

Transcript from 6-minute clip from Israel documentary, Survivors and Native Born Israeli share thoughts (not easy):

Gila Matren

Arieh Matren:

I would say it a bit differently, on the kibbutz where we were. During the 6 months when we were there, there was no interaction between us and the youth from the kibbutz. There was a certain aloofness towards us as though we had come from the dark mountains (or the middle of the jungle). Once they even asked me if I had ever seen a transmitter. In some one it was like they thought we had arrived from some backward country. It hurt me to a certain extent.

(documentary: "The Great Promise", in English)

Michael 'Micky' Goldman:

The attitude was to a certain degree- on the one hand they were happy to receive us but, at the same time, there was a distance that was kept by them. They didn't want to understand us, or perhaps they couldn't understand us, and what we went through.

Woman sitting in front of family photos- no name given:

There were those for whom it was awkward and embarrassing to discuss any of these topics, similar to those who don't know how to deal with the subject of terminal diseases. Once you are a holocaust survivor, you are always, slightly considered suspicious. There was always that sense that people want to know how you survived. And there were many times when I was asked- so, how did you survive? There was always suspicion that maybe I was a Capo, or something else and that I always had to prove my worth here. I learned very early on that this just wasn't a topic. The holocaust was not a topic. It wasn't a topic to be discussed.

Michael Goldman:

The lack of connection, emotional connection, really bothered. In the DP camps in Germany and Italy- all of the paths and all of the gates were opened to us and we chose the most difficult path, to arrive here (to Israel). And here, of all places, we were not received as we thought we would be received. Nobody had to hug us. We weren't asking to be hugged. For three days I was in an immigrant house. I left because I didn't want to keep eating their soup so I left to go find work. That's it, I came to the Land, that's it. But from not hugging us- they created a barrier between the veteran Israelis and us.

Woman with family photos:

I never thought anyone owed me anything and therefore I have no bitterness and no anger. There was one thing. After a few years I removed my number. I had a number from Auschwitz. Here you go so many months in short sleeves. Whether you want or don't want, people could always ask questions. Often times those questions came from a place of close mindedness. I didn't want that. Some people said why, it's a badge of honor. I don't see it as any kind of honor. The number was given to me by the Germans and I removed it here.

Narrator:

The refugees from the holocaust reached the promised land. Here they started a new life as free people in their land but to forget the number that was carved into their flesh- they will never be able to.

Oded Taomi:

In 1948 I was 11 and I was in 6th or 7th grade. We had a few new students who were new immigrants join our class. There was one who was named, we used to call them, we treated them terribly. We tried to bring them in, but we called them refugees. There was one who called them with terrible words, it's difficult for me to repeat it. We called them soap. I never connected it to them making soap out of them. For us it meant that they were weak, soft. The image of the sheep to slaughter was very strong- we made accusations- Kapo. Why did this one or that one stay alive. We thought that they must have managed somehow and therefore they weren't heroes. We accused them of staying alive.