

Jewish Citizenship In France The Temptation Of Being Among Ones Own

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History of the Jews in France - Wikipedia

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January 28, 1790. Sephardi Jews living in France are granted equal rights and given French citizenship by the National Assembly. In December 1789, following the French Revolution and the Declaration of the Rights of Man, the issue of Jewish rights was debated in the National Assembly for three days with no conclusion reached. The December 1789 debate ranged from the view that the Jews were and always would be a separate and distinct nation.

France Grants Citizenship to Sephardi Jews | CIE

Read "Jewish Citizenship in France The Temptation of Being Among One's Own" by Chantal Bordes-Benayoun available from Rakuten Kobo. The Jews of France have been liberated for over two centuries; they have been considered free citizens and equal to thei...

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Jewish Citizenship in France: The Temptation of Being ...

French nationality law is historically based on the principles of jus soli and jus sanguinis, according to Ernest Renan's definition, in opposition to the German definition of nationality, jus sanguinis, formalised by Johann Gottlieb Fichte. The 1993 M é haignerie Law, which was part of a broader immigration control agenda to restrict access to French nationality and increase the focus on jus sanguinis as the citizenship determinant for children born in France, required children born in France of

French nationality law - Wikipedia

32. Andorra (Dual citizenship is NOT RECOGNIZED. However: The Andorran government may have no way of knowing if a person has become a citizen of another country. As an Andorran citizen, you can live in France without requesting a visa.) 34. Monaco; 35. San Marino (a mountainous microstate surrounded by north-central Italy) ****NOTE****

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On the anniversary of the birthday of the founder of Islam, Prophet Mohammed, a Saudi citizen attacked and wounded a security guard Thursday at the French Consulate in Jeddah, Saudi Arabia. The ...

The Jews of France have been liberated for over two centuries; they have been considered free citizens and equal to their compatriots. What purpose, then, does it serve to study their citizenship today? Until World War II, French Jews called themselves "Israelites;" they were deeply patriotic and had found a place for themselves in France's "community of citizens." However outbursts of anti-Semitism during that period reminded them that their new status prevented neither hate nor rejection; they had to persevere in the struggle for citizenship equity.France has not been spared from recent movements demanding recognition of particular identities in the public space. Ethnicity in French political life has become increasingly obvious, in spite of the constant assertion of "republican values." Questions about immigration, nationality, and integration are constantly in the forefront of public life. Though, in France, the existence of ethnic and religious communities is not legally recognized, certain groups are designated as separate, often creating conflicts among them.

A trenchant analysis of the place of minorities in a national culture. Can members of minority cultures be full and equal citizens of a democratic state? Or do community allegiances override loyalty to the state? And who defines a minority community—its members or the state? Pierre Birnbaum asks these crucial questions about France—a nation where 89 percent of the people feel that racism is widespread and 70 percent agree that there are "too many Arabs." Arabs are today's targets, but racism has also been directed at other groups, including Jews. Jews became full citizens of France only at the Revolution, and historians have traditionally held that the state, in thus emancipating Jews and allowing them to join French society as individuals, severed the ties that had once bound the Jewish community together. But Birnbaum shows that the history of Jews in France—and of attitudes toward them—is not so linear. Rather, he finds that anti-Semitism has risen and fallen along with other forms of racism and xenophobia, and he argues that Jews in France today are once again viewed as members of an isolated community—no matter what their degree of assimilation. Birnbaum's conclusions about state and community have broad-reaching implications for all societies that struggle to incorporate minority groups—including the United States.

The Jews of Modern France explores the endlessly complex encounter of France and its Jews from just before the Revolution to the eve of the twenty-first century. In the late eighteenth century, some forty thousand Jews lived in scattered communities on the peripheries of the French state, not considered French by others or by themselves. Two hundred years later, in 1989, France celebrated the anniversary of the Revolution with the largest, most vital Jewish population in western and central Europe. Paula Hyman looks closely at the period that began when France's Jews were offered citizenship during the Revolution. She shows how they and succeeding generations embraced the opportunities of integration and acculturation, redefined their identities, adapted their Judaism to the pragmatic and ideological demands of the time, and participated fully in French culture and politics. Within this same period, Jews in France fell victim to a secular political antisemitism that mocked the gains of emancipation, culminating first in the Dreyfus Affair and later in the murder of one-fourth of them in the Holocaust. Yet up to the present day, through successive waves of immigration, Jews have asserted the compatibility of their French identity with various versions of Jewish particularity, including Zionism. This remarkable view in microcosm of the modern Jewish experience will interest general readers and scholars alike.

In the first English-language edition of a general, synthetic history of French Jewry from antiquity to the present, Esther Benbassa tells the intriguing tale of the social, economic, and cultural vicissitudes of a people in diaspora. With verve and insight, she reveals the diversity of Jewish life throughout France's regions, while showing how Jewish identity has constantly redefined itself in a country known for both the Rights of Man and the Dreyfus affair. Beginning with late antiquity, she charts the migrations of Jews into France and traces their fortunes through the making of the French kingdom, the Revolution, the rise of modern anti-Semitism, and the current renewal of interest in Judaism. As early as the fourth century, Jews inhabited Roman Gaul, and by the reign of Charlemagne, some figured prominently at court. The perception of Jewish influence on France's rulers contributed to a clash between church and monarchy that would culminate in the mass expulsion of Jews in the fourteenth century. The book examines the re-entry of small numbers of Jews as New Christians in the Southwest and the emergence of a new French Jewish population with the country's acquisition of Alsace and Lorraine. The saga of modernity comes next, beginning with the French Revolution and the granting of citizenship to French Jews. Detailed yet quick-paced discussions of key episodes follow: progress made toward social and political integration, the shifting social and demographic profiles of Jews in the 1800s, Jewish participation in the economy and the arts, the mass migrations from Eastern Europe at the turn of the twentieth century, the Dreyfus affair, persecution under Vichy, the Holocaust, and the postwar arrival of North African Jews. Reinterpreting such themes as assimilation, acculturation, and pluralism, Benbassa finds that French Jews have integrated successfully without always risking loss of identity. Published to great acclaim in France, this book brings important current issues to bear on the study of Judaism in general, while making for dramatic reading.

Before the French Revolution, tens of thousands of foreigners served in France ' s army. They included troops from not only all parts of Europe but also places as far away as Madagascar, West Africa, and New York City. Beginning in 1789, the French revolutionaries, driven by a new political ideology that placed "the nation" at the center of sovereignty, began aggressively purging the army of men they did not consider French, even if those troops supported the new regime. Such efforts proved much more difficult than the revolutionaries anticipated, however, owing to both their need for soldiers as France waged war against much of the rest of Europe and the difficulty of defining nationality cleanly at the dawn of the modern era. Napoleon later faced the same conundrums as he vacillated between policies favoring and rejecting foreigners from his army. It was not until the Bourbon Restoration, when the modern French Foreign Legion appeared, that the French state established an enduring policy on the place of foreigners within its armed forces. By telling the story of France ' s noncitizen soldiers—who included men born abroad as well as Jews and blacks whose citizenship rights were subject to contestation—Christopher Tozzi sheds new light on the roots of revolutionary France ' s inability to integrate its national community despite the inclusionary promise of French republicanism. Drawing on a range of original, unpublished archival sources, Tozzi also highlights the linguistic, religious, cultural, and racial differences that France ' s experiments with noncitizen soldiers introduced to eighteenth- and nineteenth-century French society. Winner of the Walker Cowen Memorial Prize for an Outstanding Work of Scholarship in Eighteenth-Century Studies

How to Be French is a magisterial history of French nationality law from 1789 to the present, written by Patrick Weil, one of France ' s foremost historians. First published in France in 2002, it is filled with captivating human dramas, with legal professionals, and with statesmen including La Fayette, Napoleon, Clemenceau, de Gaulle, and Chirac. France has long pioneered nationality policies. It was France that first made the parent ' s nationality the child ' s birthright, regardless of whether the child is born on national soil, and France has changed its nationality laws more often and more significantly than any other modern democratic nation. Focusing on the political and legal confrontations that policies governing French nationality have continually evoked and the laws that have resulted, Weil teases out the rationales of lawmakers and jurists. In so doing, he definitively separates nationality from national identity. He demonstrates that nationality laws are written not to realize lofty conceptions of the nation but to address specific issues such as the autonomy of the individual in relation to the state or a sudden decline in population. Throughout How to Be French, Weil compares French laws to those of other countries, including the United States, Great Britain, and Germany, showing how France both borrowed from and influenced other nations ' legislation. Examining moments when a racist approach to nationality policy held sway, Weil brings to light the Vichy regime ' s denaturalization of thousands of citizens, primarily Jews and anti-fascist exiles, and late-twentieth-century efforts to deny North African immigrants and their children access to French nationality. He also reveals stark gender inequities in nationality policy, including the fact that until 1927 French women lost their citizenship by marrying foreign men. More than the first complete, systematic study of the evolution of French nationality policy, How to be French is a major contribution to the broader study of nationality.

Professor Roberts examines the relationship between antisemitism and the practices of citizenship in a colonial context. She focuses on the experience of Algerian Jews and their evolving identity as citizens as they competed with the other populations in the colony, including newly naturalised non-French settlers and Algerian Muslims, for control over the scarce resources of the colonial state. The author argues that this resulted in antisemitic violence and hotly contested debates over the nature of French identity and rights of citizenship. Tracing the ambiguities and tensions that Algerian Jews faced, the book shows that antisemitism was not coherent or stable but changed in response to influences within Algeria, and from metropolitan France, Europe and the Middle East. Written for a wide audience, this title contributes to several fields including Jewish history, colonial and empire studies, antisemitism within municipal politics, and citizenship, and adds to current debates on transnationalism and globalization.

This book traces the global, national, and local origins of the conflict between Muslims and Jews in France, challenging the belief that rising anti-Semitism in France is rooted solely in the unfolding crisis in Israel and Palestine. Maud Mandel shows how the conflict in fact emerged from processes internal to French society itself even as it was shaped by affairs elsewhere, particularly in North Africa during the era of decolonization. Mandel examines moments in which conflicts between Muslims and Jews became a matter of concern to French police, the media, and an array of self-appointed spokesmen from both communities: Israel's War of Independence in 1948, France's decolonization of North Africa, the 1967 Arab-Israeli War, the 1968 student riots, and François Mitterrand's experiments with multiculturalism in the 1980s. She takes an in-depth, on-the-ground look at interethnic relations in Marseille, which is home to the country's largest Muslim and Jewish populations outside of Paris. She reveals how Muslims and Jews in France have related to each other in diverse ways throughout this history—as former residents of French North Africa, as immigrants competing for limited resources, as employers and employees, as victims of racist aggression, as religious minorities in a secularizing state, and as French citizens. In Muslims and Jews in France, Mandel traces the way these multiple, complex interactions have been overshadowed and obscured by a reductionist narrative of Muslim-Jewish polarization.

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