

ABSTRACTS

1881, zero year for the Tunisian Judaism ? Jacques Taïeb

Classical history considers, significantly, that the establishment of a French Protectorate in Tunisia opened a new era for the local Jews. This diagram is, however, somewhat simple : the 1881 Tunisia, and its Jewish communities of that time, were not the same as in 1840 or 1850. In the meantime, a whole string of relevant events had begun to modernize the society and the institutions. In addition, the Tunisian experiment occupies its own place within the global trend of the modernization and the Westernization of the Maghreb.

The colonial state and the Jews of Tunisia, Abdelkrim Allagui

The Jews of Tunisia welcomed the establishment of the French Protectorate. Their loyalty is not questioned by the anti-semitism developed from 1890 on in certain French circles, rightist and leftist. On the contrary, as soon as the beginning of the 20th century, the Jewish *élite* campaigned to have the Tunisian Jews brought under French jurisdiction, a claim reflecting their acceptance of the Protectorate *régime* and their inner desire to obtain French citizenship. The « Young Tunisians » took offence, considering their own stand for Tunisian Justice as an act of defence of Tunisian sovereignty.

The Tunisian Jews and World War I, Philippe E. Landau

Disappointed by the Protectorate, which was denying them the large

access to French citizenship, the Tunisian Jews did not overwhelmingly join the French Army in August 1914. But when the French defeat at Charleroi became known, the patriotic engagement was real, in spite of the further development of a wave of aggressive anti-semitism in Tunisia. After the war, the veterans got organized in close relation with their comrades from the mainland, and attempted to conduct a political action, in a situation becoming more and more unclear.

1897-1947, fifty years of Zionism in Tunisia, by Armand Attal

The attachment to the Holy Land was old and deep in the Tunisian Judaism, and Zionism appeared in Tunisia as soon as 1897. Three main periods marked the rhythm of its development : a settlement under a mainly cultural form, with limited audience, followed by the period between the two Great Wars, marked by the birth of a Federation, then the multiplication of youth organizations, and an intensification of the Revisionist trend, ending with the days following the liberation of the country in 1943, with the *alyah* idea in progress and the new rise of the Federation, together with a better feeling of the Mediterranean potential by the World Zionist authorities.

OSE-Tunisia : an example of international Jewish solidarity towards Sefardic Judaism after the Shoah, Lucien Moatti

An important portion of the Jewish population of Tunisia was still in poor welfare conditions, after World War II. The infant mortality was a real plague, particularly in the South. Local initiatives did not suffice to put an end to this situation. After the Shoah, international judaism – mainly American – took conscience of its solidarity with the North-African judaism. In 1947, the Union-OSE, helped by the AJDC, began an action which changed considerably the physical state of the Jewish youth in Tunisia, as well as the mentalities in matters of hygiene and medical care.

The Jews and Tunisia : a time for separation (1945-1967), Colette Zytnicki

100 000 strong in 1946, the Jewish population of Tunisia was only 80 000 ten years later, and currently counts only 2 000 individuals. The story of its migration after 1945 commands the disentanglement from an inextricable amount of causes, tightly interwoven, such as the particular status of the Judaism in Tunisia, the birth of the State of Israel and the decolonisation of the French Empire.

Choice of a spouse and matrimonial strategy in the Aix-en-Provence Jewish Community between 1792 and 1851, Christiane Derobert-Ratel

A systematic perusal of the marital acts in Aix-en-Provence brings up to a selection of 82 marriages celebrated in the Jewish Community between 1792 and 1851. In spite of their sobriety, these documents allow to unveil the criteria involved by the choice of a spouse, making obvious a number of factors – religious, geographical, professional and socio-economical – apt to favor the conclusion of alliances. The result is that the matrimonial strategy of the Aix Jews, during the First half of the 19th century, was characterized by a strong endogamy.

The Condition of the students at the Ecole Polytechnique under the Occupation, Bernard Lévi

From 1940 to 1943, the Ecole Polytechnique continued to train an elite engineering managerial corps in Lyons, without excluding those candidates who avowed their jewishness according to the criteria established by the Vichy government. However, these candidates were ranked secondary. Consequently, upon leaving the Ecole as paying boarders, they were excluded, with rare exceptions, from State office in contrast to « normal » students. In addition, a policy of *numerus clausus* limiting Jewish students to 3% was applied as early as 1941.

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