

Freundschaft) gestellt werden könnte. Glaskunst und Gebrauchsglas bestanden nicht allein für sich, sondern hatten, wie alle anderen Künste der Frühen Neuzeit auch, individuelle und gesellschaftliche Funktionen, die von den Vorstellungsstrukturen (antike und biblische Tradition, Symbolik, Allegorie etc.) nicht abgelöst gedacht werden können. Dies ist jedoch ein anderes „weites Feld“.

Oldenburg

Detlef Haberland

Michał Szulc: Emanzipation in Stadt und Staat. Die Judenpolitik in Danzig 1807-1847. (Hamburger Beiträge zur Geschichte der deutschen Juden, Bd. 46.) Wallstein. Göttingen 2016. 352 S., Ill., graph. Darst. ISBN 978-3-8353-1853-3. (€ 34,90.)

This deeply researched local history of Jewish emancipation in the city of Danzig provides a rich and detailed study of some of the most enduring questions in the field of German Jewish history. How might one characterize relations between Germans and Jews in the crucial period following the French Revolution when European politics were significantly transformed by growing calls for equality? How did German-speaking Central Europeans respond to and carry out the emancipation of the Jews? How did Germans and Jews understand emancipation? What did equality mean? Did it mean the granting of legal equality? Or was some other notion of equality at stake in early 19th century discussions about Jewish emancipation?

Michał Szulc approaches these questions from a political and legal perspective, as he states in his introduction: 'Als Judenemanzipation wird in der vorliegenden Arbeit die rechtliche Gleichstellung von Juden und Christen verstanden, die auf einem politischen Programm mit dem Ziel der Abschaffung des Ständesystems und der Integration von Juden in die Gesellschaft beruhte' (p. 13). While the second part of this definition opens up the issue of equality to a much broader and more open-ended notion of 'integration', the first part adheres more narrowly to a legal understanding of equality. Sz. justifies his focus on legal equality in a twofold manner: first, he suggests that contemporary actors understood Jewish emancipation in terms of the extension of certain rights and privileges to Jews; and second, he situates his study within the historiography on German Jewish emancipation, a historiography that has tended to define Jewish emancipation in legal terms.

Regarding the latter, Sz. seeks to make a contribution of his own by attempting to move beyond the grand narrative of 'success' that has long animated scholarship on German Jewish emancipation. This narrative traces the movement towards granting legal emancipation to Jews without paying due attention to its implementation. It is precisely this implementation of state norms and rules that Sz. aims to analyse. Interested in the age-old distinction in European thought between 'ought' and 'is', Sz. sets out to explore the complexities of implementing norms on the local level. He does so by providing a highly detailed bureaucratic history based largely on administrative records conserved in the Geheimes Staatsarchiv Preußischer Kulturbesitz.

The book consists of eight chapters that move forward chronologically. After providing a historical overview of the legal condition of Jews in the city of Danzig from the late medieval period to the early 19th century, Sz. begins his story in 1807 when Danzig came under French occupation. Local officials found themselves in a bind. Whereas French authorities pressed them to apply legal equality to all citizens, they met with intense resistance from Christian Danzigers who opposed the extension of civil rights to Jews because it threatened their privileged position in the city. While pressure from the French soon lessened, outside demand for reform did not: city officials had to deal with the series of Prussian reforms enacted from 1807 to 1813 that sought to break the political, social, and economic hierarchies that dominated everyday life in the city. Despite continued resistance from city officials and Christian citizens, Jews in the city were officially granted state and city citizenship rights based on the 1812 Edict of Emancipation. But the actual implementation of the edict's regulations by city officials was hardly seamless. City

officials increasingly sided with local opponents of emancipation who, in 1819 and 1821, turned to physical and verbal violence to express their opposition to equality. This eruption of violence represented a clear position against equal rights (p. 201).

Beginning in the 1830s, however, the general attitude towards Jewish emancipation started to shift somewhat as more Danzigers expressed a willingness—despite continued socio-cultural distance between Christians and Jews—to accept Jews into some aspects of public life. Sz. charts this change in an interesting chapter on public debates about Jewish emancipation. As he adroitly summarizes: ‘Der in Danzig vorherrschende Konservatismus, der auf der Idee der Exklusivität des Danziger Stadtbürgerrechts basierte, bestand durchaus das ganze Jahrhundert hindurch. Er unterlag jedoch einem Wandel, sodass die breiten Kreise der Bürgerschaft um die Mitte des 19. Jahrhunderts generell bereit waren, auch Juden in vielen Bereichen des öffentlichen Lebens zu akzeptieren’ (p. 306).

While this sensible argument might capture the general attitude towards the issue of Jewish emancipation in mid-19th-century Danzig, Sz. could have explored more deeply what acceptance, integration, and emancipation meant for his historical actors. How precisely did German-speaking Central Europeans understand the revolutionary concept of equality? To be sure, many Germans likely understood equality in the liberal sense that this study assumes, namely in terms of granting legal rights to individual citizens. Yet, as Jonathan Sperber’s work on the dynamic political culture of Central Europe has extensively shown, there was a lively and contentious debate among Germans about equality and freedom that went beyond the liberal political tradition associated with Thomas Hobbes and John Locke.¹ Indeed, liberalism found itself competing with other notions of emancipation, not least that of socialism, which advocated overcoming individualism as the precondition for developing a community of radical equality. The Hobbesian exaltation of self-interest had to be transcended, not affirmed, as was the case when defining emancipation exclusively through the bestowing of civic rights. It would be surprising if Danzigers had remained unaware of this debate in Europe as they discussed the issue of Jewish emancipation. This limitation aside, Sz. has written a thoroughly researched book that will be of significant value to historians of both Jewish life and liberalism in 19th-century Germany.

Clemson

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¹ JONATHAN SPERBER: *The European Revolutions, 1848-1851*, Second Edition, New York 2005; IDEM: *Rhineland Radicals: The Democratic Movement and the Revolution of 1848-49*, Princeton/NJ 1992.

Márkus Keller: Experten und Beamte. Die Professionalisierung der Lehrer höherer Schulen in der zweiten Hälfte des 19. Jahrhunderts – Ungarn und Preußen im Vergleich. (Studien zur Sozial- und Wirtschaftsgeschichte Ostmitteleuropas, Bd. 24.) Harrassowitz. Wiesbaden 2015. 276 S., Ill. ISBN 978-3-447-10519-4. (€ 54,-)

Die Entwicklung des preußischen Schulwesens gilt als beispielhaft. Die Einführung der allgemeinen Schulpflicht 1717 sowie die unter Wilhelm von Humboldt eingeleitete neuhumanistische Bildungsreform stehen für die Innovationskraft des preußischen Staates im Bildungsbereich. Während die preußischen Entwicklungen immer wieder als Vergleiche für die deutschen Staaten herangezogen wurden, sind Vergleichsstudien zum höheren Schulwesen in den Staaten Ostmitteleuropas selten. Insofern nimmt sich Márkus Keller eines Desiderates der historischen Bildungsforschung an.

Im ersten Teil der Studie wird eine theoretische und begriffliche Einordnung der Professionalisierung von Lehrern im 19. Jh. vorgenommen. Auf dieser Grundlage untersucht der Autor „den Prozess der Formierung des notwendigen professionsspezifischen Wissens“ (S. 24) sowie die daraus ableitbaren Abwehrmechanismen gegen Interventionen. Darüber hinaus wird analysiert, wie es den Lehrern an höheren Schulen in Ungarn und