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**The Jewish Community from Iasi after the Pogrom of 29 June 1941**

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One of the most important topics in contemporary historiography is related to racial discrimination. Issues related to the impact of racial discrimination during the Holocaust were included by contemporary historiography in the history of totalitarian regimes are treated especially from the perspective of political elites.

The themes of discrimination, racism, xenophobia and anti-Semitism are important topics of historiography of XXth century. In this century the most disastrous world wars known took place, a century in which totalitarian regimes have influenced the political, economic, cultural and social aspects, in generally the lifestyle of all those who were involved voluntarily and involuntarily in the totalitarian regimes. The best known case of extermination of a minority in the twentieth century is the Holocaust. Much has been written of the National Socialist regime, the racial laws and the Nazi concentration camps, the guilt that Germany has for atrocities.

However, very little was written about the guilt that allied states of Germany have brought, such as Romania. The role that Romania and its government led by Antonescu had on the lives of Jewish minority was and is still considered a sensitive topic by the researchers. The first published works on this subject have greatly decreased the responsibility of Romania throwing all the blame on the German army. This historiographical trend has continued throughout the communist period. Gradually, this method of approach was abandoned and historical research of the last twenty years have found works extremely brave for this topics. Historians such as Jean Ancel, Lya Benjamin, Carol Iancu, Radu Ioanid and others have made compelling with the role of Romania in World War II regarding the fate of the Jewish minority evidence. Research historians devoted were supplemented by the works of younger researchers such Cioflancă Adrian Mihai Chioveanu Felicia Waldman.

However, many aspects of Jewish life during the war, the relationship with the Romanian state and Romanian ethnic are issues still remained uncovered, waiting to be searched.

An example in this sense is the history of the Jewish community of Iași .

The Iasi Jewish community is generally known, in the context of a tragic episode in the history of the city, the pogrom of 29 juin 1941 . We wrote quite tangentially about the fate of the community after the pogrom, the relationship with local authorities, the application of anti-Semitic legislation, compulsory labor, or the destruction of the cemetery Ciurchi. We wrote very little of the Iași community and the imposition of the communist regime in Romania.

The Iasi Jewish community was one of the largest communities in Romania. Over time, the Jews of Iasi are actively involved in the economic, cultural and social development of the city. One could say without any exaggeration that the economic and cultural development of the city would have been incomplete without the Jewish minority.

The period between the two world wars is the period of maximum development for the city and the community. Jewish institutions in this period as the Jewish Hospital and Children's Hospital Ghelerter were recognized throughout the country, with as many Jewish patients, as Christians.

Although organizations such as the main anti-Semitic Iron Guard had their origin in Iași, in general the relationship with the Romanian ethnic was good. This relationship deteriorated rapidly along with the imposition of anti-Semitic legislation after 1938. In the summer of 1940, anti-Semitic sentiments have become very strong.

Romanization of Jewish properties determined dramatic situations. The majority of factories and Jewish property came into the possession of the State. Jews were removed from the administrative, economic, and cultural sectors. The entry of Romania into the war as an ally of Germany and psychosis created by the nearest front were important factors for triggering the pogrom of 29 June 1941. The drama that Jews from Iasi have suffered is not finished after the pogrom, but continued until 23 August 1944. Before that date the anti-Semitic measures were carefully applied by the authorities.

In September 1943, the Minister of Labour considered finished the process of confiscation of Jewish property in Romania started in 1940. The " Timpul " newspaper wrote in 1943 until the end of 1942, nearly 92,000 buildings and 13,000 businesses were Romanized. Before September 1943, business licenses held by the Jews were removed. At the same time, all employers in the private areas were forced to hire two Romanian for every "essential" Jewish yet hired on the basis of special permits. Although anti-Semitic economic measures have removed the Jews from this sector, the government imposed very significant taxes in the first half of 1943 . Most Jews were obliged to sell their last things, to pay the taxes.

Discrimination against Jews was also reflected by the distribution of food that was less and poor quality compared to the food received by Romanian. In general, Jews have got a half portion of meat and bread allocated for ethnic Romanians, and the sixth part of the normal portion of sugar. Meanwhile, the recruitment of Jewish man and women aged 15 to 55 years for forced labor continued freely.

According to a report of 5 January 1944 in the newspaper " Dagens Nyheter " Stockholm, approximately one half of the labor force sent to the Russian front, was dead due to lack of food, clothing and medical care.

Historiographical research offers very little information of what happened in this period, the dramatic situation in which were the majority of the Jews of Iasi and the manner in which they survived the war but also in the communist period.

A cause of poor historiography in this field until 1990 was the inability of researchers to consult the archives. Along with the elimination of the communist regime much of the archives has been disclosed, and so the first objective with regard to this subject have appeared studies.

The opening of the archives made possible studies about the theme of the pogrom in Bucharest, Iasi , Dorohoi , the involvement of the Romanian army 's atrocities in Bessarabia and Odessa. These extremely sensitive issues have also led to a new anti-Semitic attitudes both in the press and in the political sector.

The decision to analyze the history of the community after the Iași pogrom of June 1941 must be understood in the context of the emergence of new anti-Semitic attitudes after 1990. The first steps in the research and analysis of the Jewish minority in Iași was the thesis : *Jews from Iasi between the interbelic period. Cultural Institution* and the Masters thesis : *Jewish social work in the interwar period.*

The study, *The Jewish Community from Iasi after the Pogrom of 29 June* analyzes an important period in the history of the community. After the pogrom of 29 June 1941, the community has assumed an important role of protecting the victims of the pogrom , to ensure the existence of ethnic Jews even in these dramatic times.

Valuing press time, original documentary sources of the Departmental National Archives and the archive of the National Council for the Analysis of Security Archives ( CNSAS ) our thesis proposes to establish the consequences of the pogrom June 1941 and discriminatory laws which the Jews were subjected minority .

Continuing on the social level, we trace the evolution of the Jewish community after the Iasi pogrom, until 1953, the time in which the Jewish Democratic Committee was canceled swear. We discuss the way in which the community has resisted after the pogrom , the manner in which the post-war recovery has taken place, the way in which experience has influenced alia pogrom of Jews in Iasi and how are they reported to the imposition of the communist regime .

The construction of a new perspective because it does not include all the problems that Jews Iași face, and we retain only what we consider more suggestive or more representative for the given situation. The information included in this study is extracted directly from the sources, several of archives ( the National Archives of Romania , the Archives of the National Council for the Analysis of Security Archives , the Archives Joint Distribution Committee , the ' Archive Yad Vashem , Jerusalem ), press time and many memories that have been published over time .

The historical - sociological approach continues the way in which a minority discriminated by the Antonescu regime was reported to the communist totalitarian regime in the late '40s showed signs of anti-Semitic attitudes.

The thesis is divided into three chapters:

The first chapter : *The Iasi Jewish community. Historical data* is divided into several sections: the history of the community before the imposition of the anti-Semitic laws of 1938 , the application of anti-Semitic laws until the Iasi pogrom, the role of Antonescu government, the course of the pogrom of 29 June 1941. A short history of the Iași community before the most dramatic moment of his existence is necessary in the context where we can not speak of the Iași community without mentioning the important moments in the history of the community before outbreak of the war, the way in which Jews arrived in Iași and the role they have played in the economic and cultural development of the city . Moreover, we can not talk about the consequences of the pogrom of June 29, 1941 without mentioning the pogrom and the anti-Semitic legislation and also the impact it has had on the community Iași . The reader should understand : what was the political processes that led to the imposition of anti-Semitic legislation after 1938 ?

What is the meaning of Romanization for the Jews of Iasi ? What have been its immediate consequences ? How was it possible, a pogrom in a city with such a large Jewish history ? We must not overlook the fact that the Jewish population of the city, was a half of the total population of Iași when the pogrom happened . All these aspects have influenced the activity and life of the Jews of Iasi ethnic and also their relationship with the Romanian state and local authorities .

The second chapter, *The Jewish community after the Iași pogrom - the political, social and cultural activity between 1941-23 August 1944*, analyzes the activity of the community after the pogrom until the end of the war. In this chapter we have identified key events in which the community grew during the war and the method by which the Iasi Jewish leaders including protecting the interests of ethnic Jews. We discovered and analyze the community

relations with the local authorities, the impact of the pogrom in international society, the collaboration with the Central Jewish and finally we examined the way in which community leaders have reported to the Communist and Zionist organizations. In this chapter we tried to surprise the main concerns of the Jews of Iasi, the ways by which they survived the anti - Jewish laws that have been applied throughout the war , the main measures by which victims of the pogrom were assisted .

The third chapter, *The Jewish community in Iasi after 23 August 1944*, is structured on several levels. First, it continues the temptations of the community to return to the cultural policy, economic organization, and social life of the period between the two world wars. The rapid and aggressive imposition of the communist regime quickly wiped the steps of the community to return to the organization before the war. The tax and the politicization of all aspects of life " Jewish Democratic Committee" had consequences for the Jews of Iasi , which were put in the position to choose between working with the communist regime and the opposition. In this chapter we have identified two ways in which the Jews of Iasi were reported to the Romanian communist state.

Collaboration with the CDE and the resistance with alia and Zionism. We have chosen to discuss these two attitudes to the communist regime , because they best express the antithesis between the two directions chosen by ethnic Jews after the war. Part of Iasi Jews chose communism as a political ideology , is registered both in the party and in its organizations. The CDE was the only Jewish institution who rejoiced the support of the communist authorities are specially created to represent the interests of the Jews. All organizations are outside the sphere of influence of the CDE have been gradually destroyed from the Zionist right and ending with those on the left .

Resistance by Zionism and alia is the most important modality of Jewish opposition to the Communist regime. Naturally, she was not the only form of resistance , and the Zionists were not only considered " spies " and " imperialist" . The Jewish nationalist, religious, or who had worked in a Romanian political party such as the National Liberal Party and the National Peasant Party also fell into this category . However, the Zionists have had to suffer the most because of the communist regime .

Finally , the majority of Jews who were outside the sphere of Communist protection , chose emigration as the only possibility of resistance to a regime with strong anti-Semitic attitudes.

The importance of a theme that relates to the Jewish minority and the way in which it is reported to the Communist state is also needed on the new anti-Semitic attitudes encountered in the Romanian society. These attitudes, issues after 1989 are manifested in the denial of the

Holocaust in Romania, by the condemnation of the Jews for the takeover of the country by the Communists, the mass emigration along with the imposition of communism.

Part of accusations are not new , they are taken from the anti-Semitic propaganda of the time and they have been perpetuated over time , from one generation to another. The myth of Jewish communist , traitor countries led to the brightness of the pogrom of June 1941. The myth of Jewish mason and imperialism led to their mass emigration after the war.

Currently the Jews are accused that they falsified history they forced Romania to play a Holocaust did not happen , they take for victims to obtain the potential benefits from the Romanian state. The charges are very numerous and antisemitic discourse met with politicians as well as with well known historians specializing in the history of communism researchers. Especially in the context of the new wave of anti-Semitism a work based on archive documents , which establish the historical truth but leave room for interpretation is necessary.

This study does not acknowledge and does not apologize for various behaviors or attitudes. Obviously , the thesis does not pursue all aspects and facts by which the community went Iași. In the historical process we have made continued the aspects that we considered relevant to this theme. The problems that the minority of Iași faces were very numerous and complex .

The historical - sociological approach continues the way in which a minority has survived in a discriminatory regime , how is it related to a totalitarian communist regime with anti-Semitic attitudes.

Why a Jewish community in Iasi ?

Since better than in other communities , anti-Semitism is not only demonstrated by the application of discriminatory laws , it is past a pogrom that killed 14,000 people, approximately one third of the population Jewish city . Since in Iași , the victims were forced to live alongside criminals of their parents, their brothers or their children. Since in Iași , Jews paid with their lives for their identity more than in any other city.

We chose the same time to study the ethnic Jews , because as a minority in the country I understand what are the barriers and problems that a minority must pass . As a resident of the city Iași I considered it is necessary to know the history of the city, a story that is even less known today. Very few locals from Iași, know that half the population of the city were Jews in Iasi, there a70 years. It is unfair that minority which has so left the city, which has contributed to its economic and cultural development is so little known.