

C-7445 Transcription

Friedman, Herbert A. Question and answer panel discussion.

undated.

Guide:

First of all, what you see in this room, all the people, except the official [unclear word], all of them are the new immigrants. Even the last group that you see here are the youngsters, and that's the nicest picture to see that young boys are coming. But all the others with the families are the part of the 70 people that arrived today. Before I tell you what's done at each table, I like to have you the master list, and to tell you exactly where they are going. So first of all, there is a group between the 70 people of eight boys, probably the boys that are sitting here. All of them are going, their ages, by the way, they were born in [01:00] 1948, '49 and '51. That's the age of the boys. All eight of them are from Morocco, and they are going to the old school Netanya. They have their own arrangements and that's the place where they are going. It's a very good starting. No problem. Only temporary. That's eight boys that they are going to get a good profession, and after finishing the old school they'll go probably to the army, and

after the army everyone can be settled, because he has a profession in his hand. That's a very nice arrangement, *ken*.

The rest of the boys...People, the rest of the 70, eleven people that can be two families, are going to Upper Nazareth, that's by the way, for us [02:00] it will be a good chance, but we are going to visit Upper Nazareth on the way back from Tiberius next week, on the way to Tel Aviv, we are going to have the morning a special program about the absorption problem, and that will give you the chance to meet the two families of the eleven people and to show you exactly which type of arrangement, which type of a flats they got when they arrived to Nazareth. So you have already about nineteen people, between the 70. Then we have two families that are sent to Jerusalem, and that means that all the arrangements is made, that two flats are waiting for them in one of the areas in Jerusalem. It's not mentioned the place here. [03:00] So I see it also as arranged.

Follow me. It means we have already nearly half of the group, under control. Now there are also about eight people between that group that they are probably people who have profession, that can be a doctor, or engineer, or any other important profession, and they are also going to Jerusalem, but they are not going straight to the flats, they are going to the

Ulpan. That means that we are already in a stage with that group of people to provide them the language. You know what's the Ulpan? The Ulpan is the school to teach them the Hebrew language. [04:00] And they are staying in that Ulpan for several months, with their families, till they are getting the language, and after knowing the language, we already arranged the places for them to work. So that's also about eight people. Then between the others who are left, between the other twenty or twenty-two, there are some arranged through relatives, and in a certain way sometimes it's very good, but according to our experience, the first stage is alright but later it starts to be a problem, because here the minute that they are leaving the [unclear word] we don't have to provide them with any apartments, we give them only the [05:00] first right of every immigrant, that you'll see in a few minutes with the tables, and the relatives take them to go home. But it never stays that they stay with the relatives, because the minute that they are coming, between the relatives, they are getting all kind of suggestions, and then they are starting to run to the different Jewish Agency offices, all over Israel, for asking all the rights that the other are getting. So for me, when I see a case like that, I always say that's a problem. And then, there are

also the rest of those that I didn't mention, I think it's about twelve people, is already from the very first moment a problem. It's mentioned on the paper that I showed you, without, without any arrangements yet [06:00]. That means that while we were traveling with them the three and half days, we offered them different places to go, they didn't accept it. Of course, they'll have to leave the ship, but all the arrangement will have to be done here in Haifa. They'll have to meet the people in Haifa, till we find the right arrangements for them. Most of the cases is always settled, but sometimes we reach even a stage that they don't accept anything because they want exactly to do what they say in the beginning, if to go to Tel Aviv or to stay in Haifa, and if you don't have for them the arrangement, we even reach a stage that they are making sometimes a strike. They don't want to leave the boat, or they don't want to leave the Jewish Agency office in Haifa. So, that is one of the real difficult phases [07:00] that happens, mainly when we have large groups.

That's the story about the 70 people, how we are going to settle them in Israel. Now what I like you to see, and I don't want to disturb the job, so we'll have to do it with small groups, and not to stand much to each table, and to follow all

the procedure. We'll see every table has a different purpose. We call it the Administration [unclear word]. First of all, you see everyone...That's the envelope, what I told you, and it [unclear word] number eight, and he's following all the way through that number. Inside, he has [08:00] all the papers, and all that like you got it for instance on the plane to fill out the certain formula. All the papers for that group was already made while they were traveling the three and a half days to Haifa. So here, everything that's done is only checking. It goes first of all through the immigration, that he gets the stamp of immigration. Then there is another table that's checked the [unclear word], if everything is written right: the size of the family, the age of the children; to be sure that every particular is in the formula on the right way. Then they are going also through another table that I'll show you, where they are already signing the papers of the flat that they are going to get it in the place where they are sent, the contract. [09:00] That includes also the insurance. Then they have another table where they are getting even some cash money. Everyone gets cash money before he leaves the boat, because they don't have any money with them. And at the last point, we'll see a little farther in, is also a certain medical check. We are always making sure that in the

respect of medical that all of them are taken care of. They have all the shots that they need to come as a new immigrant. If it turns out that someone hasn't got it written on the paper, we take care of it on the spot, and then we allow them to leave the boat. After he goes through all that procedure that you see it, yes, they don't [10:00] have to take care of the luggage at all. There are special Jewish Agency men that they are taking care about it. They are leaving the boat, we'll follow all that way till they reach the stage that they are getting the transportation. They are coming to the main reception hall, where they are getting a light meal, and the children are getting some sweets. The uh men from the Jewish Agency that knows their number get them all together, seeing that they have all their luggage, and providing them with a parcel of food, and then transportation to the place where they are sent. And at the place where they are sent is another Jewish agency man waiting for them, to receive them, and to help them to settle in their uh department or any kind of arrangements [11:00] that we have for them in the same place that we send them. So you see that every step is taken care of. So if he's the kind of a person that like to obey, to follow the instructions, he don't have to suffer from the very first moment when he comes. But there are

some kind of people that they feel that they don't like to be so controlled, that they like to do it by themselves, maybe we'll even find places like that here. From that moment, it starts to be a little difficult, and it starts to raise up the amount of problems.

So what I like you now, because I can't do it next to each table, I don't want to disturb, small groups [gap in recording].

**Abramson:**

Uh, my name is Abramson. *Vous parlez français, anglais?*

**Josef Azran:**

*Ah français, anglais...* [high background noise]

**Abramson:**

You understand English?

**Josef Azran:**

Yes, a little, but I...

**Abramson:**

This is a...little...*Je suis le* leader of the subgroup that  
[unclear word] *americano* [12:00] [becomes unclear]...New  
York...Los Angeles...New Jersey...And you, you are coming from  
where?

**Josef Azran:**

From Strasbourg.

**Abramson:**

From Strasbourg?

**Josef Azran:**

Yes.

**Abramson:**

Oh you're with the group from Strasbourg.

**Josef Azran:**

Yes. I am teacher there.

**Abramson:**

You're a teacher?



**Josef Azran:**

Yes, Akiba School. There is...

**Abramson:**

In Strasbourg?

**Josef Azran:**

Yes.

**Abramson:**

Are you coming here for a visit, or...

**Josef Azran:**

No, immigrant.

**Abramson:**

As immigrant?

**Josef Azran:**

Immigrant.

**Abramson:**

There was a group of seven young men from Strasbourg who are trying to [unclear]

**Josef Azran:**

Yes, yes.

**Abramson:**

Are you with them?

**Josef Azran:**

No, no. I am, uh, in university. My wife studies in university [unclear]. She was in uh, in Strasbourg University.

**Abramson:**

What was your name, sir?

**Josef Azran:**

Azran, Josef.

**Abramson:**

Josef Azran. And you were a teacher at the Akiba School. I,  
I knew about the school.

**Josef Azran:**

Yes?

**Abramson:**

Yes.

**Josef Azran:**

We have some, uh, children from America. [13:00]

**Abramson:**

That's right. It's a, it's a secondary school.

**Josef Azran:**

Yeah, second- no! It's a...

**Abramson:**

No? Primary?

**Josef Azran:**

Uh, primary, till the uh, until the secondary.

**Abramson:**

Until secondary?

**Josef Azran:**

Yes. *Bakk*

**Abramson:**

Yes, *bakk*. [unclear] until, until the end of the [unclear],  
the baccalaureate?

**Josef Azran:**

Yes.

**Abramson:**

It, the Akiba school is a um, it starts at the primary  
grades and ends up at the end of secondary education, at the end  
of the [unclear word] when you get your baccalaureate, which  
you're required to enter the university.

**Josef Azran:**

Yes.

**Abramson:**

It's a very well-known school in Strasbourg, and they have some students from other countries living there, is that correct?

**Josef Azran:**

Yes, yes.

Abramson:

Mr. Azran, are you going to...Do you expect to be a teacher her, in uh Israel?

**Josef Azran:**

No, I expect to study some time, but uh maybe I...

**Abramson:**

What did you teach in uh, at the school.

**Josef Azran:**

History.

**Abramson:**

History?

**Josef Azran:**

And Hebrew.

**Abramson:**

And Hebrew?

**Josef Azran:**

Tanakh.

**Abramson:**

Tanakh, that's Bible...

**Josef Azran:**

Yes.

**Abramson:**

Yes, and your wife is uh, a student here?

**Josef Azran:**

Yes, yes.

**Abramson:**

She's a student of English?

**Josef Azran:**

Yes...

**Abramson:**

At the [14:00] Hebrew University?

**Josef Azran:**

Yes.

**Abramson:**

Uh huh. So she speaks English, too?

**Josef Azran:**

Yes.

**Abramson:**

You have, that's your child, your daughter?

**Josef Azran:**

Yes. I have two children...

**Abramson:**

Two children!

**Josef Azran:**

One boy and...

**Abramson:**

One boy and one daughter?

**Josef Azran:**

Yes.

**Abramson:**

Are you born in Strasbourg, Mr. Azran?

**Josef Azran:**

No, in Morocco.



**Abramson:**

Azran that's uh...

**Josef Azran:**

In Morocco. Azran, Sepharad.

**Abramson:**

Sepharad, yes. How long have you been in Strasbourg?

**Josef Azran:**

Uh, three years.

**Abramson:**

Oh, is that so, right? Well, it's very nice to meet you, and we all want to wish you good luck, in your life and your new career.

**Josef Azran:**

Thank you, thank you.

**Abramson:**

You have a beautiful family.

**Josef Azran:**

Thank you very much.

[gap in recording]

**Abramson:**

*Parlez français, madame? Rien du tout? Huh?*

**F1:**

[indistinct]

**M3:**

[Speaking Arabic?]

**M2:**

You speak no French? [15:00]

**F1:**

...I do not speak...

**Abramson:**

Mr. Azran, thank you very much. Uh, we would like to speak...

**F1:**

[Speaking Arabic?]

**Josef Azran:**

[Speaking Arabic]

**F1:**

[Speaking Arabic]

[several voices together, indistinct]

**Abramson:**

How many are your family, in her family?

**Josef Azran:**

[Speaking Arabic]

**F1:**

[Speaking Arabic]

**Abramson:**

Six in the family...husband...and this is her father? And the mother.

**F1:**

[Speaking Arabic]

**Abramson:**

Djerba...uh this is very interesting. They are from Djerba, in Tunisia. Djerba is a historic old island that is, it's supposed to be the island that uh, uh Herc-...Was it Hercules who was supposed...

**M3:**

Not Hercules...

**Abramson:**

No, no...

**M3:**

Stop it for a minute [gap in recording]

[recording resumes]

**Abramson:**

[16:00] Uh, these people are from the island of Djerba, which is an island off the coast of Tunisia, which has probably the most ancient Jewish community in the world. It is supposed to be the island of the lotus eaters that Ulysses was supposed to have been wrecked on for several years...

**M3:**

I have to correct...

**Abramson:**

Was it not Ulysses?

**M3:**

This is the most ancient Jewish community in the world.

**Abramson:**

Which?

**M3:**

Right here.

**Abramson:**

I'm sorry, I'm talking, I'm talking of the, of the world outside of uh...

**M3:**

Israel.

**Abramson:**

Of Israel. That's understood...Now this, this is a family of six, uh two children, this lady and her husband, who stands here, and the father, her father, and her mother. [gap in recording]

[recording resumes]

**Abramson:**

This is Azran.

**F2:**

Rafael. Rafael.

**Josef Azran:**

Rafael. [unclear]

**Abramson:**

Rafael, [unclear name] is the family name. Yeah. And this is his wife.

F2:

[Speaking Arabic] [17:00]

**Josef Azran:**

[Speaking Arabic]

**Abramson:**

[unclear]...the two children, two boys, eh?

[F2 & Azran speaking Arabic]

**Abramson:**

Rami and Simon. Two boys. How do you say boys? Eh? How do you, how do you say boys?

**F2:**

*\*uled*

**Abramson:**

*Uled*, and *bint* is a daughter...

**F2:**

Eh [says name?]

**Abramson:**

No, no, no. No. What you call [unclear]...*bint*...

**F2:**

*Bint*.

**Abramson:**

*Bint*. [unclear] Okay. And this is his father in law?

[Speaking French?]



**F3:**

Is the father of uh his wife.

**Abramson:**

Eh, is he blind? [unclear]

**F3:**

[Speaking French]...a little...

**Abramson:**

How old is he? *Quel âge a-t-il?*

**F3:**

[Speaking Arabic] Seventy and three.

**Abramson:**

Seventy and three?

[speakers all together]

**Abramson:**

...seventy-three and seventy-five. Thank you very much, they have to go, they have to be processed out.

**F3:**

Seventy two...?

**Abramson:**

Seventy-three...They don't know exactly. Thank you very much. [gap in recording]

[record resumes]

**Abramson:**

[Speaking French with unidentified man and woman] [19:00]  
Well they're from Lyons in France, and they've lived a long time in...[Speaking French]. They lived seven years on Lyons, and before that they came from Algeria. She says...Mascara? Mascara. [Speaking French]. I told them that I know...[unclear]...[20:00] very well. In Mascara, which is a small town. [woman speaking French]. When independence came, since they were French citizens in Algeria, they went naturally to France and went to Lyons. [Speaking French]. I'm asking if you are French citizens, why have you left France? [Speaking French] Her daughter came to

Israel and likes it, she has family, she...They always wanted to come there, it was here prayer, her hope, her prayer. And her husband...[speaking French]. They're going to Netanya. Madame Azon has a brother. [21:00] [Woman speaking French] Uh, her grandson...Huh. [Speaking French]. He is the grandson and his name is Serge Benoit...eh? Eric Benoit, these are their grandchildren, Serge and Eric. *Quel âge a-t-il? Neuf ans, nine years, et douze ans.* Oh! [Speaking French] They came because he has to have a Bar Mitzvah [unclear] [Speaking French]. [22:00] Her daughter...Yes...Uh, her husband is here with, her wife er her daughter is here with the two boys. She, her husband is dead, that is the son in law, and that's why they all came together, because she'll be looking after the family, and the daughter came here on a visit, loved it, and they're all here with these two handsome boys; Serge, nine years of age, Eric, 12, in a few months and he's gonna have a Bar Mitzvah. *Bon chance!* [Speaking French] [gap in recording]

[recording resumes]

**Abramson:**

[Speaking French with unidentified man and woman]. [23:00]  
They have come from, from Carpentras, which is an old city near  
Avignon. And there's a very ancient synagogue, 900 year old, in  
Carpentras. [Speaking French] They were in Carpentras for ten  
years. Before that they came from Tunis. [Speaking French]  
[24:00] I'm trying to remember the name of the president. [Man  
speaks French] Huh? [Speaking French]. No, artist, painter.  
[Speaking French] These people have been in France now for ten  
years. [Speaking French]. ...and they are brother and sister.  
[Speaking French] [25:00]. They found conditions in France  
alright, but they hope it will be better here. They uh, they  
prefer to live here.

**M4:**

Were there any problems...

**Abramson:**

[Speaking French] No, they had no special...[Speaking  
French] He says [laughing] [unclear word] revolution in  
France...[Speaking French]. [gap in recording]

[recording resumes]

**Abramson:**

*Oui*. Two sisters, and a brother, have come here. [26:00]  
[Speaking French with unidentified man]]. Was that near Avignon?  
[Speaking French] He, he is from Lyons by he is original from  
Constantine...and uh, came to Lyons when independence came  
to...[Speaking French]...when independence came, they came in  
1962. He speaks English very well. He came to Lyons...No...he  
came, he was a French citizen, *naturelment*...[Speaking French].  
So he went to Lyons, he's been there six years, and now he's  
coming. [Speaking French] [27:00] For the past year he has not,  
he has not had any work, he's been unemployed, *chômage* means  
unemployed, and he's come here. [Speaking French] He's a  
bachelor, no family in Israel. 31 years of age. [Speaking  
French]. So, he is coming here...[28:00] [Speaking French] He's  
also been, he's from Constantine, also from Algeria, and they  
came six years ago. He's 24 years old, he's a single man,  
and...[speaking French]. Jean-Pierre Doure. [Speaking French].  
He's a, uh...He's an observant.

**M5:**

Ask, ask him uh why he left Morocco.

**Abramson:**

Oh, why he left. [Speaking French] He's been three years in Paris, he's not come directly from Morocco [29:00]. [Speaking French]. He wanted to live among his brothers in Israel. He didn't want to stay there. He's also...no...[speaking French]. He's only 18 years old. I asked him if he's a bachelor, he says no, I said, "No?" and he said, "No, I'm only 18. At 18 you can't be a bachelor, just a boy." Oh, *merci bien, bon chance!* Okay. Shalom. [gap in recording]

[recording resumes]

**Guide:**

...like to call your attention, that all the crowd here are not all immigrants. That crowd is consists of uh three different types. First of all, a lot of Israelis who came to meet those who arrived with the ships.

**M5:**

Uh, David, may I suggest that they are blocking...

**Guide:**

No, no...[distortion in recording] Secondly, there is a lot of regular tourists, and a lot of Israelis who back after a trip from Europe [30:00]. And a small part of them are the new immigrants. So that small corner that you see here belongs again to the Jewish Agency, the Absorption Department. So after they are coming down from the ship, before they are getting the luggage and transportation, here is the place where they used to get two kind of parcels, and this time, by the way, we have only one, to make it shorter, and then they get the other part, the other parcel in the place where they are going to be sent. So that parcel that we see is food for the road. They will have hardboiled eggs, and they have some rolls, and cheese, and a cold drink, and that's every child gets it for the road. And the women that are doing it, that's why. They are doing it, usually, the women, they are not official workers [31:00]. That's the group of the [unclear] women, the women of the National Zionist Organization, that they are volunteering on each boat, to send some of the women to do the job. They don't get paid for the job. It means she is from six o'clock in the morning here, till the last immigrant leaves the harbor. So that's the way how it's done.

Now let's go...[gap in recording] Now, before we are leaving the harbor I like to mention a very interesting fact that came out exactly when we talked to the people that you met on the boat. Eh, on that bunch that we met today, our type of immigrants that are already as we call it the second stage after they left Morocco. It's not the case that they left Morocco straight to Marseille. They stayed in the camp and then we moved them. [32:00] It means they are nearly, let's say in that case, they have to be a week. It means that a week ago they left Morocco. That group of people is a complete different type. That's people that left Morocco five or ten years ago.

**M6:**

All of them?

**Guide:**

All of...Not all of them. I'm talking about a certain group of them. I think it was the majority, except the children, that they left Morocco five or ten years ago, and when they left Morocco they said that they don't want to go to Israel. They wanted to go to France, and they stayed in France, and after five years or ten years of experience in France, they decide to



move to Israel. It means it's already a second stage after they left Morocco. In a certain way, it's easier for us, because again we know [33:00] what they suffered in the other places, so everything that we'll provide them here they'll accept it, not like those who are coming first with a lot of complaints, because they know they have to be quiet, because they went five years through a certain uh stage that they didn't settle and they couldn't stay and now if they decide to come to Israel so they have to accept everything that we provide them. So for us, in a certain way, it's a little easier. And that's also a type of immigrant that we are getting from all over.

**M7:**

The bus is here.

**Guide:**

Oh! [gap in recording]

**Guide:**

I believe that you have some questions to ask, so I'll serve you as an interpretator. Any question that you have, just ask me. Yes?

**Question:**

Have they ever run into any trouble from any of the Lebanese?

**Guide:**

[Speaking Hebrew with unidentified man] They had once border incident. The Lebanese there have shot at a military border patrol, [34:00] and we have answered with strong fire, and from that time no more.

**Question:**

How long have they been here?

**Guide:**

[Speaking Hebrew] Nine months, that's it.

**Question:**

How many are in the area?

**Guide:**

Heh?

**Question:**

How many are in the settlement area?

**Guide:**

[Speaking Hebrew] Now the original plan is for fifty houses, not more, in this place. For the time being only forty-three are already habitated, seven empty waiting for newcomers.

**Question:**

[unclear]...what do they work at here...?

**Guide:**

I beg your pardon?

**Question:**

What do they work at?

**Guide:**

[Speaking Hebrew] Now for the time being they depend mainly on orchards, [35:00] they'll have orchards of pears, apples, and plums, and besides they have poultry pens. That's it, no cows,

no flocks for the time being, for the time being. Now, the whole orchards are collective. They're all planted and cultivated in a collective way. But, for the time being, the orchard doesn't leave no fruits, it's a young one, so for the time being they are expecting and waiting for the season. In another year they'll only get the first crop.

**Question:**

Why did they come?

**Guide:**

[Speaking Hebrew] Now usually all the settlers in this village are not newcomers, they are already Israelis that have lived in various *moshavim*, in various settlements, so every *moshav* [36:00] has given two or three of its members to come and live in this place. You understand? Do you go deep to the answer? Now, all of them are Israelis, from all over the diaspora, but not Cyprus. I mean, he came some ten years ago, some eight years ago, and he lived in a *moshav*. He left this place where he was already installed; he came to live here, because it's considered a national duty. The only newcomer is his wife; she came from a North African country. [Speaking

Hebrew]. She comes from Morocco; she is the only newcomer here. Her husband is already a son of a *moshav*.

**Question:**

Uh, I know that they might have several problems, but do they have one problem now which is particularly giving them a lot of trouble?

**Guide:**

Alright, that's a good...[Speaking Hebrew] [37:00] Alright, now, for the time being their only problem is that they are waiting to get their crops. For the time being, they don't have any crops. So, they are paid monthly salary by the UJA, the United Jewish Appeal. [Hebrew?] For the time being, they get salary as daily workers. When they get the result they start paying.

**Question:**

May I, may I add a word here? Uh, boys, you see here a typical, unfinished settlement. It began for years ago. Is that right, uh...? How many years ago?

**Guide:**

[Speaking Hebrew] They started to build it four years ago, three and a half, but they have come to live only nine months.

**Question:**

Correct. Uh, the United Jewish Appeal [38:00] has often said that part of the unfinished job which we've never been able to accomplish because we simply never raise enough money, was the completion of settlements like this which need roads, building, livestock, all kinds of equipment. This is one of the unfinished jobs for the years ahead for the United Jewish Appeal, until such time as this type of settlement, which is an absolute necessity for national defense purposes; you must populate the land, otherwise the land is not yours, and this is one [unclear] unfinished job, for which Herb Friedman and the others have talked...

[Men speaking Hebrew] [39:00]

**Guide:**

Now, by the way, the name of the place has been change. Instead of Zar'it...When they started building it, it was called

Zar'it. Nowadays, the new name of it is the Rosenwald *moshav*, Rosenwald *moshav*. It's called Kfar Rosenwald.

[several voices speaking French, Hebrew] [gap in recording]

**Guide:**

...said the beginning when decided to build this *moshav*, some three and a half years it was called Zar'it, and after there was [unclear]. Nowadays the name of the place is changed. It's called Kfar Rosenwald, it means the Rosenwald Settlement. This village has been built, the reasons I think that you have seen them very, very good with your own eyes on the road, for security reasons [40:00]. For the time being, it's only nine months that they are here, not more. The total number of houses in such a *moshav* doesn't exceed fifty. Forty-three are already inhabited by members. Seven others are still empty, waiting for others to come and join them. For the time being, what they have here, is only orchards, many composed of pears, apples, and plums; they don't have cows, and no flocks; they have a poultry pen. They don't have any results because the orchards are young. They are expecting to have the first crop by one and a half year. For the time being they receive monthly salary, a very,

very low one, wages paid by the way by the Jewish National Fund, and their whole housing here, all expenses, road, electricity, water, everything has been given and contributed by the Jewish National Fund. So once more you see where the means go. Now, they themselves, they are not newcomers. Those are not new immigrants. Those are [41:00] members, youngster, that lived already in [unclear] and well-established *moshavim*. So just for national duties, they have left their own *moshavim* and come to settle down here in this area. The only newcomer that exists in the whole village is only his wife; she's a lady that she came from North Africa, from Morocco. And they just started to be here nine months ago. For the time being, they have one serious border incident, when Lebanese started shorting fire on a military border patrol Jeep. So the members, they have here guns, you don't see them but they have such a place as [unclear], they have answered with strong fire, and by it they have stopped the firing from the Lebanese. From that time, the area is quiet. Now, any questions that you have, so please, go ahead, choose one by one. He doesn't understand English, he does a little bit, but he can't explain it. So any question you have, you ask it, I'll tell it to him and the same answer, word by word, you get it. Go ahead, shoot.



**Question:**

How long do they plan to [42:00] stay here?

**Guide:**

How long it took them to plan the city here?

**Question:**

No, how long are they going to stay here?

**Guide:**

Oh, [speaking Hebrew with man]. Well, I knew the answer, but I want his. They intend to stay here the rest of their life.

**Question:**

Has he already served in the army?

**Guide:**

[Speaking Hebrew] He served in the army, in the artillery forces. [Speaking Hebrew] All members, all sectors of their village, all of them, have been in the army, and all of them are in the reserve forces. So in case of emergency, you imagine what

happens. Their whole settlement, their whole settlement will be left without men. Only women and children will remain, because all of them [speaking Hebrew] [43:00]. All of them [speaking Hebrew]. He says in case of emergency, some men will be left to protect the area. All the rest will join the army immediately

**Question:**

What do they do for schooling here, for children?

**Guide:**

Okay [speaking Hebrew]. It's arranged in such a way that a bus comes from the local council, they have a general local council in the area, and it picks up the kids every morning and it takes them to a central school, and finally when they finish their study, so the same busses bring to every village its own kids, they give them back to their mothers and they continue to the other one. By it they have solved the problem.

**Question:**

Did they have any trouble here during the Six-Day War?

[44:00].

**Guide:**

[Speaking Hebrew] I've just told you that they have come to live here only nine months ago. Nine months ago, he answered, was already after the Six-Day War. But decided to build the place three and a half years, it take quite a time to build road and you can't bring people without bringing first water and electricity, but they haven't lived here.

**Question:**

Do they have uh [unclear word] here and stores here, or do they have to go into the city?

**Guide:**

[Speaking Hebrew] Eh they a [unclear word] arrangement. A doctor comes only once a week, and now you are imagine that those are very difficult, [45:00] serious conditions; once a week; only every Thursday. They have a local nurse, and she deals with all small problems, pains and et cetera. If it is an emergency case that the nurse, she is the one to decide, so by telephone they call a doctor, they come, even with an ambulance. Stores they don't have. They have what we call a [unclear] shop, like a Shufersal, but run by the Histadrut, by [Hebrew word].

[Same Hebrew word] is a cooperative arrangement of the Histadrut, and the Histadrut is the workers organization. So they get all their needs, all their requirement, through one central shop, a big Shufersal run by the Histadrut. Naturally they have a discount and the prices are very low, because such a Shufersal doesn't operate on commercial basis. Naturally they make some profit, but the same bottle of orange juice that is sold by a private merchant, when you pay 30 *agorot*, they pay 25. The profit is only limited to 2 *agorot*.

That's all fellows? [46:00] Well, we tell them thank you very much, they've been very nice to accept us, and we leave, alright. Shalom! [Speaking Hebrew]

[gap in recording]

[indistinct voices; background noise of engine running]

[46:30-52:30; only some discernible words]

[52:30 guide speaking, obscured by heavy wind in microphone]

[58:30 guide barely intelligible]

[01:03:40 gap in recording]

[01:03:58 recording resumes]

Interviewer:

...Jordanian border [01:04:00] [gap in recording]

[recording resumes]

Interviewer:

We are at Kibbutz Kfar Ruppin in the Beit She'an Valley. We're here interview a young kibbutznik by the name of Shul, in English that is Saul, I'm going to ask him several questions and he will explain the kibbutz system here. Kibbutz Ruppin, since January 1<sup>st</sup>, has been shelled quite consistently by the Jordanians. The kibbutz runs right to the Jordan River, on the Jordanian border. The kibbutz has a hundred and eighty adult members, some eighty children. In the past year, none have left, they still have remained here. Shul, I want you to tell me, uh, about the children's homes, where they used to live, and where they live now. [01:05:00]

Shul:

Uh, the children used to live in the houses, in the kibbutz a children house, but uh from January we can't leave them to sleep there, and they sleep in the shelters, under the ground, which is much more, uh, sure, and which has safer security for them.

Interviewer:

Uh, you said before that very few people have left the kibbutz, no people have left the kibbutz in the past year, uh can you tell me why?

Shul:

Uh, I can't explain exactly why, but I think that uh, the solidarity, uh, exists now very strongly, and I think people would be ashamed to elave not the kibbutz, eh, in this situation.

Interviewer:

I have noticed that in spite of the constant [01:06:00] shelling here at Ruppin, all you people seem to smile quite a bit, and you're very friendly and very relaxed. Can you tell me personally how you feel about this?

Shul:

Uh, this is our home, we live here, and we are going to going on living here, and there's no reason to be sad or, or something like that. Some members are a little frightened, in the night especially, because they never know when the shelling will begin, but eh, every man, everyone lives his life and go on living. We can't go the whole day thinking what they can do to us, and what uh, what's expecting us on the night. Um, we have to live, we have to do all the things we have done before, um, that's all.

Interviewer:

For the past [01:07:00] twenty years, most of the incidents happening on the border occurred around the Hula Valley, between Syria and Israel, and it wasn't until recently that Jordan started stepping up their mortar attacks, light shellings, and infiltration. Would you say this is because they, uh, this is because of Israel's occupation in the West Bank?

Shul:

Um, if I was a Jordanian man, I could tell you why. I don't know why. I don't see any reason that they would do it now, that we've [unclear]. Um, I don't think this the only reason. There's perhaps old frustration after this war, the Six Days War, and um, I don't know anyone in Israel that can explain these steps of our neighbors, on she- [01:08:00] with the, on shelling the kibbutzim and uh the people. It doesn't seem to me reasonable and not uh logical.

Interviewer:

When the Jordanians do give mortar attacks and infiltrate, what action does the kibbutz take?

Shul:

The kibbutz doesn't take any uh step. We have our army here, that takes his steps, to avoid shelling or to answer them. Our function here is to live and to, not to go away from here, only to go on with all what we have done before, and not change our life.

Interviewer:



You mentioned before that you would like to expand the kibbutz and you were in need of new members. Uh, how do you expect to get these new members here?

Shul:

We are expecting to get uh new young people in the, from the youth movement, [01:09:00] in the towns, by the Nahal, and uh, the other way is to have more children, which is important as well as the other way.

Interviewer:

In closing, I would like to thank Shul for permitting this interview and for showing us the kibbutz. As we walked around, there absolutely no evidence at all that Jordan would attack or that the people were living in threat of an attack. The life goes on, as it does every day, as it does in the safest parts of the country. The people here go about their daily lives. The only differences will be at night when they move the children into the shelters as protection. There is uh no anticipation or no knowledge of when the Jordanians will [1:10:00] decide to shell again. They have not shelled in the past month. I would say that to appreciate Kibbutz Ruppin, and to appreciate the

people, you must come and see the smile on the faces of the people and the warm reception we have been given, is a very good indication of the spirit of the people here. The same spirit that was used to win a war in six days is now being used to resettle hostile lands, lands that are in danger, that will ensure a very strong Israel in the future. Shul, thank you.

Shul:

Thank you, and shalom. [gap in recording 01:10:44]

[recording resumes]

Male speaker:

...people love to come into Israel. We are making uh, you call it propaganda. You can call it as you like. We uh, we try to explain for the people eh that we need people, we want them to come here; [01:11:00] this is our Jewish state; and people are who want to come, they go there, we have officers all over the world, they come there, and then, uh, I myself as a, I am going uh by sea, I am sailing Sunday to bring only...I mean, we are going to the ports in Europe, and there are every one of them, in the port, they are there immigrants waiting for us. We are cruising around all these ports, Marseille, Naples, Genoa,

uh [unclear] sometimes we [unclear] immigrants, and we take them here, on the ship. We are doing the job.

The immigrant when he leaves the ship, and disembarks here in Haifa, some of them are sent back [unclear]. When they arrive in Haifa, they have got all their papers, everything is explained for them, all their papers, and they know where are they going, which place in Israel [01:12:00]. They know already what their children are going to do, some of them are going to school, some of, some of them, the, the professional people are sent to centers like this one, as I explained you before. So when they, in Haifa they are, we do on the ships the maximum that when he arrives in Haifa he should have everything explained and ready, as much as possible. Sometimes it get...we change it after, you know, because with people, you know, you can't, you can't fix a thing and stay by it. You must be elastic, you must sometimes change. Then, we have busses and cars and send them to the places all over the country, and this is one of the places where we send them. Here the flat- here our men, myself and him, himself, of the Jewish Agency delegates, they are already notified and they are expecting the people from the port. They are [1:13:00], they prepare their flats, some furniture, the most necessary things, beds, table. I mean, it is

not complete furniture, but furniture that they uh, they will be able to live in a flat for a couple of months, until, until they work and their find their own furniture. So they get their flats. We have office in each place, and here we have also. They came to us the next day, and we take them to the sc- the children to the school, the father we take to the, to the, eh, the labor exchange, I mean uh to fix him somewhere to work. Some of them need Ulpan schools to [unclear] Hebrew, we send them. The youths, we have institutes, we send them to special schools of the Jewish Agency. It's called Aliyah, Aliyah uh, Aliyah Youth. You have heard about it probably. [1:14:00] We have institutes all over the country for the children of the immigrants. In the age of 14 until 16, 14, 16, that is high school, gymnasium. And uh so the first year, we uh, we treat them, and we [unclear word], we go into their flats, we see they work, if they don't work what the problems are. Sometimes there are terrible problems, and you never know what problems, they come up sometimes suddenly. You never think about a thing and then...they have a terri- uh a difficult problem, you try solve it, you try to aid, try to help. We do our best. Sometimes we succeed, sometimes we don't, not always. So, uh, that's our way to uh, with the immigrants. Uh, if you know it, here it is no uh

big discussion going on in the country, that probably the government...is not probably, [1:15:00] it is already decided, that Israeli government opens a new ministry for absorption, absorption, and they are taking over from the Jewish Agency a part of the absorption job, all of it, we don't know it exactly. But it is going to be mostly a government job. So I don't want to carry on because about the place the mayor will tell you. No, if you have any questions, anything what I can help you about the immigrants, about the Jewish Agency problems, I am ready to answer. Anything, uh, if you want to know, because we are, later we are taking you to their flats. You will see them, you will talk to them.

[gap in recording at 1:15:48]

**Question:**

...immigrants are from uh North African countries and what percentage are from Eastern European countries, in this town in Israel?

Guide3?:

I'm very sorry. You see, I can't tell you exactly, but the [1:016:00] major is coming, most probably will tell you, you see? So I don't want to have...but uh...Yes? I'm sorry. He is the deputy of the maj- mayor, and he...and he's going to answer your problem.

Deputy:

Uh, we've got about 15% of the population coming from North Africa, about 60% coming from uh Europe, and the rest of them are Israelis proper.

**Question:**

What?

Deputy:

Israelis proper. Born in Israel.

**Question:**

Oh.

Guide3:

Or [Hebrew word] we call them, natives of the, uh, Israel  
[Hebrew word]

Deputy:

Slight...

[gap in recording 1:16:46]

Guide?:

You can see Nazareth down there, that's the Arabic Nazareth. It has [unclear] over 30,000 population, 30,000, two-third of it is uh Muslims, and one-third Christians, is it? Two-third uh Christians, Christian Arabs, and one-third Muslim Arabs. This, all this thing, this whole area, was inhabited until '56 by Arabs. Uh Israel government saw that this place cannot, I mean, cannot go on like this, that in Israel, a whole district is been populated, there are no Jews at all. So they decided to Jewish-ize the place, we call it. Is it correct what I say, Jewish-ize? To make it Jewish. So, the decided to build a new Nazareth, a Jewish Nazareth, and they decided that some other [unclear]. You may make your own conclusion [1:18:00]. So, we started here, at '56, to inhabit the place with immigrants. The first immigrants, the first couple of hundred immigrants

were here from Poland, '56, and the place existed twelve years. Now as I said [unclear] down there there are 30,000 people, here we have got now 60- 60,500, Jewish inhabitants, uh mostly, mostly immigrants. Uh, of course, if uh, if a place is planned, and this place is one of the most uh the best planned cities of Israel [1:19:00], eh, because of different reasons. One of them is political, second one is that uh...Political, when I say political, I say demo-political. You understand what I mean? Because of the population, inhabitants; democracy. Secondly, uh, they started '56, they had enough time to plan it, and you will see the place and uh, I don't know, you can compare it. I, I myself would like to hear it, if you know a place in America...I want the truth, I don't want uh, if you find a place, a city like this, built in ten or twelve years, in such a condition of this city, in such a state, I ask you to tell me that, after once when you see the place. And don't forget about it. Now, we are here [unclear] bring here immigrants [1:20:00]. We have got to give them work and schools and everything. Our final target, our final aim in this place is to unite the two places, and it will be done. It will be done, and we hope it will be done with a Jewish majority, but the population will be, I told you the



numbers...It won't take long, it won't take long, and I think it will be a united Nazareth with a Jewish majority.

Now, if you want to know about the um [unclear]

[gap in recording 1:20:44]

**Guide:**

...my mistake, and I want eh, and they're fighting against Israel or their fighting anything that that has to do with [unclear]...The majority of them are communists, or sympathizers, and the [1:21:00] communists know that so they, you know, it comes together. You use your own common sense anyway, and you will see it comes together. When I say political, it means the same...So let us start, we'll see the place and...[gap in recording 1:21:14]

[indistinct voices]

**Abramson:**

Uh this is Madame Sadat

Madame Sadat:

Oui.

**Abramson:**

Eh uh, she was [French]...She is from Tunis, she he is here for [unknown]

Madame Sadat:

[unknown]

**Abramson:**

[Speaking French]

Madame Sadat:

Oui, oui.

**Abramson:**

Eh, seven months here in Nazareth Illit. These are her five children. [Speaking French with children] Isaac, Chontal, Laurel, Brigit, David. [Speaking French with children]. Three boys and two girls. [Speaking French with children]. [1:22:00]. His name is David...three months...[unclear] Madame...  
[gap in recording 1:22:20].

**Abramson:**

[Speaking French] He's working in a factory which makes uh leather jackets. Megiddo? *A Megiddo?* [Speaking French] [several voices; indistinct] There may be, uh... leather...yes. He's working at [unclear] at a leather coat factory, leather garment factory. [1:23:00] [Speaking French] [other conflicting voices] She says that things are going along. It's a lot of work with five little children, boy there's always one in the...baby...Hello, David! Three months old, eh...[Speaking French]. Oh, she's from Tunis...

**Question:**

What does she do during the day time?

**Abramson:**

She looks after her family of five children...

Male:

What do you mean what does she do? Just sits there and looks at the kids?

**Abramson:**

No, you have to feed children, you have to clean them, you have to keep the house in order, you have to do shopping. My boy, when you're married, you'll find out...No, no, but she has five little children. [Unclear] tremendous job, plus a little boy, David is only three months. This is a lot of work for a woman just to look after her home and family. [1:24:00]

**Question:**

Why did she leave Tunis?

**Abramson:**

Why did she leave? [Speaking French] Her brother had his family and his brothers here...[Speaking French]. Her husband had brothers in Haifa and in other places, and he didn't want to continue living in that country, he was worried about the future, especially for his children.

**Question:**

Were there any specific incidences why he should be worried about his future?

**Abramson:**

Ummm, no. Well, Tunis has not become a very happy place, especially since the last war it's become a very bad place for Jews. Tunis used to be a good place. I lived in Tunis for a while, many years ago. [Speaking French].[1:25:00] Oh, she doesn't quite understand. Uh, she forget uh the name her youngest child. I don't think she's too bright, but, uh, she says her husband still has a mother there. Hello, David! Hello, David! [Speaking French] Hello, David! [Speaking French] [gap in recording 1:25:23]

**Herbert A. Friedman:**

Gentlemen, you see the uh, you see the informality...Johnny, sit! You see the informality of the situation. Um, that's one of the reasons why this mayor is a very unusual man in this county, and why he is thought of so highly. Uh, he simply finished his business, I didn't get back there in time to escort him in, he walked in himself. That's [1:26:00] exactly the way it oughta be. Um, they are good students, they started to read right away, eh they started to eat right away, and um...

M10:

Informal!

**Herbert A. Friedman:**

Informal! They were reading your biography, Mr. Mayor, so they know about you. Now, let me tell you about them. There are 27 students, one is sick, and one is with his father and mother, so it's about 25. They have been traveling the whole country. They have spent all the time in the North. They've finished now with the north. They were in Emek Beit She'am, they were in Golan, they were in Kibbutz Hagoshrim, they were in Tiberius, they were many days in the North. Now they've finished; now they're coming here. They are spending a few days in Tel Aviv, then they are going south. They are going to go the whole country, everything: Masada, Eilat, [1:27:00] [unclear], Agavah, they will see the whole thing. Then at the end they will go to Jerusalem. So, they are serious, uh, they are learning a lot, I think they are a little tired, uh, they now have two days *khofesh*, they are staying in Kfar Maccabiah, so this afternoon, one o'clock, *khofesh*, tomorrow, the next day, two day, two and a half days free, then they begin to work again. There are nice girls in Kfar Maccabiah, so they are very pleased. So, they

were...yesterday they were in Nazareth, Nasrat Illit, they did not have a good explanation of what is a [Hebrew] no. So I told them today they would have a good explanation of a development town. Gentlemen, Mayor Ben-Porat.

Mayor Ben-Porat:

You promised, uh Friedman. A lot you promised. [1:28:00]

Herbert A. Friedman:

I know you can deliver.

Mayor Ben-Porat:

Well, of course you are welcome in our country. It's small country. It is not uh, it's one of the smallest units, units [unclear] of, of the United States. But anyhow, the problems of our small unit, I think are more the problems of New York. Not [unclear] Or Yehuda, but all the development areas in Israel. Now you will see Or Yehuda, as it is in 1968, but the people who knew and who know Or Yehuda, since uh '51, '50 '51, it is something, eh, different, than you see it '68. [1:29:00] And now the, your uh, I mean your driver I think is uh, he knew it, Or Yehuda, in '51 '52, just I met him. He will tell you what was in

'50, '51, and what is today. Even today, we have much problems here in Or Yehuda, and we are trying to solve one after another. I think of the other, I think we succeeded to solve some problems. We have...we have some problems, and we didn't solve it yet. This is the [unclear] of wooden huts, and slum, [unclear]. We have more than 150, 160, still, still, from, they still live, since '51, '52. It means six, [1:30:00] sixteen years in huts. You will see what this means, in huts. Hut, it is 24 meters, square meters. All the family live into huts, divided to two parts, into two parts, and you imagine what's the life could be and should be in this 24, 24 square meters. And we are not talking about family of two or three persons. Family of sometimes twelve and fourteen persons, in this hut of 24 square meters.

**Herbert A. Friedman:**

24 square meters is about 240 square feet - multiply by ten - 240 square feet, you think of the size let's say of your living room at home. Your living room at home is probably 20 by 20, which is 400 square feet. Your living room alone is 400 square feet. These people are living in a hut [1:31:00] 240 square feet! Six, eight, ten people, in that space. And, that's



the way they lived originally. He still has 160 families living that way in this town.

Mayor Ben-Porat:

But of course the life of, of those 160, 150 families in those huts, they are part from 2,220, on 1958 when we started, no, not we, not the council, but the Jewish Agency with the Minister of Housing, they start in '58 to build the first houses in Or Yehuda, and little by little they moved from the huts, we destroyed the huts to, uh, into the houses.

**Herbert A. Friedman:**

In other words, ten years ago, there were twenty-two hundred families living that way in these huts. Today there are 150 families left. So it means, practically [1:32:00] licked the whole housing problem.

**Mayor Ben-Parot:**

Another problem, the extension of paved roads, and we are in the way to, to uh paving roads. We have a plan, the next week they will start to build another road, more than we have now. And if I say, if I'm speaking about roads, I don't want to speak

much on the particulars, because all the particulars are here in this, this paper, in this uh, those lines here. Eh, if we say, we are speaking about roads, uh speaking about roads, where no roads, ten, up to ten years ago, even the entrance to Or Yehuda wasn't, wasn't, it didn't exist, in, in uh fifty- uh, fifty- uh forty, '58, was no entrance. The only entrance [1:33:0] was from a small [speaking Hebrew]. Further development of public parks, construction of religious, comprehensive high schools. Of all the comprehensive high schools already we moved it, we are, it is in building, now we build the comprehensive high school, because we had comprehensive high school for the most of the children, but we are another for the religious, the religious pupils. The uh, the most important thing that I give it, [unclear] importance, is in integration of inhabitants and absorption of new immigrants. The, the population here in Or Yehuda, the most of them [1:34:00], they came from Islamic countries, from outside Israel. They came from Iraq; they came from Libya; from Egypt, Turkey, and some other countries, and they were a small minority from Romania, and other countries, Europe countries. Well as our attitude in Israel, we have this, the main problem we have how to mix these people together. Not the East, Eastern people, newcomers, from East together, and

European together, but European and newcomers from east, from the east. So we, we have to, to make integration into, between, among the Eastern people here who are living here, and beside them to bring the newcomers from Romania, [1:35:00] from Europe, and from the oldcomers who are already in Israel, that's lived 30 or 40 years, 40 years. We are not, not looking for the parents of the, who they came, the oldcomers who came three years ago, 30 years ago, 40 years ago. We are looking for the, for the couples, new couples. That's we want to bring them here to Or Yehuda. And we build nice houses. Beside the houses for the newcomers of Or Yehuda we built big and great, uh great apartments, large apartments, to live, to bring from outside Or Yehuda, so to make the integration, to make it more effective.

A continued industrial development, we are, we are in [1:36:00], lots of factories here in Or Yehuda. We had problem...We have the areas, but there is a station of the post, post office nearby, and our factories, they disturbed the working of the station. We think that we are on the way to solve this problem of the industrial areas. We, while we're talking about industrial areas, areas, uh, because we need the people work here in Or Yehuda, in our industries. It means there's more shops, it means more services, and if you bring from outside

employees to our industries here, so this will will make the integration, and we make the mixing, it's better than we uh do it today. I think we're on the way to continuing industrial development. [1:37:00] These are some of the problems we have. The problem, I think the top problem, the very difficult problem is the education culture. Eh, from the parents, we can't ask very much, from the parents, because the parents came, when they lived outside Israel they have their difficulties. They live, they came to Or Yehuda with their big families, and if we say, we wrote it here, the average of each family here in Or Yehuda it's near, um, nearly five persons, each family, five souls, and the average of Israel is 3, 3.6, 3.7, but we, 4.9 up to 5. [1:38:00] It means, when they came at '50, '51, from outside Israel, they have to look after the children, they have to feed their children. It wasn't, it wasn't so easy, to feed the children, in bread, to feed them the bread, and the same time to give them education in the school. So some of the children, they had to leave the school, to help the family, help the brothers, help the parents. So, we had in '51, '52, '53, '55, young people who they didn't had the, they didn't have the chance to finish the school, and you look at them today, they are 20, 22, 18, age 18, 20, 22, and 24, that's...hardly they can read and write

Hebrew [1:39:00], and I'm not talking about the uh, about the, the education about the culture. So this, the, we, we are looking upon this generation, not upon the parents, I mean not the same one, not making the same importance to give the parents are we give the generation, the new generation. So, most of our budget, more than 50% of our budget, it's go to education and culture. Now it's less than 50% [unclear], but the money, it was, if our budget, was we say uh two years ago, was three and a half millions pounds, we, we, our um, education, culture...the part of education and culture it was nearly million, million and six hundred thousands [1:40:00] pounds. We have the clubs, youth clubs, here; we have the school, seven schools here. We opened, once a [unclear] school, comprehensive school, and now the other, we're opening the other, the second, for the religious pupils. You will see the comprehensive school. It's very nice, very good. And beside that, we are going to, we are planning now to build opposite the council, our council, sport center, culture center, and library, a new library; we have library, small library, but we do it more, we're going to build it more from the, that's the, uh, fund, the new education fund, education fund which does very nice, very good, in all the development areas. [1:41:00].

Well now I want to, to tell you, to speak about the development areas. There are some, we divided them to three kinds. We have development areas of 40 or 42 countries. If we include Lod, Lida, Or Yehuda, [unsure], [unsure], and Ashdod, we have another part, who are from '31, '31 without [unclear] without [unclear], without the big cities, I mean not [unclear]...as Lod, Lida, and Or Yehuda. Or Yehuda is twelve thousands, and Lida is thirty thousands, so this is difference between the two. We have third group, which is 21, Or Yehuda includes in this, in its uh group [1:42:00]. We are speaking about 300,000 people, newcomers, who came, most of them came from the Islamic, Islamic um countries. They are living in [unsure], they are living in Ashdod, they are living in Yeruham, they are living in all, in all the...all the [unclear], all the coun- the areas, that's where nobody there before the State was based. They are making very good job. In staying there, staying in the desert, they are making very good job. Beside them that's the new settlement of newcomers too. Their problems are the same our problem, but we are near the city, we have the hopes better than we have, than *they* have [1:43:00] And, uh, yes, something, some of the '21 areas, '21 development areas, the dynamic areas of the '21, they are solving their problems very, very much,

very...better, better than the others. From the '21 I think we can say about eight in ten, that's they are, they are solving their problems I think, [unclear] on the way to be the average of Israel.

Now we take then, I want to say about something about the, the integration with the young people of Israel. We say, officers, good officers in the army, pilots, technicals, technicals, and the other professions that's the, the, uh Israel needs. I think they're integrated in these professions. We have good officer. [1:44:00] In the last war they, they, they uh, they proved themselves. There is no difference between them and the sons of the uh, of the oldcomers to Israel of [Hebrew]. They live, they like Israel; they live Israel, they like it. They love it. If we say all the area, small area here, we, we paid sixteen youngs, they were killed, since '56 up to the last year, from this area, in this, this period. Sixteen hours, they're in other new areas, of the same areas, of the, less or more than this number...Anyhow, in this thing, in this...I mean...[Speaking Hebrew]. [1:45:00] In this subject there is no difference between them and with the other people. We have pilots, even in Or Yehuda, from Or Yehuda, courses of pilots. And then if something is proved, it wasn't proved up to six

years ago, that's there is no difference, no difference, between the pupil, the child, who born in the our families, we say newcomers' families, and the oldcomers, in getting, I mean [speaking Hebrew].

**Herbert A. Friedman:**

What he's saying is that there's no intrinsic difference in intelligence in...

**Mayor Ben-Parot:**

Intelligence, yes.

Friedman:

[1:46:00]...between a family that came ten years ago from Iraq, or a family that came fifty years ago from Poland or Russia.

Mayor Ben-Porat:

Yes. If you take two sons, two children, from the two families, and you give them the same conditions, in the, the same conditions, the building, the house, and the grade of, of, grade of salary, and to give them the library, and the, into the



house, give them the teacher, and the classes, and all this together, same conditions, they will get the same, they get the same grade, in the army, in the school, and everywhere. We had, we, we needed, we have needed this, this um [speaking Hebrew]...this proof, and we had it. Because we had this proof, so the government and the state are doing, going, they're following this, this proof, [1:41:00] and uh we are, in good, we say [speaking Hebrew] in good feeling, good feeling we are. There's no difference between them. I think Israel proved the same thing, the same thing proved it in Africa and Asia. We are not, we are not looking, we are not looking up in, the Africans, people there, so if they have another intelligence, then we have, we say the student in Europe, or in the United States, if they have, if they live in the same conditions. We proved that the Israelis who lived in Africa, who work among the development areas, developments countries. So because we had it here, now I am, I am convinced that we are on the way, the good way, the right way, to problem, to solve our problems here. Of course, there's, there are another condition, another uh, we, [1:48:00] another conditions that we are Jews [unclear] here. We like each other, we want to help each other. We are small countries. We can't say one part, small part, minority or majority, small part

countries. We say to development here and the other part can, we don't need him, they can stay another ten, twenty years. This is not, not other countries in the world. We need every person, we need every man, we need every soldier here. So, the, what's doing the minister of education, the councils in Israel, and all the society in Israel. We have still, [speaking Hebrew]...I mean not differences, not natural differences, [1:49:00] but uh, I mean we say *Sfaraddim, Ashkenazim*, that's the...

**Herbert A. Friedman:**

Oh, um, discrimination.

**Mayor Ben-Parot:**

Discrimination. I, we are not, I'm not convinced that discrimination, we have it in Israel, and we have it here in Israel. It is not, it is not [unclear] the plans or lines of the government, or decisions. I think it is only something temporary here, and it will, it will move, that's after some years, five or ten years, when the youngsters here, and when the new pupil, the new sons, when they take their stage in the, in our society.

**Herbert A. Friedman:**

Excuse me. That's a very important point that he's making, because you hear stories that there is built in discrimination in Israel, between the Ashkenazim, those are Jews who most come from Europe, and the Sfaraddim, who come from North Africa or Asia. You hear that there is [1:50:00] discrimination in Israel, discrimination is something that's talked about all over the world today. And what he's saying is, there is no discrimination in Israel, not on the part of the government, not on the part of any of the municipalities, and there isn't even any natural difference between people, if you give people the same conditions, and they have the same IQ to begin with, and you give them the same motivation to develop themselves. Both parts of the population will grow together and merge into one element, one Israeli Jew, and in five years or ten years or twenty years, it doesn't matter, you will not notice any distinctions. Intermarriages will begin to take place between Sfaraddim and Ashkenazim, and if the people who are from a low economic [1:51:00] standard can have a chance to rise, send their children to school, their children can develop the same capabilities, and then you will not have any discussion at all about this question of discrimination. It's a very sensitive point, and he is one of the men in the country that keeps to

trying to prove, over and over and over again, that it can work, they can blend together the two elements of the population and it can work! And if it can work here, then it can work anywhere in the world where people will pay attention to the things that are necessary: good economic standard, good education, good motivation. That's what's missing in the United States. You've got a nasty problem between black and white, because you have [1:52:00] enmity and suspicion. There's no discrimination on the part of the government in the United States either. The government has passed all the proper laws, to guarantee everybody all equal rights, but the people themselves don't try to blend. And what he's saying here is it works, and it can work anywhere in the world.

**Question:**

I, I have a question. Uh, is it true, what is the Arab population of your settlement?

**Mayor Ben-Parot:**

Here?

**Question:**

Rabbi Herbert A. Friedman Collection, C-7445. American Jewish Archives, Cincinnati, Ohio.

Yes, here.

**Mayor Ben-Parot:**

I would say it, it's written here, I don't want to...

**Question:**

Well is there any type of discrimination uh between the Arabs and the Jews.

**Mayor Ben-Parot:**

Ah, just a minute. I want, about discrimination, I want to say something more. I don't want you, that unders- want you to understand that there is no discrimination in Israel. I want to stress on this point and say there is discrimination in Israel. There is!. [1:53:00] But I give you some examples how it is. We say you take the army. The army based on the Haganah Palmach. It worked before the State. All the commanders, young commanders, who were in the Haganah Palmach before the State, who became a high commanders. The, the newcomers from Israel, Sfaraddim, from Israel, from our Islamic, Islamic countries, they were few in the Haganah Palmach at that time, because they remember the percentage it was very, very small before the state. So the

people who were there who became high commanders...I'm not high commander today, I'm not, only major, reserve major. But I was, I was a commander of section [1:54:00] before the State, so I became little by little to be in the war of the, our war of '48, I was, I was commander of company. Because I had to be commander of section! So if I, I was stayed in the, stayed in the army, I could be give now the general or something like this, but I didn't want to stay. If you take another commanders, who were at that time in the army, from Sfaraddim, Sfaraddim from the newcomers, from the East Islamic countries, they could easily be commanders if, but they weren't there before the State. So, if, if you take the high commanders in the army now, and then say how many Sfaraddim among them, you will not find much. You say the generals, all the generals, not much. Why? Because they [1:55:00] didn't go, they didn't go from the small commanders and up, and the army here, our army, is not such other armies that's the grade is uh [speaking Hebrew]...they clip the braid, the grade here on the, on the shoulders. If you have the grade, you are entitled to have it. You have to, you have to examine sometimes, or be examined, and then you get the grade, and you have to get, to give the faith of people, they have the faith in you. So if now, we say six seven years ago, eight years ago,

they started to enter, to, to enter the courses of officers, and section commanders, and we say the commanders of the regiments, now we have many, many commanders who are in the medium level [1:56:00], so if we say after five, five six years um uh forward, we shall see generals, Sfaraddim generals. Naturally they grewed, as generals follow generals. This better than you take one of the small, of the low officers and to give him, if he's entitled to get major to be, you can't give him general. So let him, little by little, after five, six, we give them. This is discrimination. We have another thing. We say the uh, we say the companies, all the commercial companies, industrial commercial companies...um, um, uh, we say, if you take the managers of these companies, you see few, few of them among them they are Sfaraddim, and our Sfaraddim, they can say, "Look, how many mangers there are here, most of them are Ashkenazim!" [1:57:00] You can only three, four, five, you get Sfaraddim." But if you want to be a manager, if you want to appoint manager from Sfaraddim in these companies, you have to get people Sfaraddi who finished, graduated university, in commerce, industry, and so on, then you say, he can be, he can be good manager. But to get one, we say, uh, from the low standard, I tell you, because he is Sfaraddi, to give him the point or the

post of manager, this is not...I, against it, we don't want it. [indistinct question]. [unclear]...the banks, alright. So, if we say, now we have many doctors. We have in university now, more than 12.5% in the university of Sfaraddim. [1:58:00] This is, this against the number, the percentage ten years ago, there were only 5%, and from the 5% at that time, there were 3% from Iraq, and other 2% from all other countries who came from other, Jews who came from the Islamic countries. Now we have more than 12%. It means we have all the hopes that those, this 12%, they will get their post in the future. Now we have many, many doctors, from the youngsters who finished the schools in the last four or five years. Discrimination will be, will be, I mean, less, I mean [Hebrew].

**Herbert A. Friedman:**

Eliminated.

**Mayor Ben-Parot:**

Eliminated in this way. You take now the Knesset, the Knesset, you take now the ministers. What's the, what's the, uh, the uh, [1:59:00] the parties do for the minister in the Knesset? Every party know, each party when they go to the



elections, it has his uh personalities, and each it knows if, if it don't, doesn't put one of this list, one of the Sfaraddim personalities, it will not so nice, because the people, they will not elect it, there is not Sfarradim among them. So, they take Sfaraddim, not as a personality, they take Sfarradi because he's Sfaraddi, and put him into the list. This we have done in the last fifteen years. But now we want, we are going in this, in such a new way, that even the personality, the leader of Sfaraddim, he should be first of all leader, and then can be member of Knesset and to be, and to be minister. How to do it? We want [2:00:00] the people uh, the people should elect the leader, not the leaders appointed by the parties and by the, the, the, uh, we say the leaders of the parties. So if we go this way, we have the Sfaraddim as a leader, natural leaders, elected by the people, they can go the Knesset as, not as elected by the Sfaraddim only, and they will be elected by all the people, all the society, and you get Sfaraddi as a leader for, of the society, not of Sfaraddim. And I think we are going to this way. If now you see the Knesset, you see the ministers, the government. The government, we have two Sfaraddim, and I in the last elections, I was from [unclear], so we are now the Labor Party, and um, in the conferences, the meetings, I say, "I

don't want [2:01:00] minister Sfaraddim to, to deal with post, with stamps, and minister of Sfaraddim to deal with traffic. I mean the minister of police and the minister of post, we don't want them. I want minister Sfaraddi is entitled to do his job, to do, to deal with, with houses, to deal with welfare problems, to deal with education, that's what Sfaraddim needs here in Israel. So if we reach this post, and I think we reach in the five years or ten years, the follow ten years, then we, we shall have I think the best society the world have it. I don't think, I mean, if we compare it with United States, England, or all the West countries, I think we are, we shall be the best society. And we are on this way. [2:02:00]

**Herbert A. Friedman:**

Let me make sure you understood this point. He is saying some people look at the structure of society in Israel and say, "Yes, there's discrimination." How do they prove it? They look at the army and they see not Sfaraddi generals; they look at the big commercial enterprises, they say no Sfaraddi uh managers; they look at the government, they say, "Well, the Sephardim, you throw a bone to a dog. You give them a couple of positions in the government, the post office, ministers of post office,

minister of police, but really there are no Sephardim in the important ministries in the government. So on the surface, if you look at that way, it looks as though there's discrimination in the country. He's very moderate, very reasonable, he says "No! There's no discrimination." You got no Sephardi army generals because there were no Sephardim [2:03:00] in the ranks as lieutenants and captains twenty years ago. You have Sephardi officers in the ranks today as captains and majors, ten years from now they'll be generals! You got no Sephardi managers of big businesses in this country, you didn't have anybody going to university. Today you got 12.5% percent of the university population Sephardic, although the population in the country is more than 50% Sephardic, but as more and more Sephardi families rise in their standard and send their boys to university, more and more Sephardi graduates will rise up in the business world. The same with ministers in the government. So what he says is, on the surface it looks as though there's discrimination. Actually there isn't. The question is participation of the Sephardi elements in the country [2:04:00] is just beginning to mature. If five or ten years from now, you'll find a great maturing taking place, greater participation, and then he says it'll be the best society in the world, and of course he's

right, because if you bring it to that point where you take a lower half and you raise it up to the equal level of everybody, you'll accomplish something that uh, that every country in the world dreams of any nobody does. And I would say if it can happen here in ten years it'll be one of the biggest miracles in the world.

**Mayor Ben-Parot:**

Well, I want to, to, just another example, I say when Ben-Gurion used, when he was Prime Minister, used to come to a camp, and to say, "Tell me, what about the *aluf* [unclear], General [unclear], the Yemenite general..." [2:05:00] I once discussed it with Ben-Gurion, five, six years ago, seven years ago, I told Ben-Gurion, "Look, Ben-Gurion, we don't need a Yemenite general, that you give him the grade as a gift. I want general from now, five six years from now, that's in one condition: Give educations in the schools, let me Sfaraddim graduate the uh secondary school, open the grade of the courses of officers, let them be first of all officer, then let them pass battle, some battles, then another high courses, they will come, naturally there will come many generals, not only general, Yemenite general." Now...

[recording skips]

[speaking Hebrew][2:06:00]...Yes, the family, we had it...No, less than 6%, we say 5, 5.5%, twelve years ago...

**Herbert A. Friedman:**

Intermarriage.

**Mayor Ben-Parot:**

Intermarriage.

**Herbert A. Friedman:**

Sephardim and Ashkenazim.

**Mayor Ben-Parot:**

Intermarriage. Why? Because we had, we had the um, uh, the [speaking Hebrew]...previous level, no not previous level...

**Question:**

...rigid cultural lines.

**Mayor Ben-Parot:**

Rigid culture, yes, rigid cultural lines, they came, they brought it from outside Israel, they brought it from East, East Europe, they brought it from the West, they brought it from the, from East countries...

**Herbert A. Friedman:**

What is the word you wanted?

**Mayor Ben-Parot:**

Uh [speaking Hebrew]. [2:07:00]

**Question:**

Previous cultural ties.

**Mayor Ben-Parot:**

[unclear] Previous ideas of, one, one *Galut* upon the other *Galut*, the East, East um, East Europeans, about the West [unclear] and opposite that, and East of...we say East, uh, the, um, uh, Iraq and Egypt and the United States, and Europe....

END OF AUDIO FILE [time]