

Summary

The study of Jews of Bucovina is a detailed study consisting of multiple aspects of their life, from demography to other more difficult to research aspects, such as cultural life or press. Romanian Jews had a special destiny, by the great merits in various fields of Romanian life. When we speak of Bucovina, generally the word doesn't say much, as the area was poorly researched, but it is though an area filled with history, especially during inter-war period. I tried a knowledge approach of this history, in my research following the facts and dates that give substance and raise before the eyes a picture attempt of the life of Jews in Bucovina. Such data are the demographic data, and the other ones, of other nature. Unfortunately, the resembling structure of the three chapters gives a boring repeating touch, but there are more illuminating aspects too. For me, the result is important: a picture on the Bucovina Jewry reality during inter-war period. Therefore, as we are speaking about a period when Bucovina returned to the mother-country, the Census of 1919 becomes important to see the status inherited by Romania from the Austro-Hungarian Empire, both their number and the numeric distribution through the different counties inherited from the Austro-Hungarian administration. This Census was performed by Iancu Flondor for the agrarian reform. Demographic data subsequent to year of 1918 appear also from other sources, more or less reliable, and the Jews are mentioned or not. Data about Bucovina Jews are compared with the one about the Jews of other regions, and the status of Jews in the urban area is compared with the one of the Jews in rural area. Processes occurred in that period are analyzed. Differences result from this comparison. The status is monitored also for the next years, precisely for 1930 and 1939-1940, with the Census of 1930 and the probable date of the last inter-war years. The Census of 1930 gives accurate and detailed data according to which, the preponderance of Bucovina Jews can be established. Beside the abovementioned data, this Census included data about language and religion of Jews. Jews appear compared to the other nationalities of Bucovina and they are presented by counties, which have now, under Romanian authorities, another configuration. Also, the data regarding the movement of population, gives us the picture of a community being at the negative pole of numeric development, the number of Jews decreasing from 1919 until 1930 and from 1931 until 1940, respectively during the entire period (from 1919 until 1940). For the last two years included in the work, data is not missing, though they are estimative, only a census is missing, it being

performed only in 1941. This data is the last complete data regarding the Jews, as the following years came with deportations. The activity and political representation had a sinuous course, started with the first political preoccupations after the war, when Jewish nationalism was stronger and the new situation was regarded with skepticism, continued with political build-ups and the new trends, with the gained experience and total exclusion and isolation of the community from the former normal life, during 1939 and 1940 being impossible to speak of a Jewish political life. Jewish politics was included in the larger plan of Bucovina and Romanian politics. We started from the King and finished with the Jewish political activity, reminding data regarding the governances and systems of Romanian political parties, being at power or in opposition, majority or minority, leftist, rightist or extremist. After a period of governmental instability, came the liberal and peasants parties' governances. Liberal and anti-Semite governances followed: Goga-Cuza and the subsequent, until the legionary-Antonescian governance, which made the Jews life impossible. Regarding the Bucovinian politics life, the personalities of Ion Nistor and Iancu Flondor become remarkable, adepts of some different programs and ideologies regarding the needs of Bucovina, and regarding Ion Nistor, being worth mentioning its destiny in the political and university Bucovinian life. But in Bucovina, beside the life inherited from the Romanian administration under the Austrians, another life raised, depending now on Great Romania, with Romanian parties branches all over the country, until the installment of Royal dictatorship and legionaries coming to power. They also had to pay a great price when, in 1940, the northern part was occupied by the soviets, by pogroms, crimes, injustices, cruelties and anti-Semitism, banishing from their home localities. Legionary abuses followed on the Jews of Bucovina, and they had less ways to protest, as they had only one representative in the parliament, the Chief Rabbi, the other ways being closed. The taking of north raised problems to the Jews too, who were passing from one part to another, as the times were. Economically, the Jews had a tremendous contribution and this is reflected also in these pages. The after-war period was a recovery period, after losses and destructions that strongly marked the Romanian economy. The economic crisis followed, affecting in some extent also the Jews. The political events and international economic circumstances left scars on the development and economic status of the Jewry, but the true measure of the Jewry trading spirit can be captured also in the analysis on the economy of the Jews in the area. Bucovina was a privileged area from economic point of view, and we can demonstrate this. Jews contributed massively to the economic development before and after the First World War. They were traders of different commodities: cereals and other agrarian products, construction

materials, fuel, gallantry merchandise, shoes, glass products, cosmetic, pharmaceutical products, musical instruments, and many of them held stores, bars, restaurants. Jews fully participated to the economic development of Bucovina in the years following the war. Different firms, factories were established, so almost all industry branches had Jewish representatives: food industry, wood and wood products industry, printing, textiles, metallurgic, chemical, construction materials industries. They had an important role in the banks activity, as well. Jews were the main actors on the Bucovinian economic stage, their force coming from the Austro-Hungarian period and until the restraining years when the nationalism hits became more and more destroying, leading to the incredible impoverishment of the Jews. Particularities coming from the larger context also appear to some extent. After the crisis period, Jews contributed again, strongly, to the economic development of the province. They continued to establish different companies, trade continued, industries as well. And with respect to the banking activity, we can ascertain that until the years before the war, Jews were the main clients of banks, by their deposits and credits, guaranteeing with different properties. During the legionary governance, Jews didn't have a normal economic life anymore, the target being their elimination from the economic life. Regarding the Jews passed in 1940 under the soviets, we can ascertain how the rich ones were dispossessed of their fortunes, nationalized, collectivized, and the disaster was all the worse as the Jews were the key element of the Bucovinian economy, except agriculture. Jews came from a different education system than the Romanian one, the Austrian one, and in the new circumstances, things weren't clear in the first place, but were settled on the course, by different measures. Romanian legislation was not favorable to the Jews, as the target was the Romanization of education. Therefore, minority politicians, thus the Jewish ones, fought to obtain right for those they represented. Children and young Jews studied in public, private schools and in their confessional system. Jewish communitarian and private education had a quite good development. Existing from the beginnings, communitarian school became the single form of Jewish education in the last years, when they were removed from all types of public schools. The period after 1918 was of some sort of confusion in the education sector, as the Jews went to Austrian public schools in the past. German had to be replaced with Romanian as required by the new circumstance and Romanian authorities. There was the problem of learning language: German, Yiddish, Hebrew or Romanian? Gradually, the private education became a form of escaping from the anti-Semitism manifestations in the Romanian schools, especially in University. Jews had the largest percentage of acceding to the higher education, if we consider the number of those who got from kindergarten and primary school to higher

education. In the last included years, Jews were totally eliminated from the Romanian education, a very hard situation. It was followed by a period of soviet domination over the north Bucovina, when normal education was eradicated, and the soviet education system was implemented, with communist professors, untrained and unfamiliar with Jewish languages. The Jews of Bucovina had a prosperous cultural situation by the contribution of Jewish cultural institutions, by the intense contribution of Jewish highbrows, literates, painters, sculptors, musicians. The special situation of Jews of Bucovina was given by their assimilation with the German culture of the years before the Unification, situation that continued also afterwards. Yiddish had an important place. Beside big names such Ițic Manger, Paul Celan, Rosa Auslander and others, there was a large number of less known highbrows that contributed to the affirmation of Jewish culture. Each Jewish writer had an own style and themes of writing, and together they give a picture of the inter-war Jewish cultural preoccupations. As the press too, we can acknowledge their indisputable literary quality, in any language they write. During the years after the crisis, the cultural activity continued, by the release of volumes, the activity of theatre troupes, getting birth during these years to different writers or artists that became subsequently important names. Cultural development was brutally interrupted in the years before the war, when anti-Semitism became state policy. The communitarian and religious life was especially active by numerous cultural societies, by different Jewish preoccupations for social assistance and due to religious activity of rabbies and other religious Jewish people. Localities had sometimes more communities, with more rabbies, and the rabbies had different directions: orthodox, unorthodox, modern, Hasidic. Predominant were Hasidic rabbies, which came from a period when they were well-known in Bucovina by the influence they had over laics. They also contributed to the Bucovinian Jewish life, by their activity in schools or other fields. Some of them died during the Holocaust, as those of Transylvania, others succeeded in surviving. The Zionism was a usual element for the life of the Bucovinian Jews. Regarding the Jewish press in Bucovina it is remarkable that this was a professional, superior one. The publications were of different formats, languages, natures, with different types of articles, etc. The editorial styles were: columns, editorials, debates, news, cultural journalism, reports, serial-story columns, poetry, economic and financial news, publicity, comic articles. The local Jewish press is a very suggestive image about the Jewish political life and not only. To the end of the inter-war period, there were also concerns to publish in the Romanian language.

The Jewish life in Bucovina gets a rich outline, where each aspect contributes to the outlining of the portrait, which is convincing enough for such community.