ROSENBLUM:
Antisemitism, of course, has raised the Jewish consciousness in the Soviet Union. That and the very vigorous anti-Israel campaign that was conducted uh, beginning with the end of the 6-Day War. Uh, this for many Jews was the watershed. And, it convinced them that they could not live in the Soviet Union under these conditions. Uh, and I would say the 6-Day War probably among all factors was the greatest in creating the wave of immigration we see now. Although the Soviet Union in itself did much uh to create this desire to leave.

CHABAD:
This young man is 3 days out of the Soviet Union. He' been in, he came to New York, was in New York for 2 hours and has been in Cleveland for 3 days.
MEN donning tefillin & talasium

ADAIR:

This is Chabad, group of orthodox Jews whose belief in Judaism is pure and untouched by the outside world.

1:03 C SOUND OUT/D SOUND FULL

1:10 D SOUND UNDER/C SOUND FULL: Adair

The Chabad, in this ceremony, are reaching out to their newly arrived brethren from Soviet Russia...to teach them one of the basic tenets of Judaism which was forbidden in the Soviet Union. These men are donning phylacteries, in Hebrew known as Tephillin. For most of these Russian-Jews this ancient Jewish custom is strange. However, like Jews before them they will repeat the commandments of the Lord saying

1:35 FADE IN E.T.: MUSIC UNDER: D.G.

"And thou shalt tell to thy son in that day,: It is because of that which the Lord did for me, when I went out from Egypt, and it shall be to thee from a sign upon they hand, and for a memorial between thine eyes; in order that the Law of the Lord may be in thy mouth; for with a strong hand hath the Lord brought thee out from Egypt,...from the house of slavery. And it came to pass."
So many times in their 3000 year long history has the Jew been in exile that it almost seems commonplace;

out of the land of the Pharaohs; the Caesars; the inquisition of Spain; and few escaped the Holocaust that wipe out 6 million of their people. And now, a new exodus away from a land that they loved dominated by Soviet antisemitism.

In the last 6 to 7 years over 90,000 Jews have left the USSR for their homeland, Israel. Of the 90,000 about 4000 have come to the United States. And, presently next to New York City, Cleveland is one of the principal re-settlement cities for about 200 Russian Jews.

It was with great risk, and much personal agony and frustration that these Jews left the Soviet Union. Why did they chose to leave? Well, as one elderly
immigrant who brought her family to America stated:
"It was a choice between freedom or oppression--It wa:
The Question of Life."

ROSENBLUM:
Anti-semitism is a carry-over, definitely a carryover
from Czarist times. It's flavor, it's content uh... is
I would say, in all ways, uh... identical and the Soviets
uh have invented few, if any, new Anti-semitic tricks.
--- in that respect. In fact they've dredged up some of
the old Czarist documents "The Protocols of the Elders
of Zion" and so on and brushed them off and are using
them again.

ADAIR:
These headlines and photographs are from a Cleveland
Jewish newspaper from the turn of the century. The articles tell of brutalities, massacres, organized 'pogroms' against the Jewish populace of White Russia. The only alternative for a great number of Jews was to abandon everything they had and flee. And, most came to the United States.

For those Jews who remained in Russia, the 1917 Bolshevik Revolution was looked on as something of a blessing. Jews began to assimilate into the new Soviet social order, and for a brief period, it worked.

Then as if a pall, or curtain was dropped over all of Russia, this man, Joseph V. Stalin, changed everything. Stalin found it expedient to summarily round up Jewish leaders, artists, politicians in massive arrests. Many were sent to concentration camps--many were murdered. And, the period known as the Black Years of Soviet Jewry was ushered in. And, today a Soviet government, intent on 'detent' with the West, vigorously denies any charges...
One of the first to recognize the problem of Soviet Jew anti-semitism was a Clevelander, Dr. Louis Rosenblum who is founder and chairman of the Cleveland Council on Soviet Anti-semitism.

Dr. Rosenblum, who just returned from a fact-finding trip to Russia this past May, has personally met with hundreds of Jews now actively seeking to leave the Soviet Union--there situation he says is grim.

To the man in the street, the Jewish man in the street anti-semitism is ever-present. Uh, it is common for him to be accosted in the street or on a trolley-bus uh, by a drunk or by a Soviet citizen of any kind...uh, and slandered...called a dirty Jew. Uh, said perhaps to him that uh..."it's too bad that the Nazi's didn't finish you all off"...things of this sort. A Jewish child growing up in the Soviet Union uh...has to weather all
of the Anti-semitism, the overt, crude anti-Semitism that his parents would have thrust upon them. Uh... he hears this in the schools, both from the students and the teachers. There is a very strong anti-Israel current running throughout the education system and uh it's a very short jump from anti-Israel to anti-Jewish in the Soviet system. The study of Judaism, Jewish Religion, Jewish culture is essentially prescribed in the Soviet Union. Uh, the opportunity for study is not there, the necessary items that a student would require such as books and teaching aides are completely absent. Uh, and the Soviet government has refused to make them available.

Uh the average Soviet citizen whether he be Jew or non-Jew would like more freedom for himself, would like more of the better things in life—a higher standard of living. For the Jew who is suffering under additional disabilities of anti-Semitism, uh, this desire for freedom is even more desperate.

FADE TO BLACK 7:20 FADE D SOUND: Music-OUT
FADE TO BUMPER 7:21
FADE TO BLACK 7:24 END SEGMENT A
ADAIR:

For the Russian Jew settling in the United States here are some obvious cultural shocks to overcome. And, in Cleveland, to help soften that shock somewhat is the Jewish Family Services Association, a family counseling and community service agency funded primarily by the Jewish Community Federation and UnitedTorch Services. Among a host of other things JFS provides health care, education and vocational counseling, transportation, housing, or an introduction to an American supermarket. For new immigrants such as the Michael Kasiners from Kiev, life will not be easy their first few months in America. For them the luxuries of America; the abundancy of foods; the custom and the language are all mind boggling, but to the many who have left the USSR it's a small price to pay for freedom.
DR. GUTMAN:

Dear My Family, already 2 years that I didn't have anything from you, I don't know what I should think.

I sent many letters and now I am in hospital and I have Pilagra. If you can send me please the food and tabac. everything what I had was stolen by criminal people.

My address is number 219 over 5, this is part of Gulag.

For help I am very appreciated...and for rest of my life. /

They sent him to concentration camp and he died over there...and I never saw my father again.

ADAIR:

After losing her father to a Soviet concentration camp
in 1942, Dr. Sulamita Gutman, then a young girl of 13, began her long dream of emmigrating to the United States. It culminated in 1968 while visiting the United States, she, along with her 7 year old son, had legally defected. She strove to retain her profession as a physician in America, and was successful. Currently she's doing her residency in internal medicine at Mount Sinai Hospital in Cleveland. After obtaining the assistance of a U.S. Congressman,

Dr. Gutman was recently reunited with her mother and sister after 6 long years.

DR. GUTMAN:
Uh, after my father died, I realized the Soviet uh life is not uh the life what, they told you in the paper in Soviet literature, but I was that part of Russian people. I uh didn't think about my Jewish religion and uh I feel like I am average Russian people, who likes Russian culture, who likes Russian uh people./ that's all.
Then uh my mind was changed, because Russian government started to have in many fields, discrimination. And then uh I started to think this means I am not a part of Russian people, I am something else. Because in all publication they put it paragraph 5, the paragraph 5 mean you're nationality, and nationality this, means Jewish. If they uh see this paragraph and you are Jewish, you are not equal to other people. We don't know what is going on in the paper tomorrow, they will put uh some anti-semitic uh, anti-semitic uh article or not, if they will put then right away the population started, the other population started to be not friendly to us and it was two uh, kind of pressure of us.

My mother's very prominent woman. She was interested in politics, she was criticized all articles which uh were in uh the/ papers, and uh go to United States it is her idea./ And uh gradually it became uh my idea...and it was my dream/ for many many year, I realize this uh, that I can have freedom only in America and when I/ have my son, I prefer for him only this uh tenure of life which has American people.
I feel that I am a part of Jews of all world now, I feel that I am part of Jews in America also. And uh this is great because before we were between uh, between uh 2 problems, we were not Russian, we were not.

And, the Soviet government forced us to be Jews. This is great also, and now we feel that we are Jews of all world.

ADAIR:
This is the first Jewish New Year that Nahman Khutorianski, his wife Ludmilla, and son Gannadi will spend in the United States. For them, this fundamental lesson in Judaism is extremely important. The practice of Judaism is extremely important. The practice of Judaism was the major reason Nahman Khutorianski brought his family to America from Leningrad 11 months ago. Coming to the United States was a sacrifice for the
Khutorianski's but they say, it was a decision,

6:18 FADE E.T.: Music-OUT

they will never regret........

6:20 C SOUND OUT/D SOUND FULL

6:29 C SOUND FULL-Interpret/D SOUND UNDER

KHUTORIANSKI:

Coming to America he understood that it isn't a shame to be a Jew and he won't uh, he won't hide, he couldn't hide that he is a Jew as it was, in Russia.

(Russian)...One of the main reasons that he left Russia that he wanted his son to be free and not to feel himself as a Jew because uh in Russia,

Gannadi in classroom 7:00 D SOUND CONT's. UNDER: Classroom

he wasn't sure that his son would be able to enter a kind, any kind of a college because uh he was a Jew. And now he, he's sure that after finishing, after graduating from the High school he would be able to attend any college he likes.

D SOUND CHANGES TO KHUTORIANSKI
Although he was satisfied with his material kind of life, he wasn't satisfied with the moral life and he really suffered because of being a Jew, so although he was a head of a shop, he was always expecting to be discharged because now in Russia, the heads of all offices, shops, stores, uh, have to be only Russians or other nationality, but not a Jew.

He really faced the freedom coming to America. Uh everything he dreamed, being in Russia about the freedom in America, about the chances, the opportunity to get a job he wanted, he got that kind of a job. But uh they don't have, they don't have yet the position that they got or they had in Russia and uh the only obstacle is that they don't know English well.

They adjusted to the American way of life very quickly.
Uh they feel themselves very comfortable here, uh got a lot of American friends uh, the relations between them, between Khutorianski family and the American friends really help them to get accustomed to American way of life so they feel themselves comfortably and they like America very much.

9:24 C SOUND OUT

FADE TO BLACK 9:25 FADE OUT ALL SOUND

FADE UP ON BUMPER 9:26

Fade to Black 9:29

END SEGMENT B
ADAI R:
This song is a rather sad one... it reminds those Russian Jews listening to it of the bitter years in the Soviet Union. For this group of immigrants, who are new-found friends a long way from home, it is a therapy in a way. On occasion they will gather and listen to the music of their good friend Gary Esterman and sing some nostalgia into their lives. They each left the USSR for slightly different reasons, but mostly because anti-semitism prevented them from advancing in their given professions. For these couples it took great stamina and courage to emigrate to a strange country, sight unseen. But there is no greater display of courage than an immigrant who has made the journey alone, as did Galina Zimlina, an English literature teacher from Leningrad.

Like most Soviet-Jews, Galina Anatolia Zimlina's life has been a series of ups and downs.....
GALINA:

I was born in 1927 in Leningrad and I live with my father and mother, my father was a, a lawyer rather well known in Russia. I was living during the first year of Leningrad blockade. Then we were evacuated in 1942, I was a girl about 14, 14½ maybe. After that I finished medical courses and as a volunteer, a volunteer I went to the front. The beginning uh, March 1943. / Uh, so I was uh fighting against the fascist uh, the end of the war. Then I came back to Leningrad.

It was Stalin's times and you know that uh they were really hard for Jews...

... 'till Stalin's death. It was real awful now believe, because we, we knew that a lot of people, a lot of Jews I mean uh, those who really had high positions. Uh the political, the political, the cultural leaders uh, the social leaders, they dissappeared and when we try to ask where they are, our parents and our relatives and friends they said shh, don't ask questions, that you not have to ask. I feel it myself ya see, being at the institute I was a good student and finished the institute with an excellent diploma and I wanted to become a postgraduate, graduate ar

uh the dean of our faculty she called me in: "Galina stop thinking about that, don't you know what kind of,
what sort of situation it is?" Uh, when I was 30, uh it was a 17 years ago, I knew that some liners, some ships uh which go to London, to America, they, the did need uh interpreters and uh when I came there, they said okay but after they asked me for a passport and they saw that I was a Jew, they reject me.

So I really suffered because of that because from the point of view of uh they're um they're attitude to the documents to the biography, my biography was clean as they said, so the first time, I even didn't even understand why they refuse me, and only then later on, I understand the reality. We always uh, we always remember that we are Jew. In any position, in any way uh, we really were afraid of openly speaking against the Soviet Government, it was just impossible. So we lived in such a way only to leave.

I didn't want to deny the fact that I'm a Jew, but you see uh, not only me, we were ashamed of being Jews. We lived in an atmosphere of uh, of constantly being afraid/
I am here about 5 months and I'm feeling free here; I can tell anybody that I am a Jew.

But it's so strange to us that we can speak about, uh, what we want to speak, uh about whom we want to speak; uh so it's strange, we are not yet accustomed to it. But a lot of things we do like here you see, real freedom: when you feel yourself free, when you understand you can say whatever you like, whatever you want, that you, you see we lost the feeling of fear.

You know naturally that uh just most of uh Jewish immigrants are homesick because we, we live just all our life in Russia, we accustomed to the manner of life and our places where we were born, lived and suffered, I don't regret that I left the Soviet Union because I really because of the anti-semitism, so I don't regret. We immigrants, we are sure that by-and-by we'll get accustomed to your ways of life and we will become real Americans, I think so.
M - 412/Seg.C

Dis. to A 6:13
Montage of immigrants
Start Matting Credits 6:30

1) Title
2) Adair
3) Writer/Producer
   H. Schwartz
4) Assoc. Producers
   S. Siegler
   S. Hutton
5) Cameraman/Film Editor
   D. Goulden/D. Mrzena
6) T.D./Audio
7) Montage Gratefully Acknowledges
   Assit. of:
8) Co-op #1
9) Co-op #2
10) MRA/Public Affairs

FADE TO BLACK 7:12  FADE OUT ALL SOUND

END SEGMENT C

END SHOW