

# DOWNLOAD PDF JEWISH ENTREPRENEURSHIP AFTER THE INCORPORATION OF SALONICA, 1912-1922

## Chapter 1 : 1, names - Jewish Entrepreneurship in Salonica (Greece),

*Chapter 4 Jewish Entrepreneurship after the Incorporation of Salonica, Chapter 5 Macro-Level Reconstructing the Jewish-Owned Economy, Part III Jewish Entrepreneurial Response and the Jewish Economy during the s.*

Old postcard showing the Allatini Mills Villa Bianca , residence of the Fernandez family Jewish firemen, From the second half of the 19th century, the Jews of Salonika had a new revival. Frankos, French and Italian Jews from Livorno , were especially influential in introducing new methods of education and developing new schools and intellectual environment for the Jewish population. Such Western modernists introduced new techniques and ideas to the Balkans from the industrialized world. Industrialization[ edit ] From the s the city began to industrialize, within the Ottoman Empire whose larger economy was declining. The entrepreneurs in Thessaloniki were mostly Jewish, unlike in other major Ottoman cities, where industrialization was led by other ethno-religious groups. The Italian Allatini brothers led Jewish entrepreneurship, establishing milling and other food industries, brickmaking , and processing plants for tobacco. Several traders supported the introduction of a large textile-production industry, superseding the weaving of cloth in a system of artisanal production. With industrialization, many Salonikans of all faiths became factory workers, part of a new proletariat. Given their population in the city, a large Jewish working class developed. Employers hired labor without regard for religion or ethnicity, unlike the common practice in other parts of the Ottoman Empire. The maskilim and Moses Allatini from Livorno , Italy, brought new educational style. In , with the help of the Rothschilds , he founded a school, having gained consent of rabbis whom he had won over with major donations to charities. The Lippman School was a model institution headed by Professor Lippman, a progressive rabbi from Strasbourg. He trained numerous pupils who took over thereafter. Allatini led his brother Solomon Fernandez to found an Italian school, thanks to a donation by the Kingdom of Italy. But the need for schools was so urgent that supporters were finally successful in Allatini became a member of the central committee of the IAU in Paris and its patron in Thessaloniki. As a result, the French language became more widely used within the Jewish community of Salonika. They produced a generation familiar with the developments of the modern world, and able to enter the workforce of a company in the process of industrialization. The Young Turk revolution of with its bases in Salonika proclaimed a constitutional monarchy. The Jews did not remain indifferent to the enormous social and political change of the era, and were active most often in the social rather than national sphere. As the city began to take in the broader modern influences of the early 20th century, the movement of workers to organize and engage in social struggles for the improvement of working conditions began to spread. However, the Balkan context was conducive to division, and affected the movement; after the departure of Bulgarian element, the Federation was heavily composed of Jews. Unable to operate in the working class, Zionism in Salonika turned to the smaller group of the middle classes and intellectuals. This change of sovereignty was not at first well received by the Jews, who feared that the annexation would lead to difficulties, a concern reinforced by Bulgarian propaganda, and by the Serbians , who wanted Austrian Jews to join their cause. The economy benefited from the annexation, which opened to Salonika the doors of markets in northern Greece and Serbia with which Greece was in alliance , and by the influx of Entente troops following the outbreak of World War I. The Greek government was positive towards the development of Zionism and the establishment of a Jewish home in Palestine, which converged with the Greek desire to dismember the Ottoman Empire. The new police smiled Photo taken somewhere near Aristotelous street The Great Thessaloniki Fire of was a disaster for the community. The Jewish community was concentrated in the lower part of town and was thus the one most affected: Opting for a different course from the reconstruction that had taken place after the fire of , the Greek administration decided on a modern urban redevelopment plan by the Frenchman Ernest Hebrard. Therefore, it expropriated all land from residents, giving them nevertheless a right of first refusal on new housing reconstructed according to a new plan. During the period, a segment of the population began to demonstrate an

## DOWNLOAD PDF JEWISH ENTREPRENEURSHIP AFTER THE INCORPORATION OF SALONICA, 1912-1922

increasingly less conciliatory policy towards the Jews. The Jewish population reacted by siding with the Greek monarchists during the Greek National Schism opposing Eleftherios Venizelos , who had the overwhelming support of refugees and the lower income classes. This would set the stage for a year period during which the relationship of the Jews with the Greek state and people would oscillate as Greek politics changed. In , work was banned on Sunday forcing Jews to either work on Shabbat or lose income , posters in foreign languages were prohibited, and the authority of rabbinical courts to rule on commercial cases was taken away. Venizelist Greek governments themselves largely adopted an ambivalent attitude, pursuing a policy of engagement while not distancing themselves unequivocally from the current of antisemitism. This endeared Metaxas to two influential Jewish groups: Antisemitic organizations and publications were banned [22] and support for the regime was sufficiently strong for a Jewish charter of the regime-sponsored National Organisation of Youth EON to be formed. This reinforced the trend of national self-identification as Greeks among the Jews of Salonika, who had been Greek citizens since Even in the concentration camps, Greek Jews never ceased to affirm their sense of belonging to the Greek nation. Avraam Benaroya was a leading figure in the Greek Socialist Movement, not only among Jews, but on a national level. Thus the forces of the period had worked to bridge the gaps between Christians and Jews, while creating new tensions among the different socioeconomic groups within the city and the country as a whole. Emigration[ edit ] Emigration of Jews from the city began when the Young Turks pushed through the universal conscription of all Ottoman subjects into the military irrespective of religion, a trend that continued to grow after the annexation of the city by Greece. The Jewish population consequently decreased from 93, people to 53, on the eve of the war. Isaac Carasso , reaching Barcelona , founded the Danone company. Mordechai Mano became in Israel one of the pioneers in the maritime industry and Israeli economy in general. In the interwar years, some Jewish families were to be found in the 9th arrondissement of Paris, France ; The seat of their association was located on the Rue La Fayette. The 50th Brigade of Macedonia was nicknamed "Cohen Battalion", reflecting the preponderance of Jews in its composition.

# DOWNLOAD PDF JEWISH ENTREPRENEURSHIP AFTER THE INCORPORATION OF SALONICA, 1912-1922

## Chapter 2 : Jewish Entrepreneurship in Salonica, , Orly C Meron - Shop Online for Books in Germany

*Jewish entrepreneurship after the incorporation of Salonica, Macro-level reconstructing the Jewish-owned economy, New externalities and impoverished Jewish collective resources,*

In lieu of an abstract, here is a brief excerpt of the content: An Ethnic Economy in Transition. Studies in history and memory]. Until recently, historians ignored Greek Jews and treated the Holocaust in Greece as of little concern to Greek history. Although popular and official opinion in Greece rejects the notion that the Jews are truly Greek, the books under review are part of a growing literature that incorporates the Jews into Greek history. The focus of this research is Salonika Thessaloniki. For most of its modern history, the city had a distinctly Jewish character derived from the longstanding presence of Jews from the Iberian Peninsula. Public life in Salonika, for example, ran on a Jewish calendar, with economic activity largely suspended during Jewish holidays; Judeo-Spanish was in fact the main language. In October , Greek troops captured this Jewish majority city and its Orthodox Christian hinterland. The resulting tension between the Greek government, which was unsure of its grip on Salonika and Macedonia, and the Salonika Jews is a theme of these three books. An important aspect of the political struggle for Salonika was anti-Semitism among the Greek Christians, an issue that both Orly Meron and Rena Molho confront directly but which many historians have avoided. The Balkan Wars and World War I interrupted the dramatic economic and industrial growth that had begun in Salonika during the late Ottoman era. The flourishing Jewish economy lost its markets and faced hostility from the Greek government and from sectors of the Greek Christian population. Salonika went from being the second most important port in the Ottoman Empire to being the second most important port in Greece after Piraeus. The Greek government reneged on its promise to allow the Jews to work on Sunday so that they could close on Saturday and observe the Sabbath. Many Jews turned to self-employment in order to avoid unemployment. The Jewish economy became less comprehensive, encompassing fewer activities. Meron uses bank records to argue that Christians ousted Jews from the tobacco business, for example. Similarly, Jews became less involved in energy and public utilities, such as electricity, gas, water, and petrol, as well as in construction because official connections were required. Jews also left subsectors of the economy that were under Christian control: Christian-owned firms took control of the grain and flour industry, and Jews sold their brewing interests. Meron deliberately focuses on the Jewish-dominated sectors of the economy because, she argues, previous work has hidden the impact of Greek state discrimination on them. She provides approximately pages of information on Jewish firms and analyses of economic sectors and subsectors according to ethnicity. She has examined bank records to discover important details about Jewish enterprises. Although the Jewish economy became more concentrated, Jews kept control over significant activities. Jews also took to new endeavors, such as importing typewriters as well as photographic and cinema equipment.

## Chapter 3 : Jewish Entrepreneurship in Salonica, â€“

*Jewish Entrepreneurship in Salonica, , An Ethnic Economy in Transition By Orly C. Meron, published in by Sussex Academic Press Below you will find a Description of the book, the Table of Contents, and a list of 1, Jewish names and Jewish firms mentioned in the book.*

## Chapter 4 : Jewish Entrepreneurship in Salonica, | eBay

*Theoretical framework --The Jewish economy on the eve of the Greek annexation, --New conditions for Jewish entrepreneurship --Jewish entrepreneurship after the incorporation of Salonica, --Macro-level reconstructing the Jewish-owned economy, --New externalities and impoverished Jewish collective resources,*

## DOWNLOAD PDF JEWISH ENTREPRENEURSHIP AFTER THE INCORPORATION OF SALONICA, 1912-1922

### Chapter 5 : History of the Jews in Thessaloniki - Wikipedia

*"Explores the transformation in the Jewish-owned economy in Salonica during the period from the incorporation of Salonica and its Macedonian periphery into the Greek nation-state in until the Italian offensive in Albania and Greece's entry into World War II in*