imperial Liberalism in Britain and France*, Princeton, NJ, 2010; D. Losurdo, *Liberalism. A Counter-History*, London 2014; D. Bell, *Reordering the World. Essays on Liberalism and Empire*, Princeton, NJ, 2016; T. Stovall, *White Freedom. The Racial History of an Idea*, Princeton, NJ, 2021.

**Stephan B. Riegg: *Russia's Entangled Embrace: The Tsarist Empire and the Armenians, 1801–1914*, New York: Cornell University Press, 2020, 314 pp.**

Reviewed by  
Gözde Yazıcı Cörüt, Leipzig

In *Russia's Entangled Embrace*, Stephan B. Riegg presents a very clear and quite comprehensive analysis of the Russo-Armenian relationship in the South Caucasus (1801–1914) through the “new imperial history” paradigm. He examines the encounters and rules in imperial borderlands as com-