by Carol MacPherson

ISRAEL—
July 13, 1960

This morning Hanan took me with him to the **pardes.** That is the Hebrew word for 'orchard'. Each member of the moshav has a certain amount of land and a certain number of trees for which he is responsible. According to the Israeli ideal of self labour, every farmer is supposed to do all the work himself. However, in practice this is often impossible, since there is so much work to be done. Particularly around harvest time is aid necessary. If there are not enough members of the family to help, there is no alternative but to hire people.

The pardes is about two miles from the moshav. Hanan is the supervisor of the entire citrus grove. Since every person who works under him feels that the grove is as much his as the supervisor's, Hanan must be very diplomatic. However, he is very well liked in spite of the fact that "People here are not quiet. They lose their tempers very easily."

We left the moshav around seven o'clock this morning. Since we missed the lorry, we had to walk. Hanan was afraid I would not be able to manage such a long walk in the heat. However, we finally arrived and drank water from some of the irrigation taps.

There were several labourers already at work. One of them had a limp and this kept him from doing some of the more rugged tasks. He was from Tunisia. Hanan explained that new immigrants, particularly those from the oriental countries who have little or no education, are forced to take jobs as labourers. They do not have the backing to become regular moshav members. Consequently, it seems inevitable that a class stratification will evolve, separating workers and land owners. Indeed, there are actually examples of this in some of the prosperous moshavim. Since about fifty percent of the Jews emigrating to Israel at the present time come from the oriental countries, the problem of assimilation and education is an immediate and pressing one.

In the educational system, the government attempts to mould a national identity, an awareness of being Israeli. All children must go to school until about grade eight. After this they can attend high schools, or trade schools (similar to our Vocational schools) where they learn farming, fishing, or in the case of the girls, domestic science and stenography. Academic courses are included. Upon graduation from the high schools, some go on to the Hebrew University of Jerusalem or one of its affiliates.

The use of Hebrew as a national language helps to assimilate immigrants. Jews come from all parts of the world. Some of them have never learned Hebrew. With the Oriental Jews, such as the people from Yemen, there is also the problem of illiteracy, fear, and superstition. It must be remembered that many of these people have been living under conditions similar to the Middle Ages. With the uniform system of education, often it is the children who pick up Hebrew most quickly, introduce it into the home, and accelerate the process of absorbtion into a new way of life.

The strain upon teachers is very great. Many of them are dedicated to the development of their country. Consequently, people who teach during the daytime in regular schools often conduct night classes for adults. University students as well contribute by instructing adult classes.

An extremely important institution in education is the army. Service is compulsory for both men and women. One of the main functions of these defence forces is to educate the young people. Immigrants from Yemen, Morocco, Tunisia come into contact with SABRAS, Americans, or Western European Jews. They learn trades during their army services. Very important, too, is the general education they receive. This helps erase feelings of inferiority and suspicion with regard to the western way of life with which they come in contact.

I have heard that there is considerable tension between some of the European Jews and the more primitive members of the moshav from Asia. The latter often escaped death in a manner of "survival for the fittest". Their outlook, according to one person, is quite different: in many cases they feel that the Europeans take advantage of them. However, I have heard from a delegate who is living on another moshav that there are excellent relations between the two groups. Undoubtedly, then, much depends upon a personal point of view.

Hanan showed me around the pardes and explained how one type of tree can be grafted on another. We drove in the horse and wagon to the pardes of the adjacent kibbutz where some boys were picking avocadoes. The trees were so high they had to use tall ladders. There are also bananas on this particular kibbutz, and it was very interesting to see how they grow under leaves that protect them, much like egg shells.

Canadian Students... Ignorant

by J. C. and J. M.

So what! We are Canadians; we live in the second richest nation of the world. We think we have everything, consequently we take things for granted. Foreign troubles don't affect us so we don't care about them. We trust it will settle somehow, sometime. But how can we help but be ignorant? We have never gone through any war at home; we have never endured any earth-shattering disasters. Canada is situated so that we are not near any of the world's "sore" spots.

In contrast, the foreign student is vitally concerned because it involves him. We had better waken up though, this is the twentieth century and we are all involved.

Tuesday evening, WUSC sponsors a panel discussion which will deal with this issue. The participants, who will have some controversial opinions on you, THE CANADIAN STUDENT, are Prof. Hugh Whalen, Prof. Bosnitch, George Cox and Ed Bell. This is to be held in the Tartan Room at 7:30 p.m.

TOYNBEE ATTACKS JEWS

1. The Israeli treatment of Arabs during the War of 1948 is moraily comparable to the Nazi treatment of the Jews.

2. The Jewish claims to Israel as an historic homeland is highly questionable, somewhat as if the Indians demanded the return of Canada.

These were the **charges made against the Jewish people** last month by the noted historian, **Arnold Toynbee** at McGill University in a debate with Jacob Herzog, the Israeli ambassador to Canada. It is quite surprising that Toynbee should make such attacks, especially as an historian. In the first charge, he is referring to the retaliation voices of the day-old state of Israel which was attacked by Arab countries of millions on all her borders. Does Toynbee expect a country not to fire back at those who attack her? It is true that if a person kills one man he is a murderer, just as if he kills one hundred men. Then all countries in this world are morally comparable to the Nazis and their atrocities.

The second claim is also one that goes against history. The Jews were illegally expelled from Israel in 70 A.D. and have a right to be returned, not of course infringing on the rights of those people who have moved in during the intervening period (the problem of the Arab refugees should be reserved for another article). The Indians of this country were never expelled from their homeland and therefore could not **demand a return.** The Negroes of Africa were taken illegally by force from their homeland as slaves and therefore have a perfect right to ask for return. Toynbee, in his remarks, said that Jewish reaction to this, illustrates the conscience of a people who are disturbed by what they have done; i.e., defending themselves in the state of Israel. This is ridiculous. Does Toynbee expect the Jews to accept, without protest, a wrongful charge against them? They did for thousands of years and suffered more atrocities than any people on earth.

It is a shame, though, that pure reason cannot be used in such a debate as the one that Toynbee had with Herzog; for as, a Protestant theologian, Reinhold Niebuhr commented: "As I wrote 3 or 4 years ago, I cannot escape the feeling that, in spite of his best efforts at objectivity, Toynbee has a deep-set prejudice against the Jews." But replies Toynbee, "Some of my best friends are Jews."

(The writer invites replies and criticisms on this article).

Drama Society:

"Wit and Wisdom"

On the evenings of March 18, 20, 21, in Memorial Hall, the **UNB Drama Society** will present "An Evening of Wit and Wisdom" — Dramatic readings by Walter Learning, Michael Gordon, Joyce Campion, Prof. Alvin Shaw, and Ann Gordon. The readings will be integrated into a continuity by the old staging technique of the **Harle quin.** Lighting and sound are being used to complement the presentations; from Shakespeare, Don Quixote, The Media, Plato, Faust and The Bible, to name a few. **Students admitted free,** in accordance with the Society's arrangement with the SRC.

Treat yourself to what promises to be an unusual and entertaining evening in the last campus drama production of the 1960-61 season.

NOTICE

Senior Class Party

Lord Beaverbrook Hotel

9:30 p.m.

Friday, March 10

GIRLS! BE CAREFUL, BIG BROTHER IS WATCHING YOU!

Projection . . . . .

INTO THE FUTURE

Business is the dominant social and economic institution of our time. This fact is evident by the unsettling effects of strikes, layoffs and unemployment. A great deal of responsibility is placed upon the businessman by this fact. In order to run business properly, he must be properly educated.

It is on the education of these men I would like to comment and to give a few ideas on the trends their education might take in the future.

Technical knowledge alone is not sufficient to run a business. Machines work on a principle but people do not. The purpose of our undergraduate business course should be to provide a broad base on which to build the knowledge he will receive during the rest of his life. To quote John Stuart Mill, "Men are men before they are lawyers or physicians or manufacturers and if you make them capable and sensitive men they will make themselves capable lawyers or physicians."

It is my intention that the business course at UNB is not providing this broad base. The courses now offered in the college are adequate but choice allowed by the Business Department is not. I predict that in the future the business department will revise the options so that business students will be able to take more philosophy, history or whatever he chooses.

The general feeling these days is that a high degree of specialization should only be attempted at the Post-Graduate level. Another prediction I will make is that within five years it will be possible to get a Master's in Business Administration at UNB.

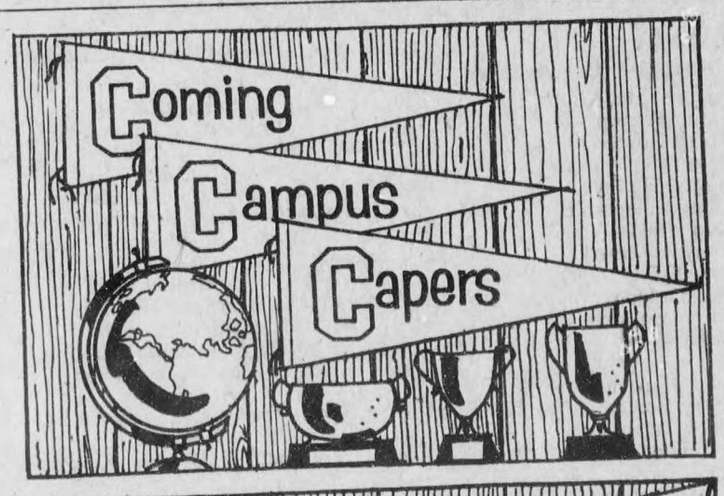
The business department has only been on the campus a few years but does not suffer by comparison with many of the much older departments.

Derek Oland
Bus. Ad. '62

INTERVALES COMING SOON

There are only 1,036,800.37830 seconds until **INTERVALES** hits the market — give or take a week. That's during the week of the 22nd. The number of copies is limited, so make a point of getting yours.

If you don't know what INTERVALES is by this time, you can damn well ask someone else. Don't ask me — I'm not quite sure myself. But I know it will provide an opportunity to get a revelation of the warped character of some of the students around you. For those who live in houses uniquely Maritime — sans heat or light — the special gunpowder-impregnated paper of this year's magazine is designed to burn with a delightful crackle and a pretty green flame. And for those few esoteric prudes, there is purity and peace that can be appreciated for its own sake — so buy it.



Today:

SENIOR CLASS PARTY—Ballroom, Lord Beaverbrook Hotel, 9:30 p.m.

MODEL PARLIAMENT — Parliament Buildings, 6:30 p.m.

Saturday:

MODEL PARLIAMENT — Parliament Buildings, 9:00 a.m. and 2:30 p.m.

DANCE (Sponsored by WUSC) — Student Centre, 8:30 p.m. — **25c.**

Sunday

UNB CANTERBURY — New Cathedral Hall, Church St., 8:15 p.m.

THE MILDEST
BEST-TASTING
CIGARETTE

Player's Please