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Yemin Moshe: The Story of a Jewish Neighborhood, by Eliezer David Jaffe. Praeger, New York, 1988, 161 pp.

For over 30 years I have periodically visited the neighborhoods of Yemin Moshe and Mishkenot Sha'ananim while staying in a nearby Jerusalem hotel. The old Windmill erected by Lord Montefiore has always been one of Jerusalem's

symbols for me. During this period, I witnessed a once dilapidated yet picturesque neighborhood turned into a uniquely colorful cluster of beautiful homes.

The neighborhood itself is situated on the side of a hill overlooking Sultan's Pool with Mount Zion and the Old City walls on the other side. In my earlier visits, I feared Jordanian army snipers, making my stays brief ones. In more recent days, I have had the good fortune to visit the homes of a few who own or rent in this area for only a part of the year. I envy them their location and ambience.

Dr. Eliezer Jaffe fills in many blank spaces in information for a casual visitor. His study of this neighborhood begins with an excellent historical review. Through selected use of source materials, he has developed a fascinating picture of the area's growth, history and renewal. Since this reviewer was married in the Touro Synagogue of Newport, Rhode Island, I was particularly interested in the role played by the mid-18th century New Orleans philanthropist in the creation of this neighborhood.

It is well known that Moses Montefiore provided both the impetus and original funds for the creation of Mishkenot Sha'ananim. Less widely known is that Touro's legacy paid nearly all of the purchase price. In fact, Dr. Jaffe discovered that the Touro name was nearly forgotten and "in general the American connection . . . has been surprisingly neglected."

Another tidbit rescued from this past history was the insistence by Montefiore that "appropriate charity would be to improve the condition of Jews . . . by enabling them to achieve economic independence through working the land." We have still to work out effective means to carry out this injunction.

The first half of this volume, which is greatly enhanced by many excellent photographs showing before and after pictures of the neighborhood, is followed by a description of the current period begin-

ning in 1967, when work began to rebuild Yemin Moshe completely.

Dr. Jaffe became involved while serving as head of the Jerusalem Municipal Department of Family and Community Services and also teaching classes at the Paul Baerwald School of Social Work of Hebrew University. In 1971, a number of graduate students under his direction interviewed families which were evacuated from Yemin Moshe so that necessary reconstruction could be carried out. The book concludes with the results of a second survey taken by another group of Hebrew University students in 1980 of the neighborhood's new residents. The design of the latter survey is adequately described; unfortunately, the reader learns little about the techniques used by the first group of students in interviewing evacuees.

Rather than a scholarly review of the use of research findings, the reader is drawn to the conflict between the author and Mayor Teddy Kollek of Jerusalem, the Development Corporation, and Israel's government. The mayor wanted the Corporation to carry out its task without any cost to the municipality, an impossible task, as the author admits, without turning over some of the real estate to the wealthy part-time visitors as well as to the new residents.

As a contrast, Dr. Jaffe makes unusually positive comments regarding the success of Project Renewal in achieving similar goals while encouraging the original residents to remain in place.

(Dr. Jaffe claims that he was the first to propose the idea of twinning. Without any way disputing this with him, I must note that a number of individuals, including this reviewer, can make a similar claim.)

Dr. Jaffe gives no credit, however, to the Jewish Agency leadership which rejected Prime Minister Begin's insistence that the funds be used exclusively for physical rehabilitation of the buildings in Yemin Moshe. He does not report that Agency leaders insisted on the involvement of the indigenous population and on comprehen-

sive planning and ongoing evaluation.

Although the techniques he used to intervene, effect change and help his clients finally revolve about newspaper exploitation of scholarly research, it is unlikely that a different outcome regarding the rights of the original Sephardi population would have been obtained if other routes were taken.

Those who are not familiar with Dr. Jaffe's techniques are treated to his own description of the use he made of the media. He admits that his efforts were not universally approved by his university colleagues. He reports that "the school would take steps to avoid recurrences where reports of student projects were being disseminated to non-professional and non-scientific journalists by faculty members without prior approval of the school."

Since the days of Saul Alinsky, we have learned that a careful mix of client involvement and work within a given system does often produce good results. Project Renewal was approached in this manner by the leadership of the Jewish Agency under the guidance of social work practitioners in Israel and the Diaspora. But the difficulties faced in the formative years demanded extraordinary professional patience.

Finally, it should be noted that few communal workers are willing to make the effort to record their work and help teach those new to the field. Dr. Jaffe does provide those who wish to pursue further study of these neighborhoods or any similar rehabilitation effort with a helpful bibliography and index. He is to be commended for a readable, interesting review of social intervention. While saying "well done" to our colleague, I add the Hebrew word *savlanut*.

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