Franzos, Karl Emil (1848–1904)

Austrian writer and editor, Franzos was born in Podolia, Russia, and spent his early years in Czernowitz in Eastern Galicia. He studied in Czernowitz, Graz, and Vienna and became a journalist, at first as a contributor to the Viennese Neue freie Presse. He later moved to Berlin. From 1882 to 1885 he edited the newspaper Neue illustrierte Zeitung in Vienna. He founded the German literary journal Deutsche Dichtung in 1886 and was its editor until his death. Inhabiting from his "enlightened" father an enthusiastic German-national self-identification and a surprisingly tenacious Jewish religious-ethnic affirmation, he argued in much of his work for Jewish cultural assimilation, on one hand, and cultural pluralism under the aegis of German culture in the entire Austro-Hungarian Empire, on the other.

Franzos was an important contributor to the stream of German literature about provincial Jewish life often called photo literature. At the same time, he became an indefatigable opponent of what he saw to be the narrow-mindedness and inanility of Orthodox or traditional Jewish life, especially of Hasidism, and his fiction is characterized by negative portraits of unassimilated Jewish figures. In his extremely popular Die Juden von Barnow (1877; The Jews of Barnow), and in the many vignettes contained in Aus Haff-Asien (1876–83), From Half-Asia, he tended to exorcise Jewish superstition, fostered by irrational rituals and customs, and, in his view, false Jewish nationalism. Repeatedly in his stories, the natural and healthy love of young people is thwarted by religious and national prejudices, often destroying the lovers' lives. Franzos was an innovator between East and West, whose plea for understanding and tolerance of shortcomings in Eastern European life can only be understood in terms of his conscientious championing of the extension of German culture in the border regions of the Austro-Hungarian Empire. Franzos traveled widely in Eastern Europe and wrote an extensive travel literature describing in detail the multifarious national and ethnic groups resident in the East and their particular customs and lifestyles.

Franzos edited and published the collected works of the German dramatists Georg Büchner (1879) and wrote many fine literary-critical essays, the most important of which treat the writings of Heinrich Heine, Berthold Auerbach, and Conrad Ferdinand Meyer.

Bibliography


Further reading


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MARK H. GELBER

French-Jewish intellectuals after 1968

French-Jewish intellectuals today compose one of the most dynamic and influential constellation of thinkers in the Jewish world. Embedded in
a cultural milieu stretching from Rashi to Emmanuel Levinas via the Emancipation of the Jews during the French Revolution, this cohort is steeped in both Sephardi and Ashkenazi traditions and teachings and represents the vanguard of European-Jewish civilization.

The contemporary generation of French-Jewish intellectuals wades upon the foundations of a renaissance in Jewish thought and culture inaugurated by the Ecole du Penelope Juive de Paris. The group — named by Livias after the re-established Paris school of Jewish painters — its most outstanding exponents included Lévi-ès, André Neuer, Albert Memmi, Elane Amado Levy-Valemi, Vladimir Jankelevitch, and Vladimir Kahanovitch (Rabi). This quintet represents the remarkable fusion that characterizes postwar French-Jewish thought: a remnant of Lithuanian Jewry and the fervor of Jews from North Africa, Zionism and Christian-Judaism, religious existentialism and humanism.

In the aftermath of the Second World War and the destruction of Eastern European Jewry, these thinkers and scholars began fundamentally to re-examine some of the central questions that have defined modern Jewry. These problems, first conceptualized by Enlightenment and Hasidism, thinkers and condensate in the catchphrase "the question of Jewish emancipation which determined the relationship between Jews and Judaism and citizenship, including civil equality, civic education, human rights, economic matters and the nature of Jewish obligations".

The Ecole Juive de Paris re-evaluated Jewish identity, Jewish religious, and Jewish-Gentile relations in light of the challenges to Jewish emancipation that emerged from three new points on the Jewish map after the Second World War: the impact of the Genocide in Europe and the final solution of "the Jewish Question" by the Nazis, Zionism aspirations culminating in the State of Israel, and the reintegration in the Jewish community in France created by the movements of de-colonization after the Second World War. Those in the Ecole Juive de Paris were outstanding exponents of a revived Judaism, reaffirming the insights of Jewish wisdom with dealing with the existential malaise of the modern world. Their deep involvement in the Western and specifically French philosophical and literary traditions combined with their profound understanding of Jewish thought to produce an inspiring synergy that transformed both traditions.

The Ecole Juive launched its rebirth of Judaism from two institutional bases: the Ecole d'Orsay and the forum of an annual meeting of French Jewish intellectuals, called the Colloque des intellectuels juifs de langue française, that began meeting in 1957 and continues today. The Ecole d'Orsay was formed during the Nazi occupation to produce a new "school of prophets" to preserve Jewish learning and values for the Liberation. It was established in 1946 by Rpsbert Gamaze, a leader of the Resistance and director of the Jewish Boy Scouts, and remained open until 1965. The charismatic figures at the school, especially Jacob Gordin and Léon Ashkenazi, brought together unique components characteristic of the new Jewish thought in France. Jacob Gordin (1896–1947), influenced by Hermann Cohen, was a disciple of the neo-Kantian Marburg School and steeped in Maimonides and Rabbeinah. After his death, Léon Ashkenazi, known as "Maimonides," who was the son of the head rabbi of Oran, continued Gordin's legacy, making the Ecole d'Orsay the most creative institution of Jewish learning for Jewish youth for twenty years after the war.

The Colloque was the intellectual advance guard of the transformations that affected every aspect of French Jewry after the Holocaust, especially as a result of the migration of Maghrebian Jews, who returned to the colonial metropolis in the 1950s and 1960s after the independence of Tunisia and Morocco (1956) and Algeria (1962). They made France the largest and most vibrant community in Western and Central Europe, with more Jews moving to France than anywhere else besides Israel. With upwards of 400,000 Jews, France witnessed the building of synagogues, community centers, schools, kosher restaurants and butchers, new umbrella organizations that represent French Jewish community, and new interest in Jewish intellectual concerns.

Incorporating but transcending the Yiddish-Jewish synthesis of preswar intellectuals like André Spire and Edmond Fleg, who gave rise to the one opening address of the Colloque on the meaning of Jewish history, the first colloquium met in Versailles in May 1957, with about thirty in attendance, and subsequently moved to Paris for annual meetings as interest in the group grew. The Colloque was convoked around broad topics that would be interrogated in new ways, like the role of Israel...
relation to Europe and the Occident, the relations of memory and history, politics and religion, the unique and the universal, Jewish conscience/consciousness, the body, the idea of money, solidarity, humanity, the state, anti-Semitism. The Colloque thus gathered the threads of Jewish thought around modern presuppositions and became the principle matrix of the intellectual reformation of French Judaism. Announced today by the 1968 generation of Jews, the Colloque now draws nearly 1,000 people and is divided into many sessions, symbolic of the intellectual effervescence of the contemporary generation, as well as its diversity.

If the generation of the Ecole Juive de Paris was defined by the Shoah, the foundation of Israel and the decolonization of the Maghreb, the contemporary generation of postwar French intellectuals was marked by the Six Day War, General de Gaulle’s response to it and by the events of May-June 1968. In jubilation after the war, several prominent Jewish intellectuals of the first postwar generation left France for Israel, including Leon Askenazi, Levi-Valensi, Andre-Nobes, and his wife Renée Nohès-Bernheim, thus sapping the French community not only by their absence, but also by the divisions over the centrality and legitimacy of Israel culturally and politically.

On November 27, 1967, in a press conference from the Elysée Palace which some term his “sermon to the Hebrews,” President Charles de Gaulle defined Israel’s victory, severed France’s alliance, and legitimated an arms embargo as the beginning of a major shift in France’s foreign policy in the Middle East. In casting off Israel’s policy de Gaulle also defanged the character of the Jewish people as a whole-calling Jews “a self-assured, domineering, elite people” thus echoing anti-Semitic myths. The distinguished scholar Raymond Aron led a chorus of voices that charged that when de Gaulle, the symbol of the Resistance, the fighter for liberty and national autonomy, invoked the image of Jewish arrogance, superiority, power, and domination he “authorized a new anti-Semitism.”

With the tacit public anti-Semitism that had persisted since the Holocaust undeterred, in the ensuing years anti-Semitic outrages took many forms, from graffiti to terror attacks, from the desecration of cemeteries to assaults on Jewish establishments, and resulted in the assassination of Henri Curiel and Pierre Goldman by neo-Nazi groups.

Three public acts of anti-Semitism became one important influence on French-Jewish intellectuals after 1968. Pierre Goldman, the son of Polish resistance fighters and author of *I Was a Member of a Polish Jewish Farm in France*, represented many Jewish radicals if his generation when he insisted: to be Jewish is not what I have, but my condition. . . . It’s a space that I fill existentially with this and that. . . . And why is this so important? Because of anti-Semitism. Because of the hatred. The only answer to the question of what it means to be a Jew, is Auschwitz.

Goldman was one example of a wide gamut of French-Jewish extreme leftists for whom the May-June events of 1968 would centrally shape their entire generation. Inspired by movements of decolonization in Cuba, Latin America, China, and Africa and anti-Stalinist revolts in Eastern Europe, May 1968 began as a series of sporadic student protests against the bureaucracy of the university, sexual prescriptions in the student dorms, and the constraints of consumer society. In alliance with workers, by mid-May a general wildcat strike had spread across France, shutting down the country and threatening to topple de Gaulle’s regime. Many young Jews made up the leadership and membership of the small groups on the extreme left that animated the events of May, including, among many others, Benny Levy, Alain Gersmar, Andre-Huckmann, Alain Krivine, and Daniel Cohn-Bendit.

Daniel Cohn-Bendit, known as “Red Danny” because of both his hair and his political views, was the quintessential example of the radical Jews. Today a member of the European Parliament for the Green Party, Cohn-Bendit was born in France in 1945 to a family of German Jews who fled Nazi persecution in 1933 (although his father would return to Germany in 1951). After passing his matriculation exam in Germany, he returned to France in 1963, emerging as the infamous instigator of the *Mouvement de Mai 22* march, named after the date that the course of anarchists, Maoists, communists, and strikers occupied the administration building, beginning the student uprisings. At the height of the events, Cohn-Bendit was prevented from returning to France by the government after a short trip to speak at other student revolutionary gatherings abroad. A huge protest on May 24 had as its rallying cry the slogan “We are all German Jews!” in their support of
Cohn-Bendit the rebels of 1968 thus identified with German Jews, with undesirable, outsiders, and foreigners, and simultaneously associated the Gaullist government with the Vichy regime. This was only one moment of several where the Vichy past wouldloom large in the conscience of this generation. Beaty Levy’s trajectories from Mao to Mosés represents the shift from Jewish radicals to radical Jews that constituted one vector of the contemporary generation’s trajectory. Levy was born in 1946 in Cairo into an assimilated Jewish family with a heritage of radical politics. During his studies in Paris he joined the communist youth organization and then split off with others to form the base of the French Maccabees, one of the militant groups of the May events. After May 1968, Levy would again split off to form a new party, La Gauche Prédictorienne (GIP), the most prominent of the movements. The GIP took over the paper Le Caucu de gauche, and when the government declared it illegal in 1970 the philosopher Jean-Paul Sartre became the titular director. With Sartre’s help and money from the published interviews he did with Levy and anarchist Philippe Girardin, several smaller newspapers would unite to form Libération in 1973, which became the largest leftist daily. After the breakup of the GIP Levy began to immerse himself in Jewish Orthodoxy, inspired by the work of Levinas. In the 1980s he lived and studied at the Yeshiva des Étudants in Strasbourg, “returning” as a halachic and ultra-Orthodox observer. He would subsequently publish important studies of Sartre, Levinas, the Hebrew only philosopher Philo, ultimately marrying Jewish thought as a lever of moral and political critique of the Western tradition. Beaty Levy was only one of a number of important Jewish intellectuals for whom Levinas was a central influence. Among the most notable are Catherine Czaiker, Marc-Aloïs Ossowski, Bernard-Henri Levy (often referred to by his acronym, BHL), and Alain Finkelkraut. Levinas’s influence has been especially strong in different directions: for these thinkers, however united by his rethinking of the priority of ethics for every dimension of human existence, Chalié was a Levinas scholar who brings to the reading of his maître the study of Torah, Talmud, and Jewish mysticism. Daguin, a rabbi and son of the chief rabbi of Meez, is from Morocco that trained in the Levinasian tradition. He has a doctorate in philosophy, works with psychanalysis, and connects these influences as an extraordinarily prolific writer, who along with the influence of Levinas incorporated a wide confluence of French philosophers and writers, as well as the Israeli masters, in the way he opens the Talmud and Jewish tradition to new interpretations and contemporary relevance. Boris BHL and Finkelkraut are largely secular intellectuals, influenced by Levinas’s re-evaluation of humanism, which they stress in perennial interventions in contemporary cultural and political debates and in their wide influence in the media. BHL, the intellectual darling of French television due to his charisma and good looks, was an actor in 1968 and subsequently the leading figure among the group of former satellites who achieved notoriety as the Nouvelle Philosophers (New Philosophers). At the height of the media frenzy that followed on them as the new stars of the French intellectual scene, no small measure became deeply enhanced anti-totalitarianism and a critique of the Marxist tradition as the antithesis of their work. BHL, published books like L’Idéologie française, suggesting that a Fascist impulse lay at the core of French national identity and Le Testament de Dieu, which explored the meaning of anti-Semitism for the modern world. Finkelkraut has emerged as perhaps the most visible secular Jewish intellectual in France whose corpus revolves around issues of concern to Jews. Like Pierre Goldman, he is the child of two Polish survivors of the Holocaust. He was an activist in May 1968 and his fellow raver of the extreme left who broke with them largely over growing anti-Zionism. In search of a secular Jewish culture in France, he was initially attracted to the Circle of Catholic Critics, named for an adopter of Saint-Simon and leader of the Menshevik Communists who revolted in the aftermath of the Russian Revolution. Finkelkraut’s critical success is characteristic of many of the social scientists, historians, philosophers, and other academics who work on Jewish topics, and who represent another important constellation of Jewish intellectuals, including Robert and Elisabeth Badinter, Pierre Birnbaum, Elisabeth de Fallières, Chantal Benayoun, Catherine Kajdau, Denis Bensusan, Freddy Raphael, Pierre Vidal-Naquet, MAURICE ROBERT HAYOUN, Anne Kriegal, Daniel Lindenberg, and Dominique Schapira (Aaron’s daughter).
Several of the other prominent French Jewish intellectuals today are direct products of the Ecole d'Orsay, including Antoine Abravanel, Henri Astin, Gérard Israel, and Jean Zaccardelli. Abravanel, from Strasbourg like his teacher André Neher, continues the work of the great biblical scholar by exploring the contemporary relevance of the Pentateuch and the Prophets and engages in open dialogue with Christianity. Astin is a doctor and biologist, a philosopher and talmudic scholar. He investigates the scientific field, conscious of its limits, working to open the dead-ends of modern rationalism by exploring the alternative truths in esthetics, morality, and science from the purview of the Talmud. Israel, born in Algeria, is the author of numerous books and the editor-in-chief of Les Nouveaux Cahiers, one of several major periodicals that are publishing outlets for the Jewish intelligentsia (the others include Combats pour la diaspora, Revue des études juives, Voix, Traces, L'Arche and Paroles). Jean Zaccardelli represents yet another milieu in which contemporary Jewish intellectuals are reinvestigating the significances of the Jewish tradition. Zaccardelli has held a weekly study group for years, in his home on the aptly named rue du Téa. In this intimate setting, attended by the likes of Benny Levy and Chérif Mokn, Zaccardelli would read and transcribe a passage from the Tanakh, and then analyze the text on the basis of the Moroccan rabbinic “maatir” with which he studied, the teachings of Levi Ashkenazi, and his university teacher André Neher and the influential philosopher Paul Ricœur. This confluence of informer has resulted fruition in a number of books which explore the vitality of Jewish ethical approaches for the problems of the present age, for example his analysis of the way in which Judaism considers femininity.

From the perspective of Jewish thought, the vanguard of the contemporary generation is represented by those who have returned to traditional Jewish texts in order to rethink Jewish identity and who seek simultaneously to transform the Jewish community and French society on the basis of a re-estimation of Jewish values. Beyond those already discussed, these include Raphael Drui, who comments on the Torah in light of political theory and political theory in light of the Torah, and Charles Mopsik, an ultra-Orthodox Jew who writes on Jewish mysticism and directs the venerable series of Jewish books published by Verder, a publishing collective started by former Maoists.

Finally, two of the most exciting figures in this constellation are Gilles Bernheim and Samuel Tripnato, who together recently formed Gilehr, which is committed to bridging the various groups within the Jewish community under the rainbow of a heterogonous but normative, Jewish. Bernheim is both an ordained rabbi and a philosopher at the Centre National de Recherche Scientifique. In his classes, interviews, articles, and books, he examines Jewish particularism and universality, tying together visual, intellectual, and textual praxis by insisting that Jewish Judaism is not a privilege, but bears the burden of responsibility for the other, embodied in the secular religious commitments.

Tripnato expands upon the vision in his many books by developing a theory of Jewish politics critical of diaspora emancipation, revolutionary anti-Semitism, culturally autonomous diaspora, Judaism, and political Zionism, claiming that these all lead to Jewish self-alienation. Instead he calls for a return to the Jewish community structured by its relation to Jewish law and the critical reading of Jewish texts, while denouncing radical separation.

These diverse configurations of Jewish thinkers in France today represent at once a renaissance of French-Jewish culture. Their bright stars serve to illuminate a galaxy of concepts, publications, and institutions that have not only revitalized French Jews but might yet serve the Jewish mission of salvation.

JONATHAN JUDAEN

Fried, Sigmund (1856–1939)

Founder of psychoanalysis. Born in Freiberg, Moravia, Czechoslovakia (then Pohor, Czech Republic); Fried moved with his family to Vienna in 1859, where he remained until 1938. Fried is widely regarded as one of the most seminal and influential thinkers of the twentieth century. His complete psychological works are embodied in English in twenty-three volumes edited by James Strachey and others (1953–66). In 1902, with three others, he formed a “society” to explore the new method of psychoanalytic interpretation. By the circle grew into an international movement, exciting considerable intellectual force. Though Freud’s most direct impact is felt in the field of...
Further reading

DEBORAH SCHERTZERIAN TAMAR WANG

Finkelkraut, Alan (b. 1949)

French philosopher and essayist. Along with Benny Levy, Samuel Trigano, and other post-1968 Jewish intellectuals, Finkelkraut began to probe the nature of the Jewish condition in the late twentieth century. Like his intellectual peers, he attempted to understand Jewish identity beyond the traditional partners established by Jean-Paul Sartre and Raymond Aron. However, unlike them, he was not a Jew.

Finkelkraut's work has been significant in the field of Jewish and Jewish studies, and his ideas have influenced a generation of scholars and writers. His book "The Imaginary Jew" (1989) has been widely read and discussed, and it has been translated into several languages. Finkelkraut's work has been praised for its depth and insight, and he has been hailed as one of the most important Jewish philosophers of the late twentieth century.
Finland, Jews in

The establishment of a Jewish community in Finland took place at a relatively late date. Under Swedish rule, which lasted until 1809, Jews were banned from living in the Finnish part of the kingdom. Jews sometimes visited the country and a few Jewish converts to Christianity settled there. When Finland became a Grand Duchy of the Russian Empire, from 1809, Jews who had served in the Russian army and had been stationed in the Finnish part of the Empire were allowed to settle with their families in the place of their service. Thus a small Jewish community was established in Finland during the nineteenth century; in 1870 there were about 400 Jews, half of whom lived in the capital, Helsinki. These Jews came from areas that today are part of Russia and Lithuania. Their ways of earning a living in Finland were restricted to selling homemade handicrafts, bread, berries, cigarettes, second-hand clothes, and other inexpensive textile products. Many other restrictions made their life in Finland difficult. Struggling in 1872 the Finnish Jews discussed the legal status of the Jews several times, and Jewish emancipation was also the subject of animated press debates, General conservatism, national protectionism, and the fear of a mass influx of proletarian Eastern European Jews, as well as constitutional conflicts between the Finnish and Russian authorities, prevented a positive solution for a long time.

The Jews were finally granted civil rights immediately after Finland became an independent country in late 1917. In the interwar period the Jewish population rose to its highest ever level of about 2,000. Emancipation opened up new possibilities and many young Jews studied at university and entered the professions as physicians, lawyers, and engineers. During the Second World War Finland fought two wars against the Soviet Union; in the second of these, between 1941 and 1944, Finland was a co-belligerent (although de jure not an ally) of Nazi Germany. German soldiers were stationed in Finland, giving rise to the ironic situation in which Jews and Germans were fighting side by side. One famous peculiarity from this period was the presence of a Jewish prayer tent at the front, virtually under the noses of the Germans. Jews fought together with their non-Jewish compatriots in both wars, and the Jewish losses (8 percent) were conspicuously heavy. The Finnish government refused to enact any anti-Jewish legislation and protected its Jewish citizens; therefore no Finnish Jew died in the Holocaust. In the late 1930s hundreds of Jewish refugees from Central Europe came to Finland before the Nazi authorities refused to allow more refugees into the country. Eight of these refugees, including two children, were handed over to the Germans in 1942, and seven of them died in Auschwitz. In the year 2000 a monument was erected to the memory of these victims and the Finnish prime minister apologized for what had happened on behalf of the Finnish government and people. During the war the Jewish community in Helsinki was able to send extra food to the Jews among the Soviet prisoners of war. Although the Finnish Jews were unharmed by the Holocaust, many of them had relatives in Russia and Lithuania who were killed by the Nazis. The level of interest in issues connected with the Holocaust has therefore been very high among Finnish Jews.

After the war the integration of the Jewish population into Finnish society was completed, having fought for their country, Jews were widely accepted even by those who had earlier been suspicious of them. The Jewish population now slowly decreased because of emigration, mainly to Israel, and assimilation. At the end of the twentieth century the number of Jews started to grow again, albeit very slowly, partly because of immigration from former Soviet republics and from Israel. At the turn of this century there were 1,555 members of the two Jewish communities of these, 639 were living abroad. In addition to these, it is estimated that there are 250–350 Jews in the country who are not affiliated to any community.

There are two Jewish communities in Finland today: 85 percent of Finnish Jews belong to the community in Helsinki, whereas the community in Turku is very small (194 members at the turn of the twenty-first century). There used to be a community in Vyborg (Vipuri), but the city was lost to the Soviet Union in 1944, and after the war there was another community in Tampere, but this was dismantled because of a lack of members in 1981. The community in Turku has a synagogue.