

identities. His central claim is that the social embeddedness of human rights is connected to Jewish memories of catastrophes and persecution, starting with the pogroms of 1918 in Eastern Europe and proceeding through the experiences of Jews as a minority through the changing representations of the extermination of the Jewish people during the Holocaust. It was this particular experience of European Jews that became the universal mirror onto which the precarious vulnerability of human beings has been projected. And Loeffler demonstrates how Jewish lawyers and activists like Hersch Zwi Lauterpacht, Jacob Blaustein, Rabbi Maurice Perlzweig, Jacob Robinson, and Peter Benenson translated these particular questions into universal answers. Loeffler works chapter by chapter through these people's efforts. We read about the drafting of international rights bills, human rights legislation, and minority rights legislation, and even the founding of Amnesty International. All of them were Jewish particular concerns. It is through the analytic prism of their specific historical memories—which refers to shared understandings specific pasts carry for present concerns of a political community—that Loeffler provides an explanation for both the salience of today's human rights norms as a globally available repertoire of legitimate claim making and the persistence of particular (Jewish) identities.

The study itself is divided into three parts: "Emergence," "Convergence," and "Divergence." This emergence is about the time right after World War I and the emergence of international humanitarian law in its aftermath. From the perspective of Jewish history, the study shows how Jewish legal activists did not see a contradiction between the parallel struggle for minority rights and the Zionist fight for Jewish sovereignty in Israel. The convergence deals with the shifting of the rights discourse from Great Britain to the United States, and the parallel shift from minority to human rights. The last part, "Divergence," deals with another shift that resonates until the present, and it includes a discussion of the decolonization and the Soviet instrumentalization of the human rights discourse. Readers looking for how to embed the questions of universal rights within particular concerns will find this an enriching book.

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SUSAN NEIMAN. *Learning from the Germans: Race and the Memory of Evil*. New York: Farrar, Straus and Giroux, 2019. Pp. 415. Cloth \$30.00.

MICHAEL ROTHBERG. *The Implicated Subject: Beyond Victims and Perpetrators*. (Cultural Memory in the Present.) Stanford, Calif.: Stanford University Press, 2019. Pp. xvii, 260. Cloth \$85.00, paper \$25.00.

Learning from the Germans: Race and the Memory of Evil, the new trade book by moral philosopher Susan

Neiman, explores *Vergangenheitsaufarbeitung* in Germany and the United States. In other words, Neiman discusses how these two countries have come or have attempted coming to terms with their past of human atrocities, such as the Holocaust, slavery, Jim Crow, white supremacy, and structural racism. Written in accessible language for a wider readership, *Learning from the Germans* is in dialogue with recent books such as *Hitler's American Model: The United States and the Making of Nazi Race Law* by legal scholar James Q. Whitman (2017), in which he showed how German Nuremberg Laws were inspired from Jim Crow laws in the United States.

Using a variety of sources, but especially interviews conducted by the author, the book is divided into three parts, each one composed of three chapters. The first three chapters of the first part focus on the initiatives led by East Germany and West Germany before and after the unification to either come to terms with the Nazi regime and the Holocaust or to avoid it. One crucial argument developed in this first part is that German Democratic Republic faced the Nazi past. In the second part, based on research developed on the ground, Neiman examines the legacies of racism in the U.S. South. In the third part, the author addresses the current state of affairs in both Germany and the United States regarding this controversial past associated with genocide and racism. The author considers questions regarding responsibility for these national pasts and possible measures to remedy these wrongdoings, including how these atrocities should be taught to children. She also discusses the removal of monuments and the construction of new ones and also addresses possible measures to repair this painful past. Overall, the book shows that despite resistance Germany accepted the responsibility to come to terms with its Nazi past, whereas the United States still struggles to respond to harms committed against black populations since the period of slavery. Because of Neiman's own position as a Jewish woman born in the South of the United States and who has lived a great part of her life in Germany, *Learning from the Germans* is a comparative commentary that mixes elements of autobiography and road trip narratives. Not aiming to be an authoritative study, the book offers a welcome snapshot on how two very different nations have addressed or are attempting to address their past of human atrocities. In *Learning from the Germans*, Neiman is successful in juxtaposing the voices of Germans and American southerners who either recognize or deny their nations' history of human atrocities.

The book is also successful in offering a glimpse of the measures taken, or not taken, to address these past wrongdoings. In some instances, Neiman possibly overestimates what Americans know about slavery and the Jim Crow South and what they have learned about the Holocaust. Also, the author seems to ignore

the numerous initiatives that, although insufficient, were undertaken over the last thirty years to memorialize slavery in heritage sites, museums, and urban spaces of several cities in the United States. As a book intended for large audiences that primarily relies on the author's personal experience, *Learning from the Germans* rarely engages with the existing scholarship focusing on U.S. slavery, racism, and white supremacy in the United States—broad themes that are superficially addressed throughout the book. Despite these weaknesses, because of its comparative scope, Neiman's book is a valuable contribution that will encourage those who are not familiar with the shared histories of human atrocities in the United States and Germany to become acquainted with the debates on the legacies of the slavery, Jim Crow, and the Holocaust.

Scholars in different disciplines have paid increasing attention to how various modalities of memory of the Holocaust have shaped the ways other genocides and human atrocities are memorialized. Michael Rothberg's book *Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization* (2009) is among the crucial works that opened the door for studies comparing the memorialization of human atrocities and showing how they are often in dialogue. In his new tour de force, *The Implicated Subject: Beyond Victims and Perpetrators*, Rothberg draws on his earlier notion of multidirectional memory to develop the notions of "implicated subject" and "implication." Moving beyond the traditional categories of victims, perpetrators, and collaborators, privileged in other scholarly works on the Holocaust and other atrocities, such as slavery and the Atlantic slave trade, in this monograph Rothberg theorizes about a more complex and fluid role by groups and individuals: implicated subjects, or individuals who are not direct agents of harm. Occupying positions of power, implicated subjects are "participant[s] in histories and social formations that generate the positions of victim and perpetrator" (1). Like multidirectional memory, the notions of implication and implicated subject provide scholars and citizens with tools to think the roles of individuals and groups in societies where the Holocaust, the apartheid, and slavery have been committed.

The book is divided into three parts, and each part comprises two chapters. Chapter 1 delineates the concepts of implicated subject and implication by discussing the works of a wide range of theorists and activists, such as Anna Julia Cooper, Hannah Arendt, Karl Jaspers, Charles Mills, Combahee River Collective (Barbara Smith, Beverly Smith, and Demita Frazier), Kimberlé Crenshaw, Iris Marion Young, Simona Forti, and Primo Levi. Drawing on ideas of guilt and responsibility, these thinkers contributed in different ways to Rothberg's notion of implicated subject—who is conceived as an agent and who transmits domination by not carrying direct actions victimizing others. Roth-

berg proposes the idea of the subject as a vehicle of systemic domination whose wrongdoings deployed in the past still reverberate in the present. In chapter 2, Rothberg explores the problem of subjectivity. He discusses how the notion of implicated subject can contribute to the debates on reparations and restitutions for slavery and the Atlantic slave trade. Rothberg explores the position of those who are not descendants of enslaved individuals or slave owners, but who inherited the legacies of slave ownership regardless of genealogical ties to slavery.

Rothberg puts in dialogue the database *Legacies of British Slave-Ownership*, which retraces the financial compensation awarded to British slave owners following the Slavery Abolition Act of 1833, with Jamaica Kincaid's *A Small Place* (1988), a memoir of sorts critiquing tourism and persisting neocolonial relations in Antigua, one of the British colonies where former slave owners obtained indemnifications. Here the notion of implicated subject offers an alternative framework to think how a wide range of groups and social actors identified as whites benefited from slavery and colonialism even without direct ties with these historical wrongdoings.

Chapter 3, "Progress, Progression, Procession: William Kentridge's Implicated Aesthetic," discusses the work of visual artist William Kentridge, a South African artist of Lithuanian, German, and Jewish heritage who belonged to a family of lawyers who fought against the apartheid. Kentridge's drawings, prints, and films problematize the implicated subject by establishing connections among slavery, the slave trade, apartheid, and the Holocaust. Rothberg shows that the artist's work challenges the positions of South African Jews who often oscillated between adaptation and opposition against the apartheid. Especially in *Drawings for Projection*, Kentridge's production reflects the prospects and shortcomings of transitional justice in South Africa. Chapter 4, "From Gaza to Warsaw: Multidirectional Memory and the Perpetuator," uses the implication framework to understand how Jews of the diaspora relate to the occupation of Palestine by Israel. Rothberg underscores the multidirectional nature of public memory as marked by "transcultural borrowing, exchange, and adaptation" (123) by establishing links between occupied Palestine and Nazi-occupied Warsaw. Ultimately, implication offers a rich lens to rethink and challenge Israeli occupation of Palestine from a diasporic perspective.

Chapter 5 discusses the work of French writer, filmmaker, and Holocaust survivor Marceline Loridan-Ivens, whose position of survivor allowed her to develop in her work new forms of multidirectional solidarity. Chapter 6 explores Hito Steyerl's work memorializing the activism of Andrea Wolf, who died fighting with the Kurdish militants in southeastern Turkey, becoming a sort of symbol of socialist international-

ism. His work meditates on how art and political violence are intertwined. Rothberg shows how Steyerl's work illustrates the complex dimensions of political and historical responsibility. The book brilliantly concludes by proposing eleven theses that call us to embrace the category of implicated subjects to expand our understanding of social actors involved in wrongdoing beyond the figures of victims, perpetrators, and bystanders. Through the analysis of several works and media, the book urges readers to recognize historical injustices as systemic engines connecting past and present. After coining the groundbreaking notion of multi-directional memory, Rothberg's *The Implicated Subject* is another crucial contribution to the scholarship on memory studies and that will also interest academics in different disciplines, such as philosophy, history, human rights studies, literature, and visual arts. Undoubtedly, the notions of implicated subject and implication provide scholars with precious tools to complicate the study of the roles of a wide range of transnational social actors and groups who, at different levels, directly or indirectly engaged contexts where human atrocities were committed.

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PHILIPP STELZEL. *History after Hitler: A Transatlantic Enterprise*. (Intellectual History of the Modern Age.) Philadelphia: University of Pennsylvania Press, 2019. Pp. 236. Cloth \$69.95.

Philipp Stelzel has written an immensely useful book. Based on a wide range of primary sources, including interviews, letters, and memoirs, it offers a wealth of information on how, between 1945 and 1989, the history of nineteenth- and twentieth-century Germany was produced in the Federal Republic of Germany and the United States of America. Stelzel's book explores the biographical backgrounds, academic trajectories, and institutional networks that informed the writing of modern German history, with a particular emphasis on transatlantic migration, exchange, and perception. Indeed, one of the great strengths of this book is the careful delineation of transatlantic career paths and the mutual encounters of American and German historians. The close attention it devotes to the role of émigrés is of particular value. The book includes concise, paragraph-long portraits of, among others, Hans Rosenberg, Dietrich Gerhard, Felix Gilbert, Fritz and Klaus Epstein, Peter Gay, Fritz Stern, George Mosse, Theodore Hamerow, Gerhard Weinberg, and Georg Iggers. These and other aspects of the book add up to a rich compendium of some of the main figures and key issues at stake in writing the history of modern Germany after Nazism.

History after Hitler: A Transatlantic Enterprise's overarching question concerns the extent to which the

increased entanglement of American and German historians took the form of a "common transatlantic project" (10) and the degree to which the transformation of West German scholarship fed off personal experiences made in and intellectual influences drawn from the United States. The book's central argument is that a "German-American community of historians" (2, 173) did take shape during the Cold War, though some of the key innovations in West German historiography, as exemplified in the "Bielefeld School," were rather more parochial. Indeed, the great paradox emerging from this book is that some of the most prominent members of this transatlantic "community," especially Hans-Ulrich Wehler and Jürgen Kocka, who closely followed trends in American academia, were nonetheless building their major works primarily on home-grown foundations, not least the young Marx and a pre-Parsonian Weber. In great detail, Stelzel describes the significant capacity building at U.S. universities in the field of Central European history in terms of chairs, journals, and doctoral training. But he also stresses that pertinent works of American scholarship, such as Stern's *Politics of Cultural Despair: A Study in the Rise of the Germanic Ideology* (1961) and Mosse's *Crisis of German Ideology: Intellectual Origins of the Third Reich* (1964), made barely any impression on German historians at the time.

A recurring theme of Stelzel's book is the frequent conflation of methodologies, arguments, and political standpoints: progressive, "critical," and liberal versus conventional, "apologetic," and conservative. What becomes equally clear, however, is that these dichotomies did not always work in tandem, nor did American historians invariably support critical progressive voices in West German academia. For instance, the critical yet conventional Fritz Fischer was able to elicit favorable U.S. reviews from Klaus Epstein and others for the dissertation of his "assistant," Helmut Böhme. At the same time, however, Gerhard Ritter also succeeded in mobilizing American colleagues for his not-so-critical-progressive cause. Moreover, Bielefeld-style *Sonderweg* arguments were viewed with skepticism by otherwise sympathetic colleagues in the United States.

Irrespective of these complexities, though, Stelzel does acknowledge that certain argumentative patterns that hindered transnational exchange wore off over time. Such patterns included "émigré resentment" and an apparent inability among "foreign scholars" to muster the empathy required to "understand" the thoroughly German subject matter. Even if "history after Hitler" might not have been a "transatlantic enterprise" in the sense that it was a cohesive "project," there is certainly much to be said for the idea that an increasingly vibrant dialogue evolved across the Atlantic.

This book quotes an article from 1981 by Johan Galtung that describes a supposed "Teutonic intellectual style." I would probably not be living up to this stereo-