



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995.

Subseries 4: Administrative Files, 1945-1994.

Box
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Folder
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Radio programs with Russian immigrants. 1972.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

From HERBERT A. FRIEDMAN

Luba Mirkin

1. Airport - 4-3 weeks
(2 scenes - 1 outside
1 inside)
2. Merkaz Klifak - 4-8 weeks
Mrs. Zilber m. Spilni - ?
Michael Cherkess
3. Private apartment - 6 months
after graduates merkaz klifak
Mrs. Skinkberg
Mrs. Meckinson (olden)
m. Bludz
4. office - ~~1 year~~
all problems settled 6 mos - 1 year
Prof. Parda.
~~Wali Hanefer~~
Batya Untershechtz

not very strong

III

PARDESS HANNAH

DR ALEXANDER MACHINSON - RIGA

Came to Israel in December 1971 with his wife and two children, and his parents. He is an anaesthetist and received many offers of work on his arrival. Works right now at the Bellinson Hospital and studies hebrew in an evening Ulpan in Petach Tikva, but his residence is still in the Pardess Hannah Absorption Center.

Knew what to expect here - had heard before. From a professional point of view, the level here is higher, and he had to study more in his field (while working) on account of sitting in the Ulpan and studying hebrew. Notices here less individual attention to the patient than there.

From a social point of view, he has heard of the Israelis' complaints towards the immigrants, though he himself has not encountered it.

He had no great illusions about life here.

His English is quite good - here and there, there are a few mistakes. Speaks somewhat slowly with a soft voice.

Is ready to take part in the interview. Next week will not be available on the 13th, when he is on duty at the hospital. Other than that, can be arranged that he will be in Pardess Hannah for that.

Telephone at hospital 03 - 915721, large operating theater.

His wife is an orthodontist and is working in Hadera right now.

Gorel - III

MRS DORA STEINBURG - LITA

Came with her husband and baby son, her mother and aunt in November 1971.

Her husband is working as a programmer with IBM in Tel Aviv. He had graduated the Moscow University in mathematics. She worked as an interpreter.

She is very happy here and is very optimistic about the future. She realizes the possible difficulties, but regards them in the right perspective. The most important thing for her is that she is here. It was important for them to come here from a morale point of view - here they can go with their heads up - this is the only place for a Jew. Materially they did not lack anything there, but that was not the most important thing. Here her son will grow as a Jew. Her son (16months old) was not circumcised there and the Brith is going to take place very shortly.

Good and fluent English. Pleasant voice. Good intonation.

She is a young woman, around 25 years old.

PARDESS HANNAH (contd.)

Good - III
leah
MR & MRS WACHINSON, - RIGA

They came with their son's family.

She struggled there and has a lot to tell in this respect. According to her, she told many people in Russia the truth about Israel with no fear. The director of the Absorption Center (Gideon) says that she is a personality, and they had heard of what she had done there. She was one of the group of 92 who went on strike in Moscow the day Brezhnev arrived in Paris. They were taken to a police station, where drunkards are detained, and there were thus treated. Then they were taken in a closed train carriage to the Moscow Central Railway Station, where they started singing aloud all the Hebrew songs they knew, and 'Let my people go' in Russian - everybody heard them, and this caused great embarrassment to the authorities.

She worked in Riga as a kind of impresario - organizer in the Philharmonic Orchestra. She would like to work here with the Russian immigrants who come, because she is used to working with people and loves that.

AMERICAN JEWISH
They had known that life in Israel would be difficult and not a Garden of Eden. Their life there was not bad materially, and that had all that they wanted. They knew that the climate here was not good for them, but at the same time, they knew that they must live here. They loved the country from the day they arrived, but they are not blind to realize the problems here. They feel that the wrong here hurts them more than it does the veterans. Israelis think it is not so important and terrible. If people want to start anything here, if they want any good idea to materialize, firstly they must have money for investment. For example, she has an idea of setting up a club where Russian immigrants and Israelis could meet and get to know one another, get closer and understand more; where people could listen and learn about classical music, where good taste could be developed. She and her husband really feel this is needed here, but first of all money is needed. This attitude of seeing first the financial needs without proper consideration of the benefit for the country, bothers and hurts her. This could also be a place where young talents could find expression or be discovered. Had she the capital, she would have done this even on a private basis, but her point is that it should be in the interest of the country to arrange and organize such facilities in the country.

She also spoke about the situation which arises at the absorption center, when many Americans come and treat them not exactly like human beings. Often they have to repeat the same things many times, the material problems. The Americans do not imagine to themselves that on the whole the Jews in Russia lived materially normal lives and have everything they require. What is important there, is that there is not the possibility for the development of a cultural and spiritual Jewish life, and there is a very great danger of wide-range assimilation. This is, according to her, the reason why the intellectual Jews want to come here - and not so much because they want to receive an apartment or a car. She regards this as also the reason for the conflict between the Israelis and the Russian immigrants - this lack of understanding is a very basic problem. Instead of really trying to handle these problems, the Israeli press and communications media, come out with big headlines to show only the negative side of the Russian immigration through the example of several immigrants only.

A cousin of hers, Joachim Brown, a musician, was accepted here to the Assoc. of Musicians and Composers, although he is still there. He is a Professor of Music. In 'Nasha Strana' of May 3rd, there was an article about him. He was among those who signed a letter asking to let them out, which resulted in his losing his job.

PARDESS HANNAH - contd.

She would like to go to the U.S. to try and help people like Reisa Palatnik, and to raise money for Israel. She believes the struggle has to be open. She would like to tell American Jews why, and to what extent, the immigration from Russia is so important, and what they can and should do. She would like to talk to young people, because she believes she can catch their attention and can raise money. She speaks German and Yiddish well, and would work more on her English - she is quite fluent, though occasionally she lacks a word - once she knew she was going. Her voice is pleasant.

He has a somewhat shrieking voice and speaks slowly. He was a director of various cultural offices. Was the director of the Riga Opera for fourteen years. The level of Opera here is low, and some kind of revolution is needed in order to raise the level. He spoke against the fact that there are no Russian immigrants working as organizers here, although they could contribute a lot. There are no attempts to change anything here. People laugh at the Jewish Agency, but instead they should aim at changing the style of work; the attitude to work should also be more serious, and fresh blood is needed to break the image of work as being sitting and drinking tea. The Russian immigrants could contribute a lot here, but are not given the chance.

He also spoke of their wish to continue working in the development of culture. But nobody here takes an interest in the development of culture - neither the Jewish Agency, the Ministry of Absorption nor the Ministry of Education. It is a pity that people come to the country with strong emotions, wanting to help, but their ideas are left to fade away in the air. It is also a pity that Russian immigration will be hurt - many letters are sent from the ulpanim, complaining of the low level of teaching of Hebrew there. The level is not adjusted to that of the Russian immigrants, many of whom are intellectuals. Immigrants who come from Russia, and who could work on a higher level, are not assisted to be able to do so; they have to think of opening a laundry or a small shop in order to make a living.

He thinks that the Americans have the wrong image of the Russian immigration. They think that all those who wish to, can leave. They do not realize that 70-80% of those who come here are from Georgia, and they are not the highest level. This is not exactly the level of people that the country needs - this is the element that Russia does not need and does not want. The element that Israel needs, Russia will not release. The struggle from the outside has helped, and is an important factor. The Americans should not be happy with the 20,000 that have already come, but rather remember that there are hundreds of thousands whom the country needs who are still there. Pressure from Israel and America is needed. Just one day of protest a year, on April 30, is not enough.

Though they had the above criticisms, their viewpoints were generally positive.

ATLIT

900 - III
Vilna
DANIEL BLUDJ - LITH

You know him; you met him when you came with one of the missions to Atlit. He was due to go the US to speak, but on the day I met him, he had been told that there was no more budget for this year enabling him to go.

He is a lawyer. Was born in 1931 in Kovno. In 1953 he graduated the Vilna University Law Faculty after spending the war with his parents in Russia. In 1954, he became a member of the Lithuania Lawyers Association and worked as counsel for the defence (not in political trials).

Since 1956, he has wanted to come here. 1956, by a treaty between Russia and Poland, those Jews who were born in Poland, were allowed to return there, and many took the opportunity since emigration was easier from there to Israel. He and his father were not Polish, so his father married a Polish Jewish woman, hoping that in this way, they would be able to leave Russia. This was reported to the police, and they were refused permission to leave. They struggled then too, but the struggle was not as it is today.

In 1971, the second struggle began for the right to emigrate, but only the fourth answer he received was positive.

He came on December 1, 1971, with his 78 year-old father, wife, mother-in-law, two children (a six year old son, and a 9 month old daughter).

The Jewish society in Russia is not a monolithic society - one should talk of the Jews of Russia, Siberia, Lithuania, etc.

In Lithuania, only 30 years ago, there was a very active Jewish society. People knew the language, the culture, the literature. The Russian Jews were separated from Jewish life for 50 years, and he thinks that it was only the Six Day War that made them again conscious of their Jewishness, but from a more theoretical, and not a practical point of view. From a practical point of view, they are the Russian intelligentsia, and he thinks that for them the meeting with Israel is more difficult than for the Latvian Jews, because they did not know enough of the real Israel and felt that things were better than they really are. They found it difficult to adjust to many things here - the level of sanitary culture for example. Israel is in Asia, and the Russian Jew cannot stand the dirt in the streets, in the buses e.g.; there are many reasons for disappointment.

For the Lithuanian Jews, the transfer is much easier, because they used, in Stalin's time even, to correspond with their relatives here and had a better picture of the real life here. Of course there is a difference between reading a letter, and living the life here as a new immigrant. It is very natural that at least at the beginning the situation of the new immigrant is difficult here - a change in style, in the form of life, in the climate, in the language. Professional problems - lawyers, journalists, experts in foreign languages, for the Russian language, musicians (because Israel is a small country, not enough orchestras), find it difficult to continue working in their profession. On the other hand, even good professionals - physicians, engineers, mathematicians - find it difficult because they came from another world and life. Here, a plant of 1,000 workers is considered very big, whereas there it was only of average size. There are problems of adjustment for an engineer who previously supervised so many workers, and here has to start from the beginning. Of course the answer may be to him that if you are a Zionist, it is not a must that you will be here an engineer, but the Russian

ATLIT - contd.

immigrants claim that from their first step here, they have lost their idealism with which they came. They lost their idealism because the style of those who deal and work and talk to them has nothing to do with their idealism, nobody talks from this point of view, all is handled like a business. Many of the immigrants have negative opinions about the Jewish Agency, and the way in which the process of absorption is organized. He thinks that some of the complaints, though not all, are justified. The reason maybe, and he too believes this, that those who work with the Russian immigrants are not those who understand their psychology, their specific demands, their language, how to talk to them. Even in the absorption centers, there are hardly any workers who understand their language. Nobody tells them exactly of their rights and obligations, and they do not know of them.

Generally nothing here surprised him. He would like to mention something which he is not sure is so good for the common interest (he meant the radio interview) - the influence of the Levant here - the conduct in the street, in the cinems, keeping a promise - all these, according to him, are not signs of the Hebrew culture as he knows it. And this is a disappointment. He understands the reasons and follows the saying "to understand is to forgive," and he is ready to forgive. Furthermore, he is willing and ready to help if and when Israeli society will want to accept his help. This is his purpose - to help build a Jewish life here. He believes that being here, is first of all of help. He would also like to be active in the society, to find his place and to be able to work.

His personal aim is to continue working as a lawyer. He realizes the difficulties in doing this - the problem of mastering the legal language. He hopes though that within a year or two, he will know enough hebrew, and that within two or three years, he will pass the bar exams here. He thinks that for him, at his age of 41, it is very difficult to change profession - he has worked 17 years as a lawyer, loves it and believes he can contribute in his field. He can change from his profession as a lawyer, only if he finds openings in public relations. Until he can work as a lawyer, he hopes to work with the Russian immigrants and help find them their place here. From his point of view, it is not enough just to struggle to let the immigrants come here - the process of absorption here must be improved, because negative letters from here cause a lot of damage.

The Jews of America, and he knows that they do not like to hear this, have to help by sending their children here, because the country needs young intellectuals. Now is the most important time for the Russian immigration, and if it succeeds absorption-wise, MANY more would come. If not, there is danger that within a year, when all the Georgian Jews and the Latvian Jews have come, there will be an end to the immigration. The American Jews can help not only by giving money - which is much needed for the building of more absorption centers, for the organization of retraining course - but he believes they could also help in building new plants here. For example, there is here a group of Russian engineers, experts on industrial construction who need money and a manager who can also come from the U.S. They can work, but they need the guidance as to the needs of western industry. He thinks that the level of industry in Russia maybe higher than here. The Russian Jews are aware of the fact that without the help of the American Jews and their money, Israel would not be able to help the immigrants in the way that it does, because of the war situation.

His English is good, he has a good voice, and good intonation. Few mistakes.

He is ready and willing to go to the U.S., because he believes he can find a way to their hearts. He starts a course for lawyers in the fall.

ATLIT - contd.

He added that the situation of the individual Jew in Russia is not bad; what is in danger is the situation of the Jewish people there - Jewish culture and education belong to the past. What is most important for the Jews all over the world, even if they do not come here, is the tie with the State of Israel. The Russian Jew has no possibility of maintaining such a tie.

He leaves the absorption center on May 11.

His address will be Shikun Beilinson, 6 Bahad St., Apt. 13.

MICHAEL CHERKESS

Was born in Siberia, where his father had been sent in 1941, in 1946.

In 1950, his father was imprisoned for charges of Zionism. The next time he saw him was in 1955. In 1956, they moved to Chernovich, asked for an exit permit every year, but each time were refused.

In 1964, he decided to continue his education, but could not do it in Chernovich (because of his father's reputation) and so he went to Novosibirsk, where he graduated in Mathematics, and worked in a scientific institute for a year and a half. He participated in the 1970 parade, and as a result lost his job. He asked for an exit permit and was refused for eight months. Then they got the permit and he came here with his parents and sister.

He received Jewish culture from home, and from childhood remembers his wish to come here. He feels much better here, because he can speak freely of his love for his country, which he could not do there. There was a danger there because of his father who was registered as a Zionist. He spoke to his friends about the country, but realized it was difficult to be Jewish there, especially when the Jew takes interest in Israel; material conditions were good and this was not a problem for him.

He believes that the turning point towards Israel takes place very often around the age of 22-23. Then, they realize that they cannot follow the usual way of life there. Then they fully realize that they are Jews, and that the holocaust is their history, and the 2000 years Jewish history is their history, and that they only follow this line. The anti-semitism in the street is not so bad, but when, at the age of 22-23, the Jew has completed his stage of preparation for life, and wants to work, then he knows what it means to be a Jew. He admitted that there are those who realize their Jewishness from a negative point of view. His personal case was not such, because he knew he was the son of a political prisoner and he was brought up on Jewish culture and knowledge. He added that they feel that Jewishness is some kind of disease, and they encounter it at every framework and stage of life. Even his close gentile friend, unconsciously, said "don't look at him that he is Jewish, he is my good friend." After the 6-day war, there was a special feeling. Israel's image was strong, good, and beautiful, and pure, and that brought many here, although at the same time, caused many of them disappointment. It is a very long problem to bring all the immigrants here.

He also maintains that the absorption process lacks in organization, but he does not care that much because he is aware of the ~~the~~ fact that this country is his only place. It is a small country, with economic difficulties because there is a limited market, and every immigrant widens it - about 2000 physicians from Russia came here in the last two years, many mathematicians and engineers also immigrated. He believes that the Russian immigration will be like the German immigration in 1934 that changed the face of the yishuv.

KIRYAT TIV'ON

MARY ZILBER - RIGA *Buete*

Born in Riga. Graduated the Riga University in Chemistry in 1952, and worked as engineer of wood chemistry in the Science Academy and other places. Her husband is a physician. Two daughters - 10, 14 years. Her mother and brother are still there. Born 1930.

They found it very difficult to get a visa, because the authorities claimed that as they had received their education there, her husband had been an officer in the army, they owed Russia. Also, all their relatives live there. She used to go several times a week to ask for the exit permit, they wrote letters to the authorities, many collective letters and cables. One cable was sent to President Shazar in Hanuka, and they heard of it on the radio. They used to gather in the Rumbula forest twice a year - on Holocaust Day, and on the day on which the Rumbula Jews were killed. Last time it was last November, and the authorities tried to disturb them. She was invited to the KGB and was warned to stop her activity, or else she would suffer. She refused and told them Israel was her homeland, that they had not complaints about the Russian government, but they wanted their children to have a Jewish education, and the only place they could get it was in Israel. They believed it their right and privilege. Then they were asked to leave within two weeks and came at the end of January 1972.

They have heard a lot about what goes on here. Friends who had come a year ago had written very realistic letters, and when they came, they were prepared and thus were not disappointed. Their friends did not write on "the bread that falls from heaven" or the "land of milk and honey." They wrote that it was not easy here.

Her husband works as a physician, she finds it difficult to find work in her field.

Their home in Russia was a very Jewish home. Her mother was a teacher in a Jewish school before the second World War. One relative is a rabbi (now in the US). Their family was a traditional Jewish family, her father was a Hassid (was a Cohen). They have all the years, celebrated the holidays not so much from a religious point of view, but because they were Jewish holidays. The girls participated in these, and have received the same education as she did, and also encountered antisemitism (at the age of 9, her eldest was called Jiduvska by her friends, for example).

As for the American Jews - public opinion is of very great importance, and it was proved in the Leningrad trials to be so. Also the State of Israel needs money because Russia does not let the Jews take money out. They have to buy the right to leave, and then they usually come with almost nothing and have to start again from zero. The state helps them, and the state must be helped to do this.

She mentioned the problem of professional retraining. She personally is ready to do it, but there are many immigrants who find it difficult to change, or cannot (teachers of Russian, for example) do it.

Had she been younger, she would have joined a kibbutz, but right now does not think she could contribute there as much as she could in her profession or close to it. She does not want much - just to work and thus contribute, to give her daughters a good Jewish education, so that they in their turn, will be able to contribute to the State more than she can now.

Her English is quite fluent with occasional mistakes. She speaks softly and leaves the impression of being an intelligent woman.

KIRYAT TIV'ON - contd.

MRS MAZIN

Was born in Riga. Grew in Odessa, corresponded with Israel all the years. Since 1936, has wanted to come here, but in 1939, it was already too late. Their home had been a Jewish one, and coming here was only a very natural thing for her. She does not consider herself, because of that, a good person for interview. (I disagree) She worked as an interpreter in English, Russian, and German, and worked as instructor in courses for interpreters.

Her English is just excellent, she seems to be a woman of culture and high intellectual level. It is a pity that she does not want to be interviewed. She said she did not want anymore publicity, but I could not learn from her what kind of publicity she has had and why she does not want anymore.

not very good
YURI SPILNI

Was born in 1937 in Vladivostok, studied in Moscow until 1954, when he joined the Navy Academy of Engineering in Leningrad, but did not graduate, and went to the Cineman Academy in Moscow.

He moved to Sachlin and worked in TV there, and then returned to Moscow, where he worked for 2½ years. He travelled a lot in Russia on his job. He then returned to Moscow, and worked in the Novosty Press Agency for three and a half years - as a cameraman and photography director and made there many films for foreign countries. All the films had to be approved by the authorities and it was very difficult and this is one of the reasons why he left. Another reason was that the agency was full of KGB people and one had to watch every step and word made. Realizing things in Russia could not be changed, he wanted to leave already 7-8 years ago to live anywhere. He came here after Professor Zand, who had lived in his home in Moscow, came here and sent a demand for Yuri and his family (wife and a baby) to be released and they came too.

He did not receive any Jewish education at home - they were neither religious nor traditional; he never went to synagogue. He knew generally about his Jewishness - it was something more in his heart. He was very moved when he came here (his wife intervened, and said that he almost cried), but soon became realistic, but with this realized that this was his country, and that he wanted to live here.

When he arrived at Lod, he felt as if a very heavy stone had been taken off his shoulders. He had felt in Russia like a wound-up spring, but on arrival here, all the fears had disappeared and he just felt relaxed. He would like to make films about Israel, and in a few years xxx be able to help other Russians come.

He has a mother and sister there. His sister worked as a technician in a chemistry laboratory in a secret institute in Moscow. She does not feel like him - in fact she does not stop to think.

Attached is a clipping and a letter of recommendation of his work there.

BBC tv

BRITISH BROADCASTING CORPORATION

KENSINGTON HOUSE RICHMOND WAY LONDON W14 OAX

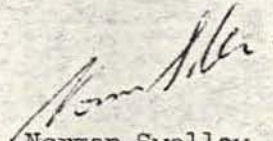
TELEPHONE 01-743 1272 CABLES: BROADCASTS LONDON PS4

TELEGRAMS: BROADCASTS LONDON TELEX TELEX: 22182

5th April, 1972

AMERICAN BROADCASTING ARCHIVES
TO WHOM IT MAY CONCERN

This is to say that Mr. YURI SPILNY acted as lighting cameraman on three films which I personally directed, in the USSR; the first was a history of the 1917 Revolution, made in 1967; the second was a biography of Eisenstein (1969), and the third was a portrait of Leningrad (also 1969). I found his work to be of consistently high standard. He himself was always conscientious, reliable, and hard-working; a pleasant companion and an admirable technician whom I would not hesitate to recommend with enthusiasm.



Norman Swallow
Head of Arts Features, Television

'Eisenstein' photographer here

By **SRAYA SHAPIRO**
Jerusalem Post Reporter

THE man who photographed "To Leningrad with Love" and "Leningrad in Blockade," "Eisenstein" and a version of "Ten Days that Shook the World," for Britain's Granada Television, in Russia, is now in Israel studying Hebrew — and looking for work. He is Yuri Spilni, 35, who was born in Vladivostok and educated in Moscow, graduating six years ago from the film academy there.

Small, dark-haired, Yuri Spilni speaks good English, which he says he learned by speaking to foreign cameramen who came to Moscow to work. For four years, Spilni worked for "Novosty," the news agency with notoriously negative

attitudes to Zionism and Jews. It was because he felt he could not progress as a Jew, that he decided to come to Israel. He is married and has a child, born a few weeks before the Spilnis left Moscow.

The list of films which Spilni photographed is impressive. "To Leningrad with Love" is in colour and runs 76 minutes, and like "Eisenstein" was made to order for the B.B.C. Spilni photographed five films for the Encyclopaedia Britannica, each of 20 minutes, describing the U.S.S.R. "Leningrad in Blockade" won the Gold Dove Grand Prize at the 1969 Leipzig Cine Festival. "Seagulls Do Not Sleep at Night," written and photographed by Spilni, is a 30-minute documentary which won him the first prize at the 1965 Moscow Television Festival. Another prize-winning Spilni feature was "The Seal Hunter," a 20-minute documentary which was shown at Leipzig in 1967 and won the first prize in Kalinin-grad the same year.

A work which Spilni said he loved working on was "Places of the Revolution," which he did with a West German team. The un-edited rushes were sent to America, but Spilni was not allowed to go and help the editing.

**ANCIENT GLASS
JUDAICA — OLD MAPS
KAUFMANN'S ANTIQUES**
81 Rehov Ben Yehuda
Tel Aviv, Tel. 234118.

J.P. 19.3.72

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April 11, 1972

Rabbi Herbert A. Friedman
Executive Vice Chairman
United Jewish Appeal, Israel Office
The Jewish Agency
P.O. Box 92
Jerusalem, Israel

Dear Herb:

I was with Ernie Michel yesterday when he sent you a telex about the proposed series of interviews for our twenty-minute program on WEVD. He said you would be hearing from me, and so you are.

We already have a Yiddish language program on WEVD which takes the form of a weekly panel discussion. What we are talking about here is an English-language program, twenty minutes every Monday evening which we are getting as a dividend.

We are going to make use of this time to conduct a weekly interview show based on personalities and themes that will throw light on the aims of the United Jewish Appeal and its agencies.

What we would like you to do, Herb, is to conduct an interview -- directly in English if possible, or with an interpreter where necessary -- about every four weeks with a newcomer from the Soviet. Any interview that can be conducted at Lod Airport would, of course, have dramatic interest, but we would also be most pleased to have interviews with immigrants in various stages of absorption and resettlement talking about their problems.

- more -

**keep the
promise**

United Jewish Appeal of Greater New York
220 West 58th Street, New York, New York 10019 • Phone (212) 265-2200
Israel Emergency Fund and General Campaign



Perhaps the best plan would be to do a series of such tapes as quickly as possible, get them all to us and we will stagger them as part of the broadcast series.

I am sure I don't have to spell out for you the sort of questions we want to ask the new arrivals: What do they expect from their new life in Israel? What problems are they facing and what progress has there been in solving these problems? What are their impressions of the new world they have entered? How are they faring in terms of learning a new language, perhaps a new trade or profession? What message do they have for the Jews of America, etc., etc.?

Since this program is being sponsored by the UJA (although the time is given gratis) we will have to respect pressures from Israel not to say anything, under UJA auspices, that might jeopardize continued immigration to Israel of Jews from the Soviet. For this reason I think it would be better to tread lightly on the past experiences of your interviewees when they were in the Soviet and concentrate on their experiences, hopes and problems now that they have reached Israel.

The interviews should be kept down to eighteen minutes each and if it is possible to have more than one person with you -- members of the family say, instead of just one voice -- I am sure that will add to the feeling of being on location in a real situation.

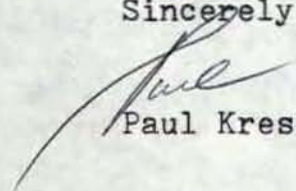
It is all right with us, however, if you want to have these interviews taped in a studio rather than on location with portable equipment. Perhaps it could be worked both ways depending on circumstances. Of course you will need an engineer in either case to operate the tape machine although I would even be happy with stuff taped on a cassette player provided the sound is clear.

I am delighted that you are going to be our interviewer since with your imagination and presence we can look forward to some distinguished and exciting stuff.

If you have any questions before going into this, please send a telex to me here at the New York UJA and I will rush an answer back to you.

Hope you are well and look forward to seeing you in Israel one of these days.

Sincerely,



Paul Kresh

PK:lc

MRS. BATYA UNTERSCHATZ

Dec. 1971 - came to Israel with her husband (a painter), 3½ year old son and her husband's parents.

She has wanted to come here for a long time - knew a lot about the country from home and from listening to Kol Israel.

She was in Russia an English teacher, and then - a translator.

Right now she is working in the Jewish Agency Missing Relatives Dept.

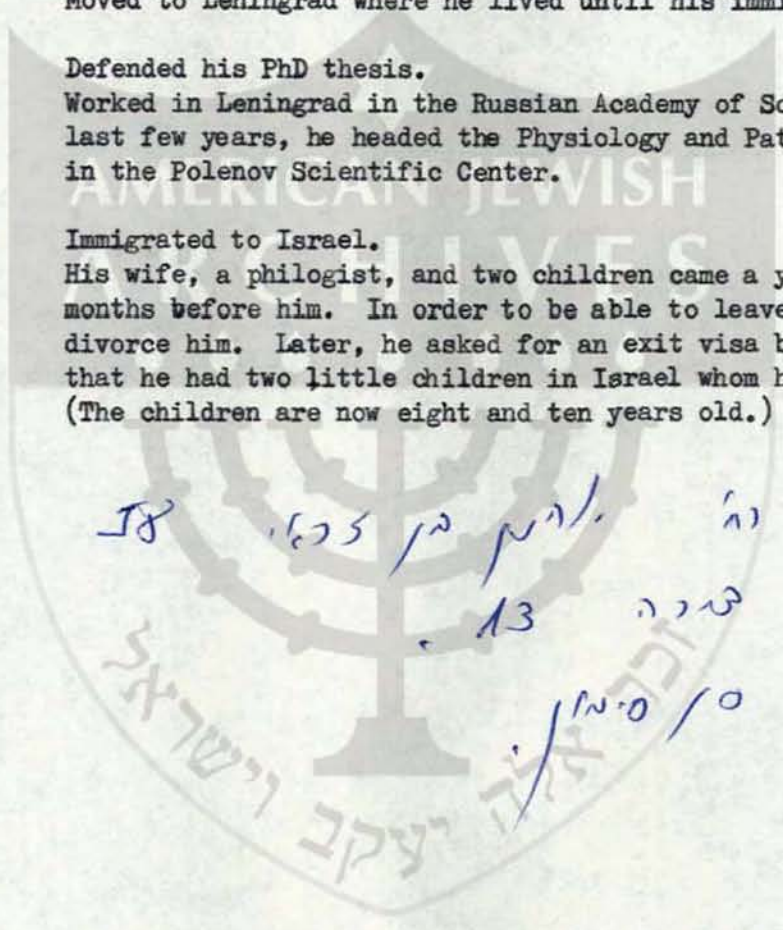
AMERICAN JEWISH
ARCHIVES

Rabbi Friedman - not much of the past was discussed in this interview since it had to concentrate about the present and the future (this is the fourth interview).

123
נתיב ה' / יו"ר
12
מנהל היחידה
ע"ר אר"י

PROFESSOR DORI PAROLA

- 1928 - Born in Chernovich
- 1950 - Graduated Medical School in Chernovich
- 1953 - Moved to Leningrad where he lived until his immigration.
- 1958 - Defended his PhD thesis.
Worked in Leningrad in the Russian Academy of Science. In the last few years, he headed the Physiology and Pathology Laboratories in the Polenov Scientific Center.
- June 1971 - Immigrated to Israel.
His wife, a philologist, and two children came a year and five months before him. In order to be able to leave, his wife had to divorce him. Later, he asked for an exit visa based on the fact that he had two little children in Israel whom he had to support. (The children are now eight and ten years old.)



Handwritten notes in Hebrew and numbers are present over the watermark. The notes include: '58', '13', '13', '10/10', and '10/10'. There are also some illegible handwritten words and symbols.

PROFESSOR PAROLA, LENINGRAD

Born in 1928 in Chernovich. Graduated medical school there in 1950, worked for five years as internal physician in different cities, but in 1953 came to Leningrad and lived there until his arrival in Israel. He defended his PhD thesis in 1958, and worked in the Russia Academy of Science in Leningrad, and in the last years headed the physiology and pathology labs in the Polenov Scientific Center.

He started by saying that the problems were to be found in Russia and not here in Israel. He had no difficulties re. housing and employment. He was in an absorption center in Haifa for three months and was offered a job in Haddassah Medical Center and an apartment in Jerusalem, so that his main problems were solved. He pointed out that therefore an interview with him would be mainly positive, as that is the way he feels.

His wife and two children came a year and five months earlier than him to Israel (the children are now 8 and 10 years old), as this was the only way possible for them to leave. In the main scientists find it more difficult to leave. He divorced his wife, and then demanded to go to Israel because his two little children were there. He was helped a lot in his demands by the Israeli, American and Canadian newspapers who published his children's letter to him. He came in June 1971; his wife and children in April 1970.

He was well-informed of the life here; his sister has been here for 12 years and they corresponded regularly. They listened to Kol Israel daily - there are broadcasts six times a day (he complained of the fact there is only one Russian news broadcast a day here which causes the Russians who do not know Hebrew or any other language to be less well-informed of what goes on here, than they were there). He considers this a lack of respect to the immigrants; but this is an internal problems which can only be solved internally, and he would therefore not mention it on any radio program.

He has wanted to come here since long before the Six Day War. He went to the Obir office 2 months before the war after receiving an invitation from his relatives in Tel Aviv to come here to visit, but they recommended to him not to come as he would then spoil his own future career in Leningrad. He accepted this.

The Russian Jews have a very bitter struggle there to come here, and after this, they naturally expect a paradise - but they should be aware that there is no such thing. They attribute to Israel only positive traits when there, and when they come they see only negative things. This is not so much connected with Israel, but with the mentality of the people, from a psychological point of view. Another problems here is that 95% of the people coming do not know the language and therefore feel lonely - their main connections are with other immigrants like themselves, and very little with Israelis. Ulpan is given only to those who have had a higher education, and that adds to the feelings of loneliness of the others.

There are of course several problems connected with the different reality here compared to that of Russia - not because it is worse or better here, just different. For adults, during the first few months, this is somewhat difficult and the adjustment to life here is not easy. He can see problems here, although they are not necessarily his. For example there is only one day of rest per week and on it people cannot travel unless they have got their own car (which he will have in due course), the whole family cannot spend time together, going to the theater, cinema, etc. a) because there are not held during Shabbat, b) there are not as many special performances for children, and c) most of the shows are sun in the evening and from an educational point this is no good for the children whose parents cannot always go with them in the afternoon. This is the main problem at the moment, but he hopes it will be partly solved when he buys a car. He can understand the source of the problem, but he finds

it difficult to accept its existence.

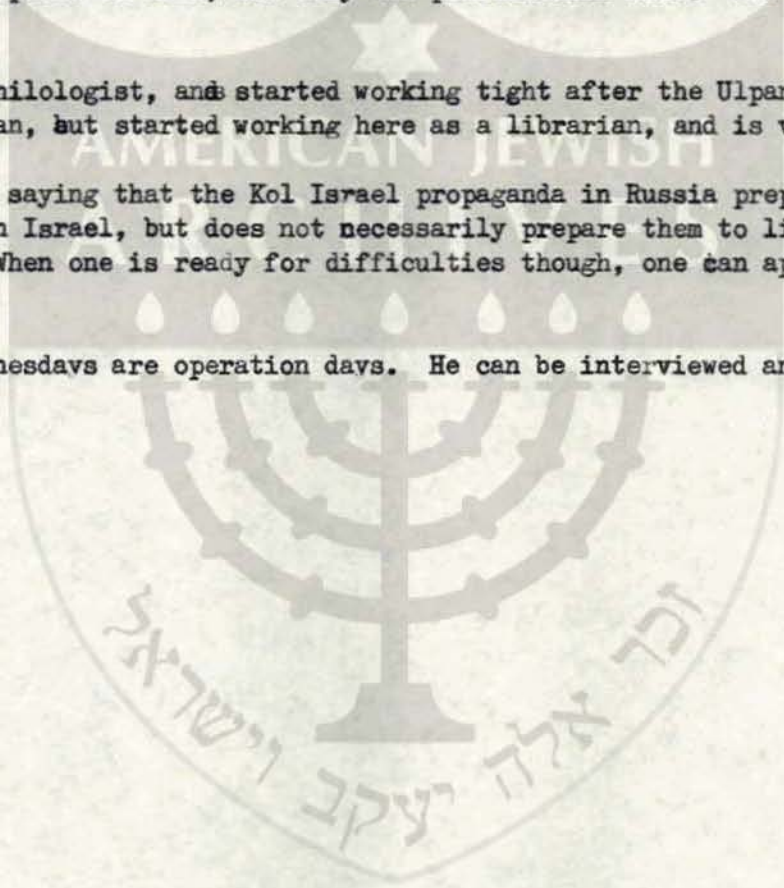
He also mentioned the problems of sanitary culture (as did the Machinsons).

The Kol Israel propaganda does not prepare them for the problems here. Problems are not dealt with at all, and reference is only made to the good side of life here. The bureaucracy is mentioned, but interestingly enough, he could understand its need. It acts as a barrier not to misuse what is in this small country, but still the struggle with the bureaucracy also causes some disappointment. Also there are immigrants whose demands here are exaggerated - they see others get, and they want too. It is not that they come because of the material benefits - not at all - but something happens to them somehow when they come here. He had no problems in the transfer from the Communist regime to the free world, because still there, he was in constant contact with foreign scientists and they discussed all aspects of life, not only the professional side. The short stay in Vienna also helped.

His wife is a philologist, and started working right after the Ulpan. She is a philologist of Ancient German, but started working here as a librarian, and is very happy.

He concluded by saying that the Kol Israel propaganda in Russia prepared people for the idea of being here in Israel, but does not necessarily prepare them to live here with the difficulties. When one is ready for difficulties though, one can appreciate their non-existence.

Mondays and Wednesdays are operation days. He can be interviewed any other day.



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המאחדת	היהודית	המגבית
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UNITED JEWISH APPEAL—Israel Office

המשרד בישראל: ירושלים ת.ד. 92. P.O.B. JERUSALEM

MEMORANDUM

TO: Herbert A Friedman
 FROM: Tsila Blum
 DATE: April 7, 1972

On May 4th, I went to three absorption centers in which, as I was informed by Mr Dominitz's office, there are English speaking Russian immigrants.

Attached are reports of what they had to say in our short meetings. I hope you will find it sufficient information from which to select three for this interview.

Mr Dominitz promised to let me know of English-speaking immigrants who have arrived in the last few days, so that we can select those who are suitable for the airport interview.

On Monday, May 8, I am supposed to receive a list of immigrants, who may be found suitable for the other interviews, from the Ministry of Absorption.

Tsila Blum

בית אלה יעקב
 בית ישראל

VIA YUI

2236 JEVAG IL

USANY 620403

HERBERT FRIEDMAN

JEVAGENCY JERUSALEM

WOULD APPRECIATE YOUR LETTING ME KNOW EARLIEST PROGRESS ON
INTERVIEWS FOR WEVD. MANY THANKS. REGARDS

KRESH

MAY 5 72*

2236 JEVAG ILMMMM



1972 MAY 5



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*Tsila -
Please answer him - tell
the status of the project.
him CAAF*

April 26, 1972

Rabbi Herbert A. Friedman
15 Ibn Gabirol Street
Jerusalem, Israel 92430

Dear Herb:

It is now several weeks since Vinitzky should have received a letter authorizing Milo to go ahead and get you the people for the show, for which your proposal of three voices per program sounds just fine.

Please let us know if there is any more red tape blocking the path so we can try to cut it.

All good things,

Paul Kresh

PK:lc

**keep the
promise**

United Jewish Appeal of Greater New York
220 West 58th Street, New York, New York 10019 • Phone (212) 265-2200
Israel Emergency Fund and General Campaign

May 5, 1972

Mr. Paul Kresh
United Jewish Appeal of Greater New York
Department of Public Relations
220 West 58th Street
New York, N.Y. 10019

Dear Mr. Kresh:

HAF asked me to let you know the status of the radio programs you requested. Chaim Vinitzky gave me the assignment at the end of last week. I immediately contacted the Jewish Agency Aliyah Department to find the right people for the interviews.

At HAF's suggestion, we will try to have one interview at the airport with immigrants who have just arrived, one interview with immigrants still in absorption centers, one - with immigrants in permanent housing, and one - at work. Three people will be interviewed for each program.

It seems that the English-speaking Russian immigrants are very popular here for interviews and presentations of all kinds and for a variety of purposes, which makes it slightly more difficult to find the people.

I have interviewed immigrants in several absorption centers, and HAF will choose from among them those who seem to him most suitable for your purpose, and then, hopefully, we might be able to tape this interview next week.

As for the airport interview, Mr. Dominitz of the Aliyah Department has asked his people at Lod Airport to note down the English-speaking immigrants arriving these days, so that we may be able to choose interviewees from among them.

The other two interviews are a little more difficult to arrange, i.e. to find the suitable people, because a) they are already very busy and absorbed in their everyday life and b) as aforesaid, because of their popularity as subjects for interviews. Still, I hope to be able to find the right people soon. An official of the Ministry of Absorption is also helping us, and promised to provide us with a list of people on Monday, May 8th.

Kindest regards.

Sincerely,

Tsila Blum

for Rafi Bar-Am
Director of Publicity

cc: HAF