



**"From the East will I bring thy seed
And from the West will I gather thee."**

Isaiah 43.5

ISRAEL BETWEEN EAST AND WEST

A STUDY IN HUMAN RELATIONS

BY RAPHAEL PATAI

Second edition with
Supplementary Notes and a New Postscript
by the Author



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bites constitute a backward group even in relation to the Moslem-Arab fellahin. Their villages are neglected, their architecture poor, their clothing mostly dilapidated, their agriculture primitive. Socially and culturally their status is low. They are regarded by their neighbors as lazy, and there is a tendency among the Palestinian Arabs not to intermarry with them. This relationship of the Palestinian Arabs to the Moghrebites is especially noteworthy in view of the very similar attitude displayed by many among the Jews of Israel towards the present Moghrebite Jewish immigration. (Cf. pages 294 ff.)

The remaining small minority groups can be dealt with in a sentence or two. There were in Palestine (in Haifa and Acre) some 300 *Bahais*, Persian followers of a sect which split off from Shi'ite Islam. About 100 of these returned to Haifa in the summer of 1949. A few *Ahmadiyyas*, followers of a heretical Shi'ite sect, continue to live in the village of Al-Kababir on Mt. Carmel and publish a religious monthly called *Al-Bushra*, "The Message." In addition to these, there were in Palestine a number of groups who were the descendents of immigrants once constituting separate communities, but who in the course of time have almost completely assimilated to the Moslem Arab majority of the country. These are the Egyptians, the Sudanese, the Negroes, the Ghawarna, the Kurds, the Syrians, the Lebanese, the Persians, the Afghans and the Gypsies. These minority groups, each in itself of no great consequence, accounted together for the mosaic-like appearance of the non-Jewish population of Mandatory Palestine. As the overwhelming majority of all these groups lived in Galilee, which today is part of the State of Israel, those of them who did not abandon their homes during the critical months of fighting automatically became citizens of Israel.

Special mention must be made here of two quasi-Jewish groups, the Samaritans and the Karaites. The Samaritans have lived, since the days of the Second Temple, in Nablus (Sichem). During the last fifty years their numbers have slowly dwindled and it began to look as though they were doomed to extinction. After the establishment of the Jewish State, however, they began to infiltrate into Israel, and today (spring, 1952) they constitute a community of 60 persons in Jaffa-Tel Aviv.

The Karaites, stemming mainly from Egypt, have arrived in Israel after the establishment of the State. There are now about 200 families in Israel, half of whom live in a workers settlement which they founded and called Matzliah, after a 10th century Karaite author. The rest are dispersed in various places throughout the country.

The eventual absorption of these two groups into the Jewish community can be foreseen.

7. The Bedouin

The Moslem Arabs of Israel are either bedouin, nomadic herdsmen, or fellahin, settled agriculturists, or townspeople. The life-form of the bedouin is wandering within their traditional tribal territory, mostly in the Negev, and leading a precarious existence on the subsistence level. Notwithstanding their poverty in material goods, the bedouin are possessed of a great pride coupled with a deep contempt for sedentary people, especially for the fellahin. "The Bedu is the king of the world, the Fella is the ass of the world," says one of their proverbs. In 1947 the bedouin in Palestine numbered about 50,000; their number today in Israel is estimated at 17,000.

The Israeli bedouin are not real nomads like the great camel-herding tribes of Saudi-Arabia, Transjordan, Syria and Iraq, whose tribal territory stretches across political boundaries and who roam with their rich camel herds over hundreds of miles of desert and steppe. The bedouin of the Negev are semi-nomads; their livestock consists mostly of sheep and goats; and they are tied to fixed camping-places for a considerable part of the year, wandering during the rest of the year within a much smaller tribal territory, nearer to the settled and cultivated land. Tribal structure and other traditions of the proud full-nomads are declining. Together with tribal disintegration goes a trend toward sedentarization, that is, a settling down permanently within the tribal territory, on a stretch of land capable of being cultivated and of yielding some crop. This trend makes it imperative to divide the land, which previously was held in common by the whole tribe, into individual holdings to be owned either by a family or a private person. The division of the land occurs usually in the form of "occupation," this means that a family occupies a piece of land *de facto*, cultivates it all the year round, and thus becomes its sole owner also *de jure*. Usually the sheikhs, the tribal chieftains, who are the most powerful members of the tribe, succeed in occupying considerable tracts of relatively good land and become in time feudal lords and big landowners. Other strong members of the tribe also prevail when it comes to dividing the tribal lands and occupying tracts, so that the weaker and poorer tribesmen remain altogether left out and inevitably become tenants. In this manner the social classes which are characteristic of the Arab village develop at the very moment when the semi-nomadic tribe become a settled community.

Between east and west: Jerusalem's No-Man's Land. In November of 1948, Moshe Dayan and his Jordanian counterpart Abdullah a-Tal marked up a map. They didn't intend to divide the city in two. After painstaking preparation, and with the good will of Israel, Jordan, and the United Nations, several officers accompanied the line into No-Man's Land. Incredibly, the lost teeth were discovered among the weeds, refuse, and barbed wires and returned to their owner. Jerusalem's No-Man's Land was born in November of 1948, when Moshe Dayan, commander of the Israeli forces in Jerusalem, met with his Jordanian counterpart Abdullah a-Tal. Israel between East and West; a study in human relations. by. Patai, Raphael, 1910-1996. Between East and West: Israel's foreign policy orientation 1948-1956 Israel's political allegiance to the West is today unquestioned. In the early years after 1948, however, the direction of Israel's foreign policy remained at first uncertain. In this important book Professor Bialer describes the internal debates within the Israeli political parties, and particularly the highly ideological labor movement, on the choices between pro-Soviet, pro-Western or non-aligned foreign policies. Making use of recently declassified documents, the author has carried out extensive research in the By contrast, the literature on Israel's international orientation has been much less contentious and much less controversial. While differences on specific issues and episodes undoubtedly exist, there is no alternative school of thought about the shift in Israel's posture from non-alignment in 1948 to close alignment with the West by 1956. Agreement on the broad contours of the story of how Israel came to be aligned with the West should not be confused, however, with lack of progress in scholarship on the subject. The birth of the State of Israel in 1948 coincided with the onset of the Cold War between East and West. In 1947, as the struggle for Palestine entered its critical phase, the United States and the Soviet Union came out in support of the establishment of an independent Jewish state. Israel is divided east-west by a mountain range running north to south along the coast. Jerusalem sits on the top of this ridge, east of which lies the Dead Sea graben which is a pull-apart basin on the Dead Sea Transform fault.[25]. The numerous limestone and sandstone layers of the Israeli mountains serve as aquifers through which water flows from the west flank to the east. The DSF forms the transform boundary between the African Plate to the west and the Arabian Plate to the east. The Golan Heights and all of Jordan are part of the Arabian Plate, while the Galilee, West Bank, Coastal Plain, and Negev along with the Sinai Peninsula are on the African Plate. This tectonic disposition leads to a relatively high seismic activity in the region.