**The Nurse Ida Wissotzky: A Story of Values, Professionalism and Missed Opportunities**

**Introduction**

I ask myself how it happened that Ida gave so much of herself to all sorts of people, helped them, worked for them and did not receive any expression of gratitude. How did it happen that a person who was able to give so much to society and to individuals - received so little?[[1]](#endnote-1)

Ida (Hinda) Wissotzky was born in 1909 in Bialystok, Poland. Her father, Moshe, who was a merchant, was considered wealthy in the terms of the time. Her mother, Zlata, was his second wife. Ida’s three half-brothers from her father’s first marriage eventually immigrated to the United States and she maintained contact with them throughout her life. Her younger brother (Dr. Reuven Wissotzky), and his wife Shoshana, a registered nurse, both perished in the Holocaust along with their two children. Ida Wissotzky and her husband Joshua Krinsky, whom she married shortly before emigrating to Israel, never had any children of their own.

In 1924, Ida graduated from the Girls Gymnasium and moved to Warsaw. A year later, she studied at the School of Commerce in Warsaw, from which she graduated with honors. She attended a high school for another year, but this did not fulfill her ambitions. So, in 1928, she enrolled in the Czyste, Warsaw’s prestigious School of Nursing, which was adjacent to a Jewish hospital of the same name. By 1937, she was already working as a nurse in charge of a healthcare center near the hospital and serving as chairwoman of the Association of Jewish Nurses in Poland.[[2]](#endnote-2)

It was in 1937 that she and her husband emigrated to Israel. They first lived in a kibbutz, but soon moved to Tel Aviv, where she worked at the city’s Hadassah Hospital on Balfour Street between 1938 and 1944 as a general nurse and as a surgical nurse. In 1944, she became a nurse in the public health services department of Tel Aviv. Perhaps because most of her family members in Europe were killed during World War II, she asked to be sent to work in the displaced persons (DP) camps, but her request was not granted by then-mayor of Tel Aviv (Israel Rokach). However, she did become a head nurse in the internment camps in Cyprus in the years 1946–1947, working under the auspices of the Yishuv (the pre-State Jewish settlement) in Israel. She said this work brought her great satisfaction. From there, she immediately returned to Israel, where she played a role in the War of Independence as a nurse and officer in the Israel Defense Forces (IDF), helping to set up military hospitals in B’ilu, Sarafand (Tzrifin) and Tel Nof.[[3]](#endnote-3)

After the war, in 1949, she was appointed by the health minister to a senior position as national supervisor of the medical services in the immigrant camps. Upon completion of her term in this position, Wissotzky went on to a year of training in Sweden and Finland, with funding from the World Health Organization. After returning to Israel, she worked for the Tel Aviv Municipality in the field of public health. Later, in 1956, during Operation Sinai, she was appointed National Superintendent of Emergency Hospitalization (after her appointment as national head nurse at the Ministry of Health did not materialize, as detailed below). She completed her duties as a District Superintendent Nurse in the Division of Public Medicine in Tel Aviv.

Throughout all these years, Wissotzky was a member of the National Secretariat of the Nurses’ Union, a member of the Executive Committee of the Histadrut (General Organization of Workers in Israel), a member of the National Secretariat of the Workers’ Council and an activist in the political party Mapam (United Workers Party), to which she bequeathed her property after her death. When her husband fell ill in 1977, she abandoned all her activities and devoted herself to caring for him for the next two years, even though she was already in poor health herself. Indeed, 13 months after his death (in 1979), Ida Wissotzky died and was buried next to him.[[4]](#endnote-4)

In 1918, the first school for nurses in Jerusalem was opened. This year is considered the beginning of nursing in Eretz Israel. The most formative years of the profession came later, in the first decade after the establishment of the State of Israel (1948–1958), when nurses played a significant role in realizing the Zionist vision of building a Jewish homeland. Like many members of the Yishuv, many nurses were active in the effort to absorb immigrants and establish the state. Some of these nurses are known to the public, while others remain unknown, despite the importance of their work.

This article tells the story of the nurse Ida Wissotzky, who was a warrior as well as a compassionate nurse; an “angel in white,” as she was called by Meir Yaari, the leader of Mapam and the *Hashomer Hatzair* youth movement, Israel’s earliest Zionist youth movement to which she belonged. The article describes her beliefs and her activities, which embody the essence of what was then a profession for women as it developed, the gender values of the time, and the political struggle and ideology of the years of nation-building. In the early days of the state, most of the nursing leaders were members of the *Hadassah organization*,[[5]](#endnote-5) which advocated non-involvement in local politics. On the other hand, nurses who worked in most of them were members of the Mapai party (Workers’ Party of the Land of Israel). In this context, Herzog claims that Henrietta Szold (the founder of Hadassah with many notable achievements and a strong personality)[[6]](#endnote-6) took her place on the National Committee thanks to Mapai, which in time became identified with the political establishment and that Szold is mentioned for her personality and actions as an extraordinary personality, thus the individualization of her work serves the mechanism of exclusion of women from female historiography and especially the organized activity of women.[[7]](#endnote-7)

Since the 1930s, there was considerable conflict between the various labor movements. On the one hand, Mapai had an institutionalized and pragmatic approach, while Mapam, to which Wissotzky belonged, was more militant and radical.[[8]](#endnote-8)

**Background**

In recent years, research on women and gender in the context of the history of the Yishuv has expanded. The issue of absorption and immigration is discussed by researchers,[[9]](#endnote-9) most of whom explore the individual difficulties surrounding immigration, even if it is undertaken voluntarily. Davidovich and Shvarts claim that although Zionist ideology portrayed the new state as the homeland of the Jewish people and recognized the importance of the ingathering of the exiles, many people feared that the Zionist enterprise would fail under the pressures of mass immigration and the health problems that accompanied it. Researchers further claim that the healthcare system played a key role in absorption of immigrants, and that a branched set of systems of welfare workers, nurses, and doctors acted not only to cure, but also to educate the public and shape public healthcare.[[10]](#endnote-10)

Wissotzky, as the head nurse of the Medical Service for Immigrants (Sharal), played a key role in this process. Steyer-Livni claims that members of Israeli organizations tried to transform a difficult and complex migration process into a fixed and simplistic scheme, moving rapidly “from Holocaust to resurrection,” and ignoring difficulties and problems.[[11]](#endnote-11) Such shifts in perception or in the goal of assisting immigrants can be seen in studies dealing with the absorption of immigrants in the years before the establishment of the state, especially in the healthcare context. Prominent in this field is Stoller-Liss’s study of models of the absorption of immigrants in the healthcare system, which shaped the idea of public health as a national task.[[12]](#endnote-12)

Another field of research addresses women’s participation in the effort to establish the State of Israel, their contributions, roles, and status as an influential force in society.[[13]](#endnote-13) Researchers such as Geva, Shilo, Herzog, and others, discuss women and gender issues in the early years of the Yishuv and the establishment of the State of Israel. Shilo notes that although such research is expanding, key questions have not yet been examined with respect to gender issues and women in the Yishuv. She believes that professional women, whom she calls nation-builders, changed the character of the country, and suggests that a historical analysis of women and gender can shed new light on that society. In her book *Women Build a Nation*, Shilo discusses professional women, medicine, and nursing, among other issues. She notes that, unlike nurses in hospitals who follow doctors’ instructions, public healthcare nurses are required to take initiative, in accordance with their knowledge.[[14]](#endnote-14) During the years of nation-building, women sought equality and strove to take an equal part in the effort, but in practice, they encountered traditional prejudices and disadvantages due to their gender. Most of the research literature focuses on certain groups, with Rosenberg-Friedman dealing with religious women.[[15]](#endnote-15) Bernstein discussing gender and nationalism in Tel Aviv during the Mandate period,[[16]](#endnote-16) and Sheila, Kark and Hazan-Rokem offering an extensive discussion on various groups (female immigrants, pioneers, and defenders, women in healthcare, education, and politics, etc.), including the field of medicine and nursing.[[17]](#endnote-17) Bartel also addresses, among other things, aspects of gender and professionalism at the beginning of the Yishuv, when the school for nurses first made it possible to train women to work in various professions.[[18]](#endnote-18)

This research examines the primary spheres in which women were engaged during the early years of the nation: education, healthcare, and raising children.[[19]](#endnote-19) Indeed, through the crucial roles they played in motherhood and nursing, women were able to become actively involved in the first decades of Zionist society. According to Margalit-Stern, in the process of nation-building, a new definition emerged of the roles of women, (authority through motherhood), as reflected in the welfare organizations that women founded, managed, and operated, which elevated motherhood to a sacred status. Margalit-Stern attributes national importance to what she sees as an intentional process to symbolize motherhood as meeting the needs of the collective.[[20]](#endnote-20) Like other women who promoted the role of nurses in Israel’s public program for maternal and child health, *Tipat Halav* (Drop of Milk), many of whom were not mothers themselves, Ida Wissotzky also combined professional and political activities.

Most studies on the history of medicine deal with the development of various services in terms of the chronology of events in the relevant period. Shvarts and Shchori note that in studies of the history of the Yishuv period and the beginning of the state, little emphasis is given to the history of medicine, and even less attention is given to the study of women in the fields of medicine and treatment. Shvarts and Shchori have examined the latter in an article about Dr. Miriam Aharonova, who preached that motherhood was part of the national mission, despite not being a mother herself.[[21]](#endnote-21) It appears that in many cases, the legitimacy of the women seeking to be influential was achieved through advancing the goals of motherhood and child-rearing.[[22]](#endnote-22)

Studies on the history of nursing in Israel, which has traditionally been characterized as a profession for females, do not address these issues surrounding the role of gender and the promotion of motherhood, instead focusing on describing the development of the profession, rather than development of gender roles.[[23]](#endnote-23) Bartel points out that researchers who describe the work of Hadassah or relate Szold’s story do so because of the importance of medical practice and public healthcare to the Zionist enterprise. The gender aspect of nursing has received little attention in research, despite Szold’s central role in the field.[[24]](#endnote-24) Some recent articles do highlight the importance of nurses’ involvement in the political world to advance the goals of the profession.[[25]](#endnote-25) However, they do not discuss the price that these nurses paid for their political involvement, although the records show that nurses struggled to secure their place and professional future, even before the establishment of the state.[[26]](#endnote-26)

Ida Wissotzky’s name comes up in numerous contexts, all regarding her highly appreciated and groundbreaking achievements, including her work in the internment camps in Cyprus, during the War of Independence and in the management of Medical Service for Immigrants and transit camps. Nonetheless, there is a paucity of information available in the archives about her life. Ida Wissotzky wrote in professional newspapers and kept handwritten drafts from lectures at conferences. While she was active in Mapam and the *Hashomer Hatzair* movement, these articles and their drafts were preserved in the archives at Givat Haviva (the national education center of Israel’s Kibbutz Federation), and are the basis for this article. In light of the fact that most of her family members were killed in the Holocaust, and that she had no children, the only orally-transmitted information about her comes from on an interview with two nurses who worked with her, which also makes a small contribution to the current study.

**Chapter One: 1928–1937 - The formative years: Czyste School of Nursing and Hashomer Hatzair**

A. School of Nursing in Warsaw

The Czyste School of Nursing in Warsaw was established in 1923 by the doctors of the Jewish hospital in Czyste to train Jewish nurses, since Jews were not being accepted into other schools. The Warsaw Municipality and the American Jewish Joint Distribution Committee (JDC)[[27]](#endnote-27) helped finance the school. The JDC recruited an outstanding nurse from the United States, Emilia Greenwald,[[28]](#endnote-28) who ran the school from 1923 to 1927. In 1927, the school won a prestigious award and received great acclaim. Greenwald was then sent to Jerusalem, and the school began to be run by teachers chosen from among its alumni.[[29]](#endnote-29)

Greenwald was captivated by the persona of Henrietta Szold (like Szold, Greenwald was not married and had no children), and her professional attitudes were influenced by perceptions prevalent in New York at the time,[[30]](#endnote-30) namely, socialized medicine, which combined socialist values and social feminism, placing particular emphasis on the importance of nursing in general and public healthcare nurses.[[31]](#endnote-31) The Czyste students were carefully selected according to the spirit of the school.[[32]](#endnote-32) Students who excelled in their first year of studies were sent to the United States to train as instructors and principals.[[33]](#endnote-33) Similarly, in Israel, nurses from Hadassah Hospital were sent to the United States for training.

After her success in Warsaw, Greenwald was sent by the Hadassah organization to establish a network of community health centers in the pre-state Land of Israel.[[34]](#endnote-34) In 1932, Greenwald was asked by the Hospital’s director Dr. Yasky[[35]](#endnote-35) to prepare an evaluation on the hospital’s nursing services. In 1933, she submitted two evaluation reports with suggestions, which the Hadassah nurses were quick to adopt.[[36]](#endnote-36) All of this brought about a congruence in the conception of nursing in the Hadassah-affiliated nursing school and the Czyste nursing school, which were both considered prestigious schools at the time. Bartel points out that both schools were founded around the same the time by American nurses. The main difference lies in the preparation to care for immigrants beginning in the early 1920s, and the component of preventive medicine in the training at the Hadassah-affiliated hospital and school (which had the same head nurse).[[37]](#endnote-37)

Nursing at Hadassah was founded on the ideology of the Women’s Zionist Organization of America (Hadassah), according to which followers of all religions should be treated equally. The feminist spirit and the humanitarian vision were prominent elements of the education at both schools.[[38]](#endnote-38) This spirit can be seen from the words of one of the graduates (Lisa Mironzik) to the *The Nurse in Israel* periodical newspaper:

The aims of the study program were concrete: to educate the students to a high level of cultural qualities, to develop their emotional connection to the profession, to teach them to care for patients through love for others, to teach the students to see the person they are caring for not only as a patient but as part of his family and environment...[[39]](#endnote-39)

The schools were similar in that the teachers were involved in the work of their corresponding hospital departments, and the International Association of Nurses accepted the Czyste and Hadassah nursing schools into its ranks as members.[[40]](#endnote-40) Many of its graduates were recognized for their courageous and extraordinary deeds.[[41]](#endnote-41) Bella Blum-Bilitzka, a first-year graduate, served as the school’s principal until its closure during the Holocaust. She managed to continue to operate the school underground, even when Poland was under Nazi occupation. In an interview, Blum-Bilitzka’s daughter spoke about her mother’s heroism and the consciousness of their mission held by the nurses in those days, who entered the profession seeking not a salary, but to contribute to society.[[42]](#endnote-42)

Many of the school’s students enlisted in the Red Army before the war. Others immigrated to Israel, Ida Wissotzky among them (in 1937).[[43]](#endnote-43) Ninety-two of them were began working in their field in Israel, and most of these contributed to the War of Independence, the absorption of immigrants during Israel’s post-war major waves of migration, and in Sinai War (1956).[[44]](#endnote-44)

The deep friendship that connected the nursing school alumni who were members of the *Hashomer Hatzair* movement began in Warsaw and lasted for the rest of their lives.[[45]](#endnote-45) They lived and worked together.[[46]](#endnote-46) Ida Wissotzky, in her role as head nurse in Israel, knew how to recruit them to work, and they responded to her. Evidence of this connection can be found in Wissotzky’s writings:

A new type of Jewish nurse emerged from it— a nurse who bore the burden of the health of the Jewish community in Poland between the two world wars. During the time of horrors, the angel in white fulfilled a noble mission in rescuing children and smuggling them out of the ghetto. The nurses were everywhere: among the insurgents in the ghetto, with the partisans in the cities, in the last dramatic campaign. In the Warsaw ghetto, the last of the nurses perished with the last patients. They went to their death with their patients. The nurses went up to the stake together with the people, and the nurses stood the fateful test until the bitter end. Only memories remain.[[47]](#endnote-47)

Wissotzky viewed the nurses with whom she had studied as angels who gave their lives to help their patients while simultaneously actively participating in the resistance against the Nazis. The history of the Czyste school is important for understanding Wissotzky’s education and the roots of her professional, organizational, and public activities, as well as her ideology. Until her immigration to Israel in 1937, she served as the head of the Association of Jewish Certified Nurses in Poland,[[48]](#endnote-48) concomitantly with her activities in the *Hashomer Hatzair* movement. The association she founded was recognized by the Warsaw municipality and by the Socialist Party of Poland.[[49]](#endnote-49)

B. Participation in *Hashomer Hatzair*

At that same time, Wissotzky’s fate became linked with that of Meir Yaari, the undisputed leader of Mapam, a political party that grew out of the *Hashomer Hatzair* youth movement. *Hashomer Hatzair* was founded in Galicia under the name *Hashomer* in 1913, the Warsaw branch opening later.[[50]](#endnote-50) In 1916, it was renamed *Hashomer Hatzair*.[[51]](#endnote-51) Unlike other youth movements, this movement had a practical goal of immigration to and settlement in Israel.[[52]](#endnote-52) Halamish and Gan point out that only in the mid-1920s did the movement add an ideological element: Zionism and socialism, and later the fraternity of all peoples (with a focus on humanism and love of humanity).[[53]](#endnote-53) This approach was consistent with the education Wissotzky received at the school in Warsaw of educating the students to a reach a high social and cultural level of understanding, to see not only the patient, but the individual’s family and environment, and to instill the love of others.[[54]](#endnote-54)

The term *Hashomer Hatzair* refers to three organizational frameworks: the youth movement founded in 1913; the national Kibbutz Movement founded in 1927; and the political party Mapam, founded in 1946. Halamish notes that in those days, the influence of the youth movement and national Kibbutz Movement far exceeded their actual size, and even exceeded the electoral power of Mapam, as the youth movement flourished during Yaari’s leadership. After merging with the Zionist-socialist *Ahdut HaAvodah* party led by David Ben-Gurion in 1948, Mapam won 19 seats in the first Knesset, under Yaari’s leadership.[[55]](#endnote-55)

In those days, her fate was also linked to that of Meir Yaari, the undisputed leader of the Mapam Party that grew out of Hashomer Hatzair. During her time as a political activist in Warsaw with the pro-Zionist doctors and nurses, she provided free medical care and hospitalization to pioneers from the training groups of the pioneer movements in Poland, who were hospitalized at Czyste Hospital.[[56]](#endnote-56) The roots of the connection between Meir Yaari and Ida can be surmised from his words after her death:

I suffered from a high fever, and it was decided to transfer me to the Jewish hospital in Warsaw. There I was cared for by a young girl, a member of the movement named Ida Wissotzky. From the time I was admitted to the hospital, without exaggeration she spent day and night at my bedside. In large part due to her dedication, I came out alive, as penicillin treatment was not yet known at the time, and meningitis was then a fatal disease.[[57]](#endnote-57)

In 1933, Yaari suffered an attack of meningitis. He lost consciousness and was hospitalized in Warsaw where, he said, he met his saving angel in the person of Ida Wissotzky. She stayed by his bedside day and night until the staff became convinced that she was his fiancée. And, indeed, a special and affectionate relationship developed between the two.[[58]](#endnote-58)

This background would shape her commitment to contributing to and assisting others during subsequent events throughout her career.

**Chapter Tow: 1938–1948 – Work and contribution in the years before the establishment of the State of Israel**

The nursing leadership in Eretz Israel was aware of what was happening in Europe. Shulamit Kantor (the head nurse at Hadassah), Szold, and others noted in their speeches that the nurses in Eretz Israel must prepare for the arrival of war refugees, with emphasis placed on the public health and healthcare for immigrants.[[59]](#endnote-59)

Wissotzky, together with her husband, also fulfilled the mission of the *Hashomer Hatzair* movement, becoming members of Kibbutz Ein Shemer in 1937, where her friend Sonia Milstein lived. But she felt that she was not fulfilling her professional vocation, and in 1938, she and her husband moved to Tel Aviv where she worked at Hadassah Hospital and in public health.[[60]](#endnote-60)

During her integration into the hospital staff, Wissotzky, like other nurses from Czyste Hospital, encountered difficulties, such as not being appointed to senior positions and having to fight to receive the same status and working conditions as those of the native Hadassah nurses. She was assigned to the operating room for evening and night shifts, but it was difficult and frustrating work for her.[[61]](#endnote-61) Despite the similarities described between the two schools, the tension between the graduates was reflected in the feelings of discrimination experienced by the Czyste alumni.[[62]](#endnote-62)

Parallel with her work as a nurse, Wissotzky also was active with the 'Haganah', a pre-state Zionist defense organization. At that time, women were usually recruited to this organization to fulfill first aid and relief roles,[[63]](#endnote-63)such as integrating into 'Magen David Adom'.[[64]](#endnote-64) Although Wissotzky does not mention this in her memoirs, an in-depth search of the Haganah’s archives uncovered documentation of her membership number 876.[[65]](#endnote-65)

As part of the Haganah’s medical services in the Tel Aviv District, established in 1929, courses for first aid instructors were held in Hadassah’s trauma room.[[66]](#endnote-66) No mention of first aid or training was found in Ida Wissotzky’s memoirs. According to records from that period, the women were satisfied with the nursing roles, and many viewed their work as a vocation.[[67]](#endnote-67) In those days, these activities were the basis for women to fulfill their aspirations to contribute to the Zionist effort. Only later studies addressed the frustration and struggle for equality among women in the Haganah and the military.[[68]](#endnote-68)

In an interview with a nursing publication (*'The Nurse in Israel*'), Wissotzky described how one night, a ship of illegal immigrants arrived on the shores of Tel Aviv. The people on board were taken by ambulance to the hospital, and when British police arrived looking for illegal immigrants, they found the beds occupied by the fake patients. At night, the illegal immigrants were then transferred to private homes by members of the Haganah organization.[[69]](#endnote-69) No further details were found in the archival documents, but newspapers at the time described the arrival of the “Tiger Hill” immigrant ship on the shores of Tel Aviv, testifying to the legitimacy of the account. An article from the September 4, 1939 issue of the newspaper *Davar* states that the number of illegal immigrants was 1,205 and that five men and five women, suffering from cold and exhaustion, were arrested at Hadassah Hospital in Tel Aviv.[[70]](#endnote-70) The newspaper *HaTzofeh* reported that 200 illegal immigrants evaded arrest and that ten injured people were found in the hospital when the police arrived at the scene at ten o’clock at night.[[71]](#endnote-71) Between 1934–1948, about 130 illegal immigrant ships, carrying over 107,000 illegal immigrants set out for the Yishuv. Numerous illegal immigrant ships arrived at the shores near Tel Aviv, two of them before the start of World War II.[[72]](#endnote-72) In his letters, Dr. Haim Sheba[[73]](#endnote-73) mentioned how the arrival of the illegal immigrants created a great amount of work at Hadassah Hospital.[[74]](#endnote-74)

The connection she made all her life between the place from which she came and which was the motive for her work to the place she aspired to, is expressed in the words she delivered at the ceremony for the first graduates of the Hadassah School of Nursing in Tel Aviv, in which she made the connection between Hadassah and Czyste:

We, graduates of schools in the Diaspora, fought for years for our right as Jewish women to pursue a career in the medical profession, surrounded by the poisoned atmosphere of anti-Semitism. We charted our path and conquered the profession for ourselves. Now Diaspora Jewry has fallen into an abyss along with millions of its people and its cultural assets. It is a great and immense consolation to us that the Land of Israel brings together not only the exiles of Israel but also establishes for itself important institutions in the medical profession..[[75]](#endnote-75)

From the content of the remarks, it can be seen with certainty that her education and the events of the Holocaust influenced her vision of the importance of the profession and training in Eretz Israel.

In 1931, the hospital passed into municipal ownership, and Ida became an employee of the municipality, and she dealt with public health.[[76]](#endnote-76) With the conquest of Jaffa and its annexation to Tel Aviv, public health services were expanded in the city and a special regional center was established that united all the advanced and curative medical activities, in coordination with the city's medical institutions that focused on mother and child care. She devoted herself to the work, but when it became clear to her after World War II that the DP camps had been set up in Europe, she immediately asked to go there and help: "I feel I can benefit them in my role that I take on myself". she wrote.[[77]](#endnote-77) Rokach, the mayor of Tel Aviv, refused on the grounds that the difficult situation in the preventive medicine service did not allow for her release.[[78]](#endnote-78) Her ambition to help Holocaust survivors was not fulfilled, and she remained in her position until 1946.

**Chapter Three: 1946-1947- In a delegation to the detention camps on Cyprus for illegal immigrants.**

After the mission to the DP camps was unsuccessful, Ida rejoiced when she was called to the detention camps in Cyprus. These were camps set up by the British authorities to detain immigrants who arrived in Palestine without an aliyah permit. In the first expedition, Dr. Sheba, a physician and member of the Haganah, went to inspect the camps and the medical services.[[79]](#endnote-79) Upon his return, he recruited Ida Wissotzky to work in Cyprus as part of a delegation of doctors and nurses to the detention camps on the island. Every day 200-300 people required medical assistance because of skin diseases brought about by malnutrition and bacterial infections.[[80]](#endnote-80) The mission to Cyprus was a dream come true for Ida. In the draft of an article for a newspaper she wrote, among other things: "Cyprus is the main front of Zionism. We must do our utmost to help and prepare a warm home for them".[[81]](#endnote-81)

Many years later, in January 1979, Ida published a summary of her experiences in Cyprus in a newspaper. She described the shocking health conditions that prevailed in the camps. She referred to the situation of the children, which left a very difficult impression on her. She said, the children were survivors of the ghetto, graduates of the concentration camps, children without mother or father, weak and haunted by the spirits of the dead: "Almost every one of them was in a German or British camp for six years, and they did not know that somewhere there was a life where death and terror did not exist." The children were situated in the youth village in groups according to their ages.[[82]](#endnote-82)

Ida was also a partner in the underground activities in the camp.[[83]](#endnote-83) One of the detainees and a member of Hashomer Hatzair who later became a well-known painter named Shmual Katz, also wrote about Ida that in addition to her role as a nurse, she participated in the activities of the Haganah. Katz wrote:

I know that she took an active part in smuggling explosives that were used to blow up an illegal immigrant ship. She helped smuggle out of custody Eli Wiesel, who blew up the ship, and she helped smuggle members of Palyam (the naval branch of the Palmach) and handed them fake IDs. He described her as an angel from the Holy Land ... We were illegal immigrants coming from the Diaspora, after everything that had happened to us on the ship, four weeks on the sea under terrible conditions and to a life and death battle against the British on the beach of Haifa, we were in bitter despair. We were thrown on this island, and the next day Ida appeared in the camp and with a captivating smile asked each of us in Yiddish what do we need, advised us how to behave ...[[84]](#endnote-84) She even visited him at the hospital after he contracted typhus and was hospitalized in Nicosia, and she cared for him. According to Katz, she had a special commitment to the people of Hashomer Hatzair. Her concern was beyond the role for which she came—nursing. She provided Hashomer Hatzair personnel with a record player, records and painting tools; She taught them songs from the Land of Israel and told them stories about the Land of Israel.[[85]](#endnote-85) Ida herself described in an article in the newspaper The Israeli Nurse the difficult situation of the patients due to the harsh conditions in the camps. She found that "the way life in the camps was organized was the biggest demonstration against the White Paper." Later, she met many of the former internees from the camps on Cyprus during the Israeli War of Independence, as the former detainees were sent from the camps to the battlefield.[[86]](#endnote-86) Returning from the island, she continued to raise funds and to lead a clothing project to obtain donations of clothes for Cyprus detainees as part of her activities in women's organizations.[[87]](#endnote-87)

**Chapter Four: 1947–1949 – Service in the army and the War of Independence**

Israel’s War of Independence began on November 30, 1947, the day after the UN resolution on the partition of the British-ruled Palestine Mandate. The war lasted about a year and a half, resulting in over 6,000 Jewish victims (about 1% of the total population) and several thousand injured.[[88]](#endnote-88) Around the time of the outbreak of the War of Independence, Dr. Sheba was appointed head of the military medical services, which became an independent unit recruiting medical and nursing personnel.[[89]](#endnote-89) At the beginning of the fighting, some 147 nurses (including Wissotzky) were recruited to the combat units, although they did not take part in the fighting. Most of them had previously served with the 'Haganah', 'Magen David Adom', or with 'Kupat Holim' (the Sick Fund).[[90]](#endnote-90) By the end of the war, there were 263 nurses in the IDF (Israel Defense Forces), but this number did not meet the needs of the army.[[91]](#endnote-91) Like other nurses, Wissotzky was recruited as a volunteer, based on personal connections.

Wissotzky was honored for her military service during the War. The documents indicate that she was active mainly on the southern front, as head nurse in a military hospital (Hospital No. 13, Sarafand, and in the Tzrifin camp, which became a government-run medical center after the war, named Assaf Harofeh). And although Wissotzky was recruited into the army without a rank, Dr. Sheba equipped her with an entry permit to all the hospitals in the country so she could extend her assistance everwhere.[[92]](#endnote-92) Her major contribution came during the Operation Yoav, campaign against Egypt in October of 1948, which claimed many lives, with many wounded were taken to hospitals.[[93]](#endnote-93) Within 48 hours, Wissotzky managed to set up a military hospital with 250 beds, equipped and ready to receive the wounded.[[94]](#endnote-94)

Dr. Avraham Sternberg, who worked with Wissotzky after the war, first met her at the IDF Medical Service headquarters, the day after Operation Yoav began. Their first meeting was on Saturday at the medical service headquarters on the Jaffa-Tel Aviv border, after dozens of wounded had been evacuated to a hospital in Sarafand. As Dr. Sternberg wrote:

Ida did not talk much, but one could feel a lot of tension in her actions. She demanded: “Give me permission to get the equipment and furnishings and I will get them.” I put together a list of equipment with her and went into the office of Dr. Haim Sheba, who had returned a short time earlier from the southern front. He was shocked by the sight of the many dead and wounded.[[95]](#endnote-95)

Wissotzky’s characteristic organizational ability was greatly appreciated, and paved the way for her next position in the medical services for immigrants. At the end of the war, Dr. Max Lindenfeld, commander of Hospital 13, wrote a letter of thanks and appreciation for her service in the army on behalf of Dr. Sheba, as part of an official day honoring the IDF.[[96]](#endnote-96)

**Chapter Five: 1949–1953 – Mass immigration and medical services for immigrants**

In April 1949, Wissotzky enlisted for her next mission, perhaps the most significant and central of her life: working in the immigrant camps. At that time, there was a severe shortage of medical personnel in Israel, leading to competition between the hospitals and the Sick Funds for nurses and doctors. In fact, the personnel shortage was so severe that it was discussed in the Knesset (the supreme state body) on August 2, 1949. At the same time, the nurses were demanding improvements in their terms of their employment, especially if there was to be any chance of recruiting nurses who were married and had children. At the Knesset hearing, the nurses’ representative[[97]](#endnote-97) stated that the nurses had complied with the calls to go to work in the DP camps and the internment camps in Cyprus, and were now being asked to work in immigrant camps.[[98]](#endnote-98) Professional values and the struggle to improve conditions and wages for nurses were also raised publicly, and Wissotzky played an active role in this campaign. Her activities led to a closer connection with the doctors, the army, healthcare services for immigrants, and especially with Dr. Sternberg, Dr. Sheba, and his deputy Dr. Baruch Pada.[[99]](#endnote-99)

Together with her professional nursing work, Wissotzky continued her public activities in Mapam party, the Workers’ Council, and the Nurses’ Union, everywhere championing the nurses’ cause.[[100]](#endnote-100) These two tracks of activity – medical and political – were to collide in the future, but in the early 1950s, Wissotzky was at the height of her professional and ideological activities. It is possible that the status of the Mapam party in these years had the effect of promoting her work. But without a doubt, her competence and contribution during the war led Dr. Sheba, as director of the Ministry of Health, to believe in her abilities.[[101]](#endnote-101) When she volunteered to manage nursing in the immigrant camps, Dr. Sternberg immediately approved her request.[[102]](#endnote-102)

The Jewish National Council, (Va'ad Le'umi) established in 1920 during the British Mandate, was intended to be the executive institution of the Yishuv’s Assembly of Representatives (asefat HaNivharim). From 1928, it was officially recognized by the British Government and also began managing healthcare matters.[[103]](#endnote-103) When Jewish immigration to Israel increased during World War II, the National Committee decided that an institution for immigrants’ medical treatment should be established. The Medical Services for Immigrants (*Sharal*), established in 1944, was dedicated to providing immigrants medical examinations upon arrival, evaluating them medically, and providing healthcare coverage. In 1946, Sharal was transferred to the management of Hadassah, headed by Dr. Theodore Grushka. After the establishment of the State of Israel, the government took over management of Sharal, and camps for immigrants were set up at various sites.[[104]](#endnote-104) After the establishment of the state, 22 immigrant absorption camps were opened throughout the country, with 15 clinics, six dental clinics and five inpatient institutions, with a total of 350 beds.[[105]](#endnote-105) The harsh conditions in immigrant and transit camps also caused many to become sick and contract various contagious diseases, and one tenth of the people in the camps needed medical care.[[106]](#endnote-106) Following the massive immigration that began after Israel declared independence in mid-1948 and continued through the end of 1951, about 700,000 immigrants arrived in the country, doubling the Jewish population.[[107]](#endnote-107) By 1951, immigrants made up 75% of the total population.[[108]](#endnote-108)Almost half of them were Holocaust survivors. The number of immigrants from North Africa and Asia was slightly lower.[[109]](#endnote-109) The enormous scale of immigration further intensified the debate on the issue of immigrant absorption.[[110]](#endnote-110) The immigrants’ origins and demographic makeup, the poor level of hygiene in the camps, and the prevalence of infectious diseases, necessitated an accelerated development of preventive medicine and public healthcare. Among the immigrants were thousands of ill people, and many immigrants arrived without prior medical screening and in very poor physical condition. This, together with the shortage of skilled healthcare staff, exacerbated the challenge of providing healthcare for the immigrants.[[111]](#endnote-111) The medical service was headed by Dr. Sternberg, and Ida Wissotzky was appointed as head nurse.[[112]](#endnote-112) As with her previous appointments, doctors recruited her to management positions based on her abilities. Sternberg wrote that in return for her enlisting in the medical service for immigrants, she demanded a "free hand." whereby she created and filled a new role of head nurse. Sternberg said she performed this role with passion and endless devotion and thus “…is recorded as one of the brightest pages in the history of compassionate nurses in the country.”[[113]](#endnote-113)

The immigrant absorption policy was based on the Declaration of Independence, which called for the “ingathering of the exiles.” Following government guidelines, the country’s population would double in the first four years, especially as the Jewish Agency stated that every Jew had the right to settle in Israel as their homeland.[[114]](#endnote-114) Prime Minister David Ben-Gurion laid out a philosophy regarding healthcare for immigrants, stating in a Knesset debate on November 21, 1949, that it was better for sick children to be treated with faith and love in Israel by its doctors and nurses, and if they were doomed to die, it would be better that they die in Israel.[[115]](#endnote-115)

Despite the common goals of Jewish Agency, the Joint (JDC), and the Sick Funds, the treatment of immigrants was affected by political tensions between them, as they all vied to become involved in and influence healthcare for immigrants. This mission offered women and women’s organizations a suitable sphere for realizing their vision of promoting health and education and promoting healthy motherhood. Wissotzky’s leadership under the existing conditions was exceptional. At each site, she appointed a head nurse from among her friends and colleagues, and was able to build teams around them with incredible speed, with many of the practical nurses and caregivers learning while working. Sternberg describes the many precautions that Wissotzky, as head nurse, took to prevent harm to the patient. For example, iron discipline was maintained regarding the medicine cabinet, which was arranged in exactly the same way in each clinic and ward to prevent mistakes or substitutions.[[116]](#endnote-116) During the first few years of the State, the number of nurses increased, but was still insufficient to meet the needs and many challenges presented by the massive influx of immigrants. While new hospitals and clinics were opened throughout the country, nursing schools could provide new staff members only after three years of rigorous training. In addition, the existing teams were preoccupied with caring for the wounded and disabled from the recently-ended war, preventing the treatment of epidemics and diseases, such as tuberculosis and polio that were prevalent in the country.

Most of the nurses recruited in the immigrant camps were Holocaust survivors themselves, and their practical work had begun in the DP or internment camps on their way to Israel. To their ranks were added immigrant women from North Africa, who worked in the immigrant camps supervised by a registered nurse. Organizations such as the Women’s International Zionist Organization (WIZO) and the Working Mothers Organization (Na'amat), which focused on helping mothers and children, assisted the nurses in the camps and institutions across the country.[[117]](#endnote-117)

From 1949–1953 Ida Wissotzky was the Chief Nurse of the Medical Services for Immigrants (*Sharal*). Many challenges had to be addressed in a short period of time, exacerbated by a shortage of staff and equipment. There was mutual trust and appreciation between Ida Wissotzky and Dr. Sternberg, and the latter even devoted a chapter in his book to the profession of nursing under her leadership.[[118]](#endnote-118)

The Israel State Archives contains a file entitled Medical/Nurses, which deals with the recruitment of nurses, in which there is a detailed discussion about their recruitment. An effort was made to recruit nurses from all the hospitals to work in the immigrant absorption camps, and especially from the graduates of the nursing schools.[[119]](#endnote-119)

The competition for staff and equipment reflected the tension between management of healthcare services in the camps and management of nursing by the Ministry of Health.[[120]](#endnote-120) On November 8, 1949, on behalf of the head nurse of the state, Shulamit Kantor, Dina Kaplanovich (principal of the Beilinson Nursing School), and Nurse Chaya Zaslavsky (of the Ministry of Health) visited the immigrant camps in Be’er Yaakov, Rosh HaAyin, Beit Lid and the Degani Hospital in Jaffa for mothers and children. The purpose of the visit was to assess the medical staff in the camps. Contrary to the opinion of the Medical Services for Immigrants (*Sharal*)., this inspection found that there was no shortage of nurses.[[121]](#endnote-121) The review shows that medical services were provided in clinics and hospital rooms. In the camps, there were 35 working nurses and 121–123 beds. Each camp had delivery rooms and two midwives, who helped women who did not have time to be taken to the hospital for their deliveries.[[122]](#endnote-122)

The camps were home to immigrants from many different countries. For example, a hospital was established in Rosh Ha’Ayin for immigrants from Yemen, many of whom had serious health problems, especially the children. The management of Sharal desperately felt that they needed additional nurses.

Contrary to Kantor’s findings, H.S. Halevi, deputy director of Hadassah and later administrative director at the Ministry of Health, visited the camps and expressed his admiration for the enormous work performed by the Sharal:

Seeing the fulfillment of an enterprise that will surely be engraved in the history of modern times, allow me on this occasion also to express my feelings of esteem and appreciation for the tremendous work done in strenuous conditions of body and mind by you and by Ms. Wissotzky. It seems to me that in this type of work there is only one reward—that of the Mitzvah itself.[[123]](#endnote-123)

Dr. Meir, Director of the Ministry of Health, also expressed his admiration for what was happening in the camps.[[124]](#endnote-124) In response to a 1951 inspection that dealt with the severe shortage of manpower, Dr. Sternberg came to the nurses' defense when he instructed Ms. Cantor to refrain from interfering in Wissotzky's work, in order to "prevent misunderstandings and a bad atmosphere".[[125]](#endnote-125) A year later, he also attacked the nurses' union secretary, Deborah Yifan how gathered nurses from the camps without inviting Ida Wissotzky to the hearing, "although she worked successfully for two years in the immigrant camps, while not a single nurse from the nurses' union visited the camps".[[126]](#endnote-126) His intervention in her defense and for her will return in the coming years more strongly.

Given the situation in the hospitals in Israel and the general shortage of registered nurses, Kantor believed that it was not possible to provide only registered nurses for the camps, and she recommended setting a standard of three registered nurses for each treatment unit.[[127]](#endnote-127) Wissotzky, on the other hand, demanded that the adult care unit also be given three registered nurses, as is customary in the country's hospitals. Ida's position was not unique. The picture of the staff in the camps is also reflected in the words of Ms. Chaya Zaslavsky, another Hadassah nurse, who was the Supervisor of Public Health Nursing before Ida, until the Sharal was transferred to the Ministry of Health:

The staffing was based on what was customary in the Clalit Sick funds clinics, but in the camps the situation was more difficult. The immigrants were from different countries, with different habits and a precarious and frequently changing state of health. In the Yemeni immigrant camp, skin and eye diseases are numerous and far exceed the norm. In other clinics, tropical ulcers require treatment twice a day, and eye patients should be given drops, and one qualified nurse per adult treatment unit twice a day has to give penicillin injections three times a day. Treating ringworm is complicated and time consuming. The nurse has the task not only of caring for the patient but also of visiting the tents for the purpose of detecting the cases by careful examination. While in an ordinary population, after the diagnosis, the doctor prescribes the drug, in camps not all patients can follow the instructions, and the nurse must give treatments such as penicillin injections, bandages, medicines, etc. herself to patients lying in tents, and she must also perform clinic visits. All these treatments require more manpower.[[128]](#endnote-128)

A month later, Dr. Sternberg wrote his own summary of the situation in "Sharal", in which he also referred to the medical staff:

In this area, the difficulties are many, and they are very well known. The problem of nurses and no less the problem of suitable doctors remains. The number of nurses increased from 45 on 1.1.1949 to 310 at the end of the year, and the total number of employees from 90 to 562 people.[[129]](#endnote-129)

Later in the report Dr. Sternberg wrote that in the first months of the year, the medical service for the immigrant was in a difficult and ridiculous situation. With the cessation of work and responsibility of Hadassah (October 1948), organizational tools and habits remained adapted to the immigration of 18,000 people per year and 1,500 per month and the resentment between the immigrants and the camp workers alike, increased.[[130]](#endnote-130)

The crowed and unhygienic conditions have always threatened the medical condition of the camps. In the summary of the report, he states:

A framework for medical care in the immigrant camps was established with great effort. It must be maintained, strengthened and improved. Every wave of immigration brings with it new problems, and one must be constantly ready to face new challenges.[[131]](#endnote-131)

In his book, *A People is Absorbed,* Dr. Sternberg added:

The picture of the person who worked in the medical service for the immigrant would not be complete if we did not discuss the figure of the nurse. There were three times more nurses than doctors. Most of them were practical nurses from among the immigrants from the DP camps and a few from North Africa. In many cases, Ida placed one registered nurse among 40 and even 50 practical nurses. He said that in the kingdom of nursing, Ida was solely responsible, and it is a wonder how she found her way in recruiting hundreds of girls. She was able to respond to a very sudden emergency call within a few hours ... Among the immigrants she discovered her friends from the Czyste school. These included Miriam Katz and Sara Hirschfeld. Ida also turned to Sonia Milshtein from Kibbutz Ein Shemer. Sonia was Ida’s good friend, who with endless patience and with great personal charm stood out as a true leader. And so was Deborah Alter Reicher. Ida trained caregivers consistently and stubbornly while imposing discipline and professional rigor, and she trained them for the profession.[[132]](#endnote-132)

Upon completion of her work in the camps, Ida went for in-service training to study in Scandinavia and Switzerland on behalf of the Ministry of Health in order to learn methods for merging preventive medicine with curative medicine. It was Dr. Sheba, who took upon himself to arrange for this in-service training through the World Health Organization.[[133]](#endnote-133) The archive contains letters he sent to the directors of the Ministry of Health in Stockholm, Finland and Switzerland regarding Ida Wissotzky:

"Our country is establishing new hospitals, and Ms. Wissotzky will be one of the nurses who will have to establish the institutions according to the philosophy of combining preventive medicine in hospital care ... It is important that she will learn modern methods.[[134]](#endnote-134)

While in Switzerland, Ida sent a letter to the Second Conference of the Nurses' Federation in which she wrote:

I send my greetings to our second conference from a great distance while working in hospitals in Europe on behalf of the Ministry of Health. At work, visits to medical institutions and my conversations with friends - I meet many nurses from different peoples who are dedicated to their role and purpose. Among those nurses, I brought the news of the nurse in Israel, loyal to her important role and at the forefront of the campaign for the absorption of *aliyah*, ingathering of the exiles, and the national and social liberation of the Jewish people.[[135]](#endnote-135)

Upon her return to Israel, she reported on the advanced training to Dr. Sheba.[[136]](#endnote-136) Dr. Sheba hoped that Ida would work under his management at Tel Hashomer Hospital, and from the documents if appears that this did not work out.[[137]](#endnote-137) However, she was soon offered a new and important role, a one-time opportunity for her career. Unfortunately, this seeming opportunity would become the biggest disappointment of them all.

**Chapter Six: 1954–1958 - Ministry of Health, Opportunity, and Disappointment**

As a background for these events, the reality at the Ministry of Health in the first years of the nation must be addressed. Health ministers changed frequently, and the health minister at the time was also responsible for other ministries. Institutions with powerful political positions, such as the Histadrut and the Sick Fund, fought with the government for control of public health policy in Israel. There were disagreements that led to frequent changes of managers and unrest at the top of the ministry. Dr. Yosef Meir, affiliated with Clalit Sick Fund,.[[138]](#endnote-138) was appointed as the first Director General, but was soon forced to resign.[[139]](#endnote-139)

Tamir describes in detail the struggle of the Hospital department heads during Dr. Meir’s short tenure in 1949–1950. This indicates that the conflict was led by department heads at Rambam Hospital, with the support of the Medical Association.[[140]](#endnote-140) Ideological disagreements between Dr. Meir and the heads of the divisions in the Ministry of Health forced the government to discuss the situation and to order Dr. Meir’s dismissal as well as the heads of the divisions. The second Director General of the Ministry of Health, Dr. Sheba, was appointed in 1951. He wanted to lead a reform of the healthcare system in which he strongly believed: a state-run healthcare service. But he, too, submitted his resignation about a year later, once he realized he would not get support for his plan. Such was the situation in the Ministry of Health, when a new government was formed in 1955 following a government crisis.[[141]](#endnote-141)At this point, Israel Barzilai was appointed as the sixth Minister of Health, the first from the Mapam Party (of which Wissotzky was a member).

Ida’s next role was to be an advance on the professional ladder scale, as a sign of appreciation and a tribute to the magnitude of her work in "Sharal" and in the immigrant camps. She was invited to serve as the head nurse in the Ministry of Health.

The incoming health minister asked to appoint Ida Wissotzky as head nurse. However, it seems that the political context was an obstacle for her. Ida was apparently the right person for the job considering her success in the previous position and the fact that she was active in the party's institutions while she was in Warsaw, represented the Mapam party in the Nurses' Federation and was close to Meir Yaari, the undisputed leader of Mapam. Nevertheless, the appointment met with fierce opposition and struggles in the press.

The senior nurses in the Ministry of Health in those days were mostly affiliated with the Hadassah organization and hospital. The Department of Nursing of the Ministry was established during the War of Independence as part of the Ministry of Health, and was headed by Shulamit Kantor (beginning in 1948), who prior to that had run the School of Nursing at Hadassah. Other senior nurses from Hadassah were appointed to positions in the Ministry of Health and other hospitals.

Shachaf claims that in the early years of the state, two entities influenced nursing: the Department of Nursing of the Ministry of Health, which was a state body and dealt with the professional aspects of nursing, and the Nurses’ Union, which dealt with working conditions and wages.[[142]](#endnote-142)Cantor was replaced in 1955 by Chaya Krystal-Rosenthal, also of Hadassah (she had worked as an operating room nurse and later was in charge of training the nurses).[[143]](#endnote-143) The incoming Minister of Health asked to appoint two people affiliated with Mapam, one of these was the appointment of Ida Wissotzky as head nurse of the Ministry of Health. The first appointment was successful, but Wissotzky’s appointment was strongly opposed by both the staff in the Department of Nursing and the Nurses’ Union. As written in the newspaper *Ma'ariv*: "The nurses of the Ministry of Health opposed Politrock, but the Minister of Health won, seeing that Ms. Ida Wissotzky is one of the most important and weighty figures in Mapam and a highly regarded nurse". It was also written that it was clear to Minister Barzilai (a member of Mapam) that at all costs he should give Ida Wissotzky a key position in his office. Now it turns out that the price was too high, the destruction of the nurses' department. The nurses explicitly announced: "Wissotzky or us," but the minister did not hesitate, and despite this, he chose Ida[[144]](#endnote-144).

Krystal-Rosenthal opposed Wissotzky’s appointment. In a meeting between the Health Minister, Krystal-Rosenthal, and five nursing inspectors in the Ministry of Health, Wissotzky’s work in Cyprus and in Israel with the new immigrants was reviewed favorably. However, Krystal-Rosenthal replied defended the nurses’ abilities, declaring that: "Our past does not fall short of Wissotzky’s ".[[145]](#endnote-145) The newspaper *Haboker* wrote: “General purge at the Ministry of Health in Jerusalem and its branches are likely being prepared by the Minister of Health, Mapam member Barzilai.”. [[146]](#endnote-146) The Nurses’ Union issued a statement emphasizing that appointments for key positions had previously been determined based on the recommendations of their organization and the Nursing Advisory Committee of the Ministry of Health (rather than on a political basis). The National Committee of the Nurses’ Organization convened to discuss the dismissal case.[[147]](#endnote-147)

Ultimately, Wissotzky’s appointment was rescinded. National head nurse Krystal-Rosenthal withdrew her own resignation after an agreement was reached with the management of the Ministry of Health, in light of the danger of the department disbanding.[[148]](#endnote-148) Other nurses also rescinded their resignations: Esther Botishansky (the National Supervisor of Health Services), Tikva Koloditsky (the National Supervisor of the Mentally Ill), Gertrude Trit (the Supervisor of Nursing Education) and Nechama Gutman (the Deputy Supervisor of Public Health).[[149]](#endnote-149) In the compromise reached, it was agreed that Wissotzky would not be associated with the Ministry’s Department of Nursing. Following this, it was decided to appoint Ida Wissotzky to another position in the field of emergency care. In response, Krystal-Rosenthal was asked to continue in her position for another month.[[150]](#endnote-150)

In the face of the nurses’ opposition to Wissotzky’s appointment, the doctors with whom Wissotzky had worked in the army and the *medical services for immigrants* mobilized in an extraordinary move to uphold her reputation. In February 1956, four doctors (including Dr. Sternberg, Dr. Sheba, and Dr. Pada), and three nurses published a letter in the newspapers praising Wissotzky’s experience and abilities: “She was a nurse in charge of operating rooms in Hadassah during the events of 1936–1939; and was a devoted public nurse in poor neighborhoods, in the internment camps in Cyprus, during the War of Independence and in the immigrant camps. These were, by all accounts, major roles in the field of healthcare in a country absorbing immigrants.” Among other issues, they emphasized her care for immigrants from Yemen, who faced serious health problems: “She was alone but assertive in her decision to help and act, and was sometimes harsh with herself. She worked day and night to help the masses of the needy especially, the vulnerable infants and women giving birth, and with every wave [of immigration], this issue came upon her again.”[[151]](#endnote-151) Although they were reluctant to mention their names in the newspapers, the doctors felt obliged to write their positions on the harmful errors made regarding one of the pioneering figures among healthcare workers in the country, through no fault of her own.[[152]](#endnote-152)

The Yad Yaari archive in Givat Haviva contains an unsigned letter to Meir Yaari, by an author who identified himself as an activist in the Mapam party and chairman of the workers’ committee of a government ministry (the Ministry of Transportation), criticizing the failure of the appointment and condemning the “fear of the newspaper editors.” He notes that this was a severe blow to the party, and that it was not easy to obtain a mandate as a Minister of the Knesset:

One of the warriors who never let the conscience of these people rest was Ida Wissotzky; her devotion and concern was for the little man and his affairs. From you, Meir, I would ask you to place all the weight of your authority...to immediately put Ida to work in the Ministry of Health with pride and, in fact, at the front door.[[153]](#endnote-153)

In an interview with Malka Gerbler, a nurse who worked for the Nurses’ Union with Wissotzky, she confirms the opposition among the members of the union to Wissotzky’s appointment[[154]](#endnote-154) Ida was eventually appointed to another position in emergency screening that suddenly became vital and required, as preparations for Operation Kadesh began. On October 29, 1956, the Sinai War broke out (= Operation Kadesh). Her experience and knowledge were essential. Her main function will be the design of new buildings, their equipment and the determination of the appropriate standard, except for placing the nurses who remain under the responsibility of the department.[[155]](#endnote-155)

However, in that role, Ida felt that she did not reach her full human potential. In 1958 she decided to resign from her position and to return to work in public health with a severe feeling of disappointment and lack of contribution to the position, as can be learned from her letter to Meir Yaari:

After suffering and hard deliberations, I decided to leave my job at the Ministry of Health because I was not given a suitable position, neither status nor rank, that would allow me to work in the central office of the Ministry of Health. I felt isolated and disregarded ... There is no joie de vivre in this role. I associated my destiny with a profession that has a vocation that gave me courage and gave me wings and excited me and created content and satisfaction in my life.[[156]](#endnote-156)

From the vast correspondence that was maintained between the people of the office and Ida, we learned about the importance they attached to her role and the effort they made to delay her resignation.[[157]](#endnote-157) However, Ida chose to return to her job in public health. In 1958 she returned to work for the Tel Aviv Municipality. Health Minister Barzilai thanked her: "For your dedicated and loyal service in our office and at the same time your request to continue to volunteer in your position in emergencies and continue to address as needed questions that were in your care while working in our office".[[158]](#endnote-158)

In her resume, Ida mentioned this phase of her work only briefly, and she noted that between 1956 and 1958 (the period of the Kadesh operation) she was involved in organizing hospitalization during the emergency. Later, she noted, she was a national inspector of foreign institutions.[[159]](#endnote-159) In the face of this reality, the question arises as to why it was precisely among the nurses that opposition was provoked, as described? Was this her determined personality? Or was it her political position and organizational affiliation? We will never know. What is certain is the price she paid.

In interviews, Wissotzky noted her disappointment at the party’s failure to support her. She did not mention the Nurses’ Union. She felt she had been a victim of the political struggle for appointments.[[160]](#endnote-160)Another explanation can be offered against the background of her activity in the Nurses’ Union. Malka Gerbler, in an interview, described their common struggle against political threats in the Nurses’ Union.[[161]](#endnote-161) Pnina Failer, a nurse who immigrated to Israel in 1938 and was Wissotzky’s partner in struggles with the Histadrut, added that Wissotzky was excluded from nursing positions due to her roles and activities with the Mapam party. Failer, like Wissotzky, worked at Hadassah Hospital in Tel Aviv and was a member of the Haganah until the establishment of the state. After the War of Independence due to her Communist positions, she was not hired by a public hospital and was forced to work in a private clinic.[[162]](#endnote-162) Later, Failer noted that she had been drawn into political activity by her belief in equal rights, and that she joined the Histadrut out of a desire to fight for nurses’ rights (maternity leave, appropriate working conditions, etc.), although she paid a personal price for this.[[163]](#endnote-163)

Wissotzky returned to Tel Aviv at the end of April 1958. She continued to volunteer in the field of emergency healthcare, which now also included the recruitment and placement of nurses during emergencies (at that time, Chaya Tzipkin, the national head nurse, was also affiliated with Mapam). Looking back, there is no doubt that a feeling of loss caused Wissotzky to return to Tel Aviv. Her disappointment with her colleagues in the Nurses' Association, with whom she fought for the profession, cannot be separated from her disappointment with her fellow party members with whom she fought over her positions

**Chapter Seven: 1958-1975-Return to Public Health, Recognition, Awards and Farewell**

*A. Working in Public Health*

On her return to Tel Aviv, (1958) Ida took on a new task—head nurse at the Avraham's Institution for the Rehabilitation of Disabled Children in the Tel Aviv Municipality, on behalf of the Oza and Alyn organization. On August 23, 1962, (at the age of 53) she finished her work there, which won her the praise of the director of the institution.[[164]](#endnote-164) Mayor Mordechai Namir and his deputy also praised her work and contribution to the development and promotion of the institution.[[165]](#endnote-165) She then worked in public health oversight in the city and was active in various committees and operations.

Her last years of work brought her pleasure, satisfaction, recognition and appreciation. The highest recognition she received was in 1973, when she was awarded a prize by a Rotary organization for her life's work and for high moral standards in fulfilling her role as a nurse and as an organizer of health services. The award was presented to her in the presence of the Health Minister, Victor Shem Tov, (a Mapam member).[[166]](#endnote-166) Malka Grebler, who was the spokeswoman for public health nurses, said at the event that Ida demonstrated a high level in many areas and her contribution to the nursing profession was vital to the state. Grebler further noted that Ida Wissotzky was at the forefront of the struggle for public health nurses.[[167]](#endnote-167)

*B. Activities in the Histadrut*

For decades, Ida Wissotzky was active in a number of institutions. She was a member of the National Secretariat of the Nurses’ Union, a member of the Executive Committee of the Histadrut, a representative at the central institution of Clalit Sick fund, a member of the National Secretariat of the Workers’ Council, and a member of the Mapam central institutions, especially in the party’s branch in Tel Aviv.[[168]](#endnote-168) The records attest to her political activities, which began in Warsaw[[169]](#endnote-169) and continued with Mapam as early as 1943.[[170]](#endnote-170)

With the establishment of the state, the Histadrut gained much influence and power. As part of this entity, the Nurses’ Union was, in the early years, dynamic and active, mainly dealing with basic questions, such as who could be a member – only registered nurses or also practical nurses? Most of the disagreements that arose were between representatives of Hadassah and the Sick fund, and these affected the attitudes of nurses in the various institutions. Subsequently, these discussions were conducted among other groups of nurses. Most of the strikes in the first years were conducted in opposition to the position of the Histadrut, and were supported by the local nurses’ committees in the various institutions.[[171]](#endnote-171)

Holding its first conference in 1947. The nurses’ demands for higher wages received little sympathy from the trade union, which threatened to expel the nurses’ organization from the Histadrut.[[172]](#endnote-172) The status of the Nurses’ Union strengthened after it sent nurses to work in the internment camps in Cyprus and sent two representatives to the International Nurses’ Organization.[[173]](#endnote-173)

In the 1950s, as its power increased largely due to the shortage of nurses and resultant high demand for them, the nurses’ organization advocated for better wages and working conditions. Strikes continued to characterize the nurses’ struggle throughout the 1960s and 1970s. In many cases, the Histadrut did not support the nurses’ strikes, and sometimes even opposed them. In 1964, there was a wave of strikes in many sectors of the economy, including among the nurses, who went on strike without the approval of the Histadrut. Their strike began in the operating rooms at Beilinson Hospital, extended to hospitals in the rest of the country, and ended with a strike by nurses working in public healthcare such as the maternal/infant healthcare services.[[174]](#endnote-174)

Ida Wissotzky, who was a member of the National Secretariat of the Histadrut, demanded that Yeruham Meshel, director of the Histadrut’s trade union department, appeal the decision of the labor union’s High Committee, which had left nurses out of the discussion of wage conditions.[[175]](#endnote-175) Only in 1980 was nursing recognized as a “preferred profession” with special work conditions, such as working only six hours daily, as well as an annual grant for those working in hospitals, but the change did have a practical impact, and the nurses’ organization was forced to continue its struggles.[[176]](#endnote-176)

In 1952, ahead of elections in the Nurses’ Union, and as the Mapam party’s representative, Wissotzky attended conferences around the country. She condemned the activities of nurses affiliated with the Mapai party, who did not advocate on behalf of the nursing profession. She noted that work in the immigrant camps was led by nurses from Mapam, who worked under extremely difficult conditions, and that the leadership of the Nurses’ Union did not help with this work, and, in fact, hindered it, out of narrow interests based on political party lines.[[177]](#endnote-177)These issues indicate the mix of professionalism and ideology that characterized that era.

At a conference of Clalit Sick fund, which were subordinate to the Histadrut at the time, Wissotzky spoke about the activities of the “green nurses” (public healthcare nurses) working in the immigrant camps, and the shortage of doctors and nurses there due to the lack of volunteers. She noted that of 420 nurses working in the camps, only 19 were registered nurses. Despite the shortage, hundreds of nurses left the profession because of their family situation and because their household expenses exceeded their wages. She called on the Histadrut and the Clalit Sick fund to find ways to significantly improve wages and working conditions so these nurses could return to work, and especially to help return the “green nurses” to their educational and pioneering work in the immigrant camps and throughout the country. She reported that due to the shortage of manpower, the hospitals in the immigrant camps were not properly equipped and there was no staff to operate them. Wissotzky summed up her speech with the words: “It is impossible to sustain and develop the "Sharal" if the labor movement in the country and this conference does not find a way to stimulate volunteerism and guidance in the nursing profession.”[[178]](#endnote-178)

In 1975, at the age of 66 and after 44 years of work as a nurse, Ida Wissotzky retired. She continued her political activities as an active member of the party, loyal still to Meir Ya’ari. Her concern for Ya’ari was like a mother’s concern for a needy child. The special connection between them can be gleaned from Ya’ari’s letter to her five years later:

"Since it gives you satisfaction, I lovingly accept all the precious inventory (in liras and shekels) with which you fill are filling my refrigerator. In the meantime, we have reached a new year and I bless you that it will be a good year, a year of peace and wish you many more years of dedication and good deeds for the sake of your party members and the entire public. Yours in friendship ".[[179]](#endnote-179)

This was written after he had tried to dissuade her from worrying about him, but fearing that she had been hurt by his reaction, he agreed to accept the “inventory” with which she filled the refrigerator in his house. In his eulogy to her, he wrote:

Few people have done so much for me, and I have so much thanks to give to them and to her, while I have done so little for them, other than the expressions of affection and encouragement that I have given them in times of distress.[[180]](#endnote-180)

Ida Wissotzky and her husband Joshua Krinsky were both activists and ideologues. Wissotzky noted that her husband was also politically involved and supported her activities.[[181]](#endnote-181) Having lost most of their family in the Holocaust and remaining childless, her devotion to her husband seemed to have a particularly strong meaning. Wissotzky devoted most of her time to caring for her ailing husband when he fell ill.[[182]](#endnote-182) She died on March 4, 1981, at the age of 72 and was buried next to her husband.[[183]](#endnote-183)

She bequeathed her property to the Mapam party and the Havatzelet Foundation, which was established in 1967 with the aim of supporting the National Kibbutz Movement.[[184]](#endnote-184) This legacy reflected how she had always viewed her vocation as part of the national public health missions, and in working with mothers and children. It is possible that her public activity served as both a substitute and a purpose. As Dr. Sternberg put it: “Her world was destroyed by not having a child. She never talked about it, but it was a tragedy that she carried in her heart with indescribable suffering.”[[185]](#endnote-185)

**Conclusion**

In 1973, the newspaper *Davar* *Hapoelet*, presented Wissotzky’s words of thanks for winning the Rotary Good Citizenship Award:

In all my years of work, I have never regretted choosing the profession of a nurse, which allowed me to live a full life. I was privileged to participate in missions that the times and reality required. I approached them with apprehension and hesitation, but I also got to work with wonderful people.[[186]](#endnote-186)

Ida Wissotzky’s life story as a nurse is distinctive in that although she was outside the consensus in the nursing profession, the profession nonetheless enabled her to realize some of the goals of the ideology in which she believed. Her strength was based on her political activities as well as the respect she gained from doctors such as Sheba, Pada, and Sternberg for her work and skills. Her climb up the ladder of success, as well as her exclusion from the post of National Head Nurse at the Ministry of Health, stemmed from her political activities and the party to which she belonged. She did not work in any of the Ministry of Health hospitals and did not belong to the Clalit Sick fund, Hadassah, or the Ministry of Health. Unlike other nurses who advanced up the professional ladder along the usual tracks through assessments from other nurses, Wissotzky progressed due to recognition by the doctors and her appointment to the Ministry of Health was made on a political basis and her contributions and abilities as a nurse that were greatly recognized. Therefore, her disappointment was also attributable to the head of the party – Meir Ya’ari.

She was also active in the field of maternal and child health, which as Shvarts and Shchori note in their research, was the basis of legitimacy for women’s public activity. The fact that Wissotzky was a nurse was a helpful foundation for her political activities.[[187]](#endnote-187) Herzog notes the obstacle of women’s organizations being relegated to areas that were traditionally perceived as the realm of women. As a result, these organizations never enjoyed full prestige and recognition. The choice of what constituted “female” arenas of activity stemmed from the image of women held by members of these organizations. This traditional conception of the roles of women defined the fields of action in which they chose to work and make their contribution to the nation-building enterprise; in this case, helping women, children, and the is advantaged.[[188]](#endnote-188)

To a large extent, this is the story of other women who worked during the founding of the State of Israel, who struggled for their ideological values, for the advancement of their profession, and for gender equality, yet remained behind the scenes.

Bartal notes the development of the nursing profession in Israel and the tension between the administrative nurses and caregiver nurses.[[189]](#endnote-189) This seems to still exist today, but it was notable that Wissotzky’s approach combined the two, not out of necessity, but out of a sense of mission.

*Professionally* and as a nurse, it seems that the education she received and the upheavals she went through during her upbringing in Warsaw influenced her desire to give of herself to public health and to be at all the junctures between helping professionals and people whom she helped. This perception was reflected in her courageous work in conditions of want and without compromise within the framework of the "Sharal".[[190]](#endnote-190) Ida was at the heart of the work, that thanks to her, and despite frustration, fear of diseases and epidemics, the state soon established a healthcare system and a public health system, that is internationally acclaimed.

*Ideologically*, it seems that her devotion to the movement and its principles accompanied her until her last day, which from the perspective of time takes on additional significance in the face of the disappointments that were her lot, unless we go back to her beginnings, to the disaster that befell her in the place where she grew up and to the personal disaster that shaped her life.

Or as Dr. Sternberg, in his remarks, referred to a turning point in her career: “It was as if old age fell upon her. It was not the same Ida. "All her days, she gave of herself but they did not know how to appreciate this giving", he wrote.[[191]](#endnote-191) The education Ida received at school was that the profession was a mission with no monetary reward.[[192]](#endnote-192)

Ida Wissoztky’s era was marked by a sequence of formative and dynamic events: World War II, the Haganah, the internment camps in Cyprus, the War of Independence, the mass immigration to Israel, Operation Sinai, and the Six-Day War. During all of these, she was active and influential, struggling for her principles without compromise, as she is remembered by her friends.[[193]](#endnote-193)

This article describes the most important crossroads in the history of nursing and the early years of the State of Israel through the story of one nurse—a compassionate warrior, who aspired to combine professional activity with a social vision. Like her, there were other nurses and her story is their story, nurses who modestly and faithfully contributed to the establishment of the state, society, the health system and the status of women in Israel.

In this discussion, we weigh professionalism and expertise in the face of ideology, and the struggle for gender equality as a motive for the nursing profession. In Wissotzky’s time, the ideological and public health concerns weighed heavier in the balance. Future studies will ascertain whether today’s trend towards clinical specialization is tipping the scales in the other direction.

1. Abbreviations used in this article: GHA = Givat Haviva Archive; AA = Historical Press Archive; ATA = Tel Aviv Municipality Archive; ATS = IDF Archive; ATH = Archive of the History of the Haganah; GM = State Archives, AZM= the Central Zionist Archives.

   From the words of Lotka Sternberg, the wife of Dr. Sternberg who managed the Medical Service for Immigrants (Sharal) with Ida in: Shimon Hennigman (ed.), *Ida and Joshua Krinsky* (published by The Krinski Family, (1983 p. 101 [↑](#endnote-ref-1)
2. 2 Ibid. p. 9. [↑](#endnote-ref-2)
3. Ibid. [↑](#endnote-ref-3)
4. GHA 1.76-95 (2), letter from Ida Wissotzky to Hamuda Ish Shalom regarding her resume. [↑](#endnote-ref-4)
5. Hadassah the Women's Zionist Organization of America was established in 1912. In 1913, Hadassah sent two nurses to provide maternity care in Jerusalem. the Hadassah Nurses station had to closed down (1915) due to official pressure. In 1918, Hadassah established six hospitals in Palestine and founded a nursing school to train local personnel and create a cadre of nurses in Jerusalem. [↑](#endnote-ref-5)
6. Henrietta Szold (1860-1945) was a public activist and book editor who began assisting Jewish refugees in America in the 19th century and enlisted to settle in Eretz Israel after visiting 1909 in Israel. Appointed the first secretary of Hadassah in 1912, she engaged in public health, nursing and youth Immigration. She established the first school for nurses in Jerusalem in 1918 and in 1933 was appointed head of the *Aliyat Hano'ar*(Youth Immigration Department). [↑](#endnote-ref-6)
7. Hannah Herzog, “Women’s Organizations in Civilian Circles: A Forgotten Chapter in the Historiography of the Yishuv,” *Cathedra*, 70 (1994), p. 123. [↑](#endnote-ref-7)
8. Aviva Halamish, *Meir Yaari* - A Collection Biograpphy: The First Fifty Years, 1987-1947 (Tel Aviv: Am Oved, 2009), pp. 144–177. [↑](#endnote-ref-8)
9. For literature discussing the issue of immigration and healthcare, see Yoav Gelber, *A New Homeland: The Immigration and Absorption of Central European Jews 1948-1933* (Jerusalem: Yad Ben-Zvi Publishing, 1990); Deborah HaCohen, *Immigrants in a Storm: The Great Aliyah and Its Absorption in Israel 1953-1948* (Jerusalem: Yad Ben-Zvi Jerusalem, 1994). [↑](#endnote-ref-9)
10. Nadav Davidovich and Shifra Schwartz, “Israeli Immigration and the Israeli Melting Pot,” *Studies in the Restoration of Israel*, 13 (2003), pp. 181–202. [↑](#endnote-ref-10)
11. Liat Steyer-Livni, *One Trauma, Two Perspectives, Three Years: Aspects of the Holocaust and Revival in Eretz Israel and American Jewish Propaganda* (Haifa: University of Haifa, 2019), pp. 10, 192. [↑](#endnote-ref-11)
12. Shahalav Stoller-Liss, "Training and Promoting Health in Multicultural Societies: The Case of the Great Aliyah to Israel (1956-1949)", PhD Diss., Ben-Gurion University, 2006, pp. 15–16. [↑](#endnote-ref-12)
13. Margalit Shilo, *Women Building a Nation: Hebrew Professional Women 1818-1948* (Jerusalem: Carmel, 2020); Margalit Shilo, Ruth Kark, and Galit Hazan-Rokem, eds. *The New Hebrew Women: Women in the Yishuv and Zionism in the Mirror of Gender* (Jerusalem: Yad Yitzhak Ben-Zvi, 2002); Margalit Shilo, “Women, Gender and the History of the Yishuv in Israel: Achievements and Goals,” *Cathedra*, 150 (2004), pp. 121–154. [↑](#endnote-ref-13)
14. Shilo, *Women Build a Nation* (above, p. 12), pp. 16 and 106 [↑](#endnote-ref-14)
15. Lilach Rosenberg-Friedman, *Revolutionaries Despite Themselves*, Jerusalem: Yad Ben-Zvi 2005. [↑](#endnote-ref-15)
16. Deborah Bernstein, *Women on the Margins*, Gender and Nationalism in Mandate Tel Aviv, Jerusalem: Yad Ben-Zvi, 2008. [↑](#endnote-ref-16)
17. Shilo, Kark, and Hazan-Rokem, eds. *The New Hebrew Women: Women in the Yishuv and Zionism in the Mirror of Gender*, (above, n.12), 2002. [↑](#endnote-ref-17)
18. Bartal, "Founding the Nursing School" p. 291-271. [↑](#endnote-ref-18)
19. Margalit, Women Building a Nation (above, p. 12), pp. 39–84. [↑](#endnote-ref-19)
20. Batsheva Margalit-Stern, “The ‘Law of Nature’ Versus the ‘Dictate of the Movement’: Motherhood and Non-Motherhood in the Yishuv 1920-1945,” *Studies in the Restoration of Israel (Theme Series): Gender in Israel,* 2011, pp. 170-97. [↑](#endnote-ref-20)
21. Shahalav Stoller-Liss and Shifra Shvartz, “Women’s Daily Hygiene for Her Periods: Gender, Nationality and Work in the Writings of Dr. Miriam Aharonova (1889-1967),” *Studies in the Restoration of Israel (Theme Series): Gender in Israel*, 2011, pp. 85–105. [↑](#endnote-ref-21)
22. Hannah Herzog, “Women’s Organizations in Civilian Circles (above n. 6), pp. 111–133. [↑](#endnote-ref-22)
23. Dorit Weiss, Nursing – Its Role in the Jewish Health Services in Mauritius, Aden, Cyprus and Atlit Refugee Camps 1940-1948. PhD Thesis. Tel Aviv University, Tel Aviv 2002, Nira Bartal, *Compassion and Knowledge: Chapters in the History of Nursing in Eretz Israel 1948-1918*, Jerusalem: Yad Ben-Yitzhak 2005, Sara Shachaf, Good Enough Nurse:Nursing between ideal and reality, Israel 1960-1995, Tel Aviv: Resling 2014. [↑](#endnote-ref-23)
24. Bartal, *Compassion*, (above, n. 22), pp. 3-13. [↑](#endnote-ref-24)
25. Alrsandro Stievano, Riccardo. Caruso, Frederico. Pittella, Franklin.A. Shaffer, Gennaro Rocco and Julie Fairman, “Shaping nursing profession regulation through history – a systematic review,” *Nursing International Review*, 66 (2019), pp. 17-29. [↑](#endnote-ref-25)
26. Bartal, *Compassion*, (above, n. 22), pp. 3-13. [↑](#endnote-ref-26)
27. **JDC**: American Jewish Joint Distribution Committee. An American Jewish organization founded in 1914 and engaged in humanitarian aid, especially for Jews from Eastern Europe and Israel, Especially humanitarian for the Jews of Eastern Europe and Israel. [↑](#endnote-ref-27)
28. Greenwald was born in 1881 to a Jewish family from Germany who emigrated to America. She graduated in 1908 and met Henrietta Szold in New York in 1914, a meeting that led to her studying Hebrew, Yiddish and Jewish history. During World War I, she joined the American Red Cross and worked in Europe. In 1923, after a decorated and tried-out work in World War I, Greenwald accepted a request to establish the School of Jewish Nurses in Warsaw. See more in: Susan L. Maye, “Amelia Greenwald (1881–1966),” in Paula Hyman and Dalia Ofer (eds), *Jewish Women: A Comprehensive Historical Encyclopedia*, CD-ROM – February 28, 2007. [↑](#endnote-ref-28)
29. Zebuloni, “The 40th Anniversary of the School of Nursing”, p. 4. [↑](#endnote-ref-29)
30. Dorit Weiss, “Tipat Halav” (Mother & Child clinics) in Israel: A Historical Perspective”, *Medicine*, 851 (Debt 21) (2019), p. 828. [↑](#endnote-ref-30)
31. Mayer, S. L., “Amelia Greenwald: Pioneer in International Public Health”, *Nursing and Health Care*, 15 (1994): 74-78; ibid, T*he Jewish Experience in Nursing in America: 1881 to 1955*. Ed.D. diss., Teachers College of Columbia University, 1996. [↑](#endnote-ref-31)
32. Miriam Ofer, *White Robe in the Ghetto*, Jerusalem: Yad Vashem 2015, pp. 66-68. [↑](#endnote-ref-32)
33. Ibid., pp. 66-68. [↑](#endnote-ref-33)
34. Weiss, “Tipat Halav” (above, n. 29), p. 828. [↑](#endnote-ref-34)
35. Dr. Yasky (1896-1948) ran Hadassah Hospital from 1948 to 1938. He was killed with 78 hospital staff while traveling in a convoy *en route* to the hospital from an ambush by the Jordanian Legion. [↑](#endnote-ref-35)
36. Bartal, *Compassion*, (above, n. 22), pp. 172-174. [↑](#endnote-ref-36)
37. Ibid pp. 7, 308-309, [↑](#endnote-ref-37)
38. This concept was realized mainly in the 1920s and was reduced following subsequent national events, see there, p. 355-356. [↑](#endnote-ref-38)
39. Lisa Mironchik, “The Czyste School of Nursing in Warsaw - and Its Methods of Study”, *The Nurse in Israel* 10 (1964), pp. 46-48. [↑](#endnote-ref-39)
40. Ibid., p. 47. [↑](#endnote-ref-40)
41. Ida Wissotzky, “In Tears, Sadness, and Heartbreak”, *The Nurse in Israel* 18 (1973), p. 35. [↑](#endnote-ref-41)
42. Interview with Aviva Blum, daughter of Bella Blum-Bilitzka, the school principal during World War II, conducted in Tel Aviv, 2021. [↑](#endnote-ref-42)
43. Zebuloni, “The 40th Anniversary of the School of Nursing” (above, n. 28), p. 4. [↑](#endnote-ref-43)
44. Mironchik, “The Czyste School of Nursing” (above, n. 38), p. 48. [↑](#endnote-ref-44)
45. Testimony of Sonia Milshtein, in: Henigman, *Ida and Joshua Krinski* (above, n. 1), pp. 91-92. [↑](#endnote-ref-45)
46. Testimony of Tamar Jungerman, in: Henigman, *Ida and Joshua Krinski* (above, n. 1), p. 93. More evidence of the close connection between the graduates of the school you can find in tamar Jungerman's words from Kibbutz Ga'aton, who after graduating lived with Ida and Sonia in the same apartment. All the graduates were active in the *Hashomer Hatzair* movement, but she described Ida as an initiative of this activity. [↑](#endnote-ref-46)
47. Ida Wissotzky, “Jubilee of Memories”, in: Henigman, Ida and Joshua Krinski (above, n. 1), pp. 16-17. [↑](#endnote-ref-47)
48. GHA 1.76-95 (2), letter from Ida Wissotzky to Hamuda Ish Shalom regarding her resume. [↑](#endnote-ref-48)
49. GHA 1.76-95 (2), a document in Ida's handwriting describing her resume. [↑](#endnote-ref-49)
50. Aviva Halamish and Alon Gan, “Hashomer Hatzair in the Test of Time–- History and Historiography,” *Israel*, 23 (2016), p. 2. [↑](#endnote-ref-50)
51. Aviva Halamish, Meir Yaari   (above n. 49), p. 28. [↑](#endnote-ref-51)
52. Mordechai Bentov, *Numerous Days,* Tel Aviv: Poalim Library 1984, pp. 28-29. [↑](#endnote-ref-52)
53. Halamish and Gan, (above, n. 42), pp.1-8. [↑](#endnote-ref-53)
54. Mironchik, “The Czyste School of Nursing” (above, n. 38), p. 48. [↑](#endnote-ref-54)
55. Halamish, Meir Yaari  (above, n. 47), pp. 9-10. [↑](#endnote-ref-55)
56. GHA 1.76-95 (2), a letter in Ida's handwriting, entitled “Nurse Ida Wissotzky-Krinsky”. [↑](#endnote-ref-56)
57. Words of Meir Yaari, in: Henigman, *Ida and Yehoshua Krinski* (above, n. 1), p. 111. [↑](#endnote-ref-57)
58. Halamish, Meir Yaari (above, n. 47), pp.139-140. [↑](#endnote-ref-58)
59. AZM 117/282 J, Speech by the Principal of the School of Nursing, Ms. Shulamit Kantor, at the Alumni Conference (December 22, 1944). [↑](#endnote-ref-59)
60. GHA 1.76-95 (2). [↑](#endnote-ref-60)
61. *Henigman, Ida and Joshua Krinski* (above, n. 1), p. 10. [↑](#endnote-ref-61)
62. Sonia Milstein in the farewell to Ida Wissotzky, in: *Henigman, Ida and Joshua Krinsky* (above, n. 1), p. 92. [↑](#endnote-ref-62)
63. Yonit Efron, “Warrior Sisters and Mothers: Ethos and Reality in the Test of the Daughters of the 1948 Generation”, *Studies in the Establishment of Israel*, 10 (2000), p. 353. [↑](#endnote-ref-63)
64. ' Magen David Adom' (Red Shield of David) - Israel’s emergency services organization established in 1930 a format similar to that of the Red Cross to provide first aid, evacuation of wounded, international humanitarian activities and emergency medicine. [↑](#endnote-ref-64)
65. ATH 68/1956/12, a membership card in the Haganah in the name of Ida Wissotzky. The membership cards were usually written in code. [↑](#endnote-ref-65)
66. Shimon Saborai, “The Medical Service”, in: *The Book of the Haganah in Tel Aviv*, Tel Aviv: The Haganah Fund & Shahori, 1956, pp. 424-427. [↑](#endnote-ref-66)
67. ATH 4-8441. A.11, see Deganit Bonni Davidi, “Women and Gender in the Haganah Organization, 1948-1920”, Master's Thesis, Bar-Ilan University, 2006, p. 61. [↑](#endnote-ref-67)
68. Dafna Sharpman, *Women and Politics* (Haifa: Tamar Press, 1988), pp. 67-69. [↑](#endnote-ref-68)
69. Hemda Hadani, “From the Memoirs of an Older Nurse”, *The Nurse in Israel 4* (1958), p. 10. [↑](#endnote-ref-69)
70. AA, *'Davar*' Newspaper, 4.9.1939, p. 6. [↑](#endnote-ref-70)
71. AA; The *'Hazofe*' Newspaper, 3.9.1939, p. 1. [↑](#endnote-ref-71)
72. Israel Carmi, *On the Paths of Immigration and Absorption* (Tel Aviv: Published by the author with the assistance of the Histadrut 1992), pp. 168–171. [↑](#endnote-ref-72)
73. Dr. Sheba (1908-1971) was a physician at Beilinson Hospital, enlisted in the British Army and headed the military medical service in the Haganah. He established the IDF Medical Corps and served in the Cyprus camps. In 1950, he was appointed director of the Ministry of Health and later managed the Tel Hashomer Medical Center, which is named after him. [↑](#endnote-ref-73)
74. ATH 80 P. 175/1, Express letter from Dr. Sheba to Ms. Kopilov (January 23, 1970). [↑](#endnote-ref-74)
75. GHA 1.76-95 (4), handwritten document (without specifying the date). [↑](#endnote-ref-75)
76. ATA 153/4643, Laying the cornerstone for the hospital (27.12.1932). [↑](#endnote-ref-76)
77. Letter from Ida to Mr. Y. Rokach (September 24, 1945), in: Henigman, *Ida and Joshua Krinski* (above, n. 1), p. 18. [↑](#endnote-ref-77)
78. *Henigman, Ida and Joshua Krinski* (above, n. 1), p. 18. [↑](#endnote-ref-78)
79. Ibid, pp. 3-4, an interview by Chaya Avrahami with Dr. Sheba (17.8.1969). [↑](#endnote-ref-79)
80. ATH 14/137, Report of the Medical Delegation (6.9-22.10.1946). [↑](#endnote-ref-80)
81. GHA 1.76-95 (3), handwritten entries on Cyprus (undated). [↑](#endnote-ref-81)
82. An article by Ida Wissotzky in *Hotam* newspaper: “Winter - Cyprus 1947”, in: Henigman, *Ida and Joshua Krinski* (above, n. 1), pp. 16-17. [↑](#endnote-ref-82)
83. GHA 1.76-95 (3), drafts of an article on Cyprus, Ruth Bondi, *Sheba: A Doctor for Everyone*, Tel Aviv: Zmora Bitan Modan 1981, p. 82. [↑](#endnote-ref-83)
84. GHA 1.95-76 (3), handwritten drafts of an article on Cyprus. [↑](#endnote-ref-84)
85. Ibid. [↑](#endnote-ref-85)
86. Ida Wissotzky, “They Did Not Disappoint”, *The Nurse in Israel 4* (1958), pp. 16-17. [↑](#endnote-ref-86)
87. AA, *Davar* newspaper, p. 4 (June 16, 1947); AA, *Al Hamishmar* newspaper, p. 3 (June 5, 1947). [↑](#endnote-ref-87)
88. Mordechai Naor and Dan Giladi*, Israel in the Twentieth Century: From a Locality to a State,* Tel Aviv: Ministry of Defense 1991, pp. 393-401. [↑](#endnote-ref-88)
89. *The History of the Haganah*, Tel Aviv: Ministry of Defense 1972, Vol. III, p. 1249. [↑](#endnote-ref-89)
90. Baruch Horowitz, *Every Soldier Front* (Tel Aviv: Ministry of Defense Jerusalem, 2000), p. 30. [↑](#endnote-ref-90)
91. Ronen Segev, “From civilian service to military service: what led policy-makers to remove nursing care from field units of the Israeli defense force (IDF)and return it later?” *Journal of Health Research*, 9 (2020), p. 1. [↑](#endnote-ref-91)
92. GHA 1.76-95 (1), letter of approval from the Prime Minister to Ida (September 27, 1948). [↑](#endnote-ref-92)
93. Also called “Operation Ten Plagues”, it was intended to prevent the Egyptian’s from detaching the Negev from Israel prior to the Israel conquest of Be'er Sheva, see Nathaniel Lorch, *The History of the War of Independence*, Givatayim: Mishkel and Masada 1989, pp. 495 and 691. [↑](#endnote-ref-93)
94. GHA 1.76-95 (2), handwritten resume document entitled: “Nurse Ida Wissotzky-Krinski” (undated). [↑](#endnote-ref-94)
95. Henigman, *Ida and Joshua Krinski* (above, n. 1), p. 91. [↑](#endnote-ref-95)
96. GHA 1.76-95 (3) Letter from Dr. Max (Moshe) Lindfield, Commander of Hospital 13, on behalf of Dr. Sheba, Head of the Medical Service. [↑](#endnote-ref-96)
97. Devora yapan was the secretary of the Histadrut Nurses' Organization from 1955-1948. Ida Wissotzky was also an active member of it. [↑](#endnote-ref-97)
98. Minutes of the Committee for Public Services (2.8.1949), in:Ronen Segev, *Nurses for Arms* in: Nir Man (Ed.), Military Medicine , Tel Aviv Press: Ministry of Defense 2018, p. 177-176. [↑](#endnote-ref-98)
99. Baruch Pade (Pedersky) (1908-2001) was a physician, chief medical officer, hospital director and director general of the Ministry of Health, professor of internal medicine, recipient of the Israel Prize for Medicine. [↑](#endnote-ref-99)
100. From the words of Hamuda Ish Shalom, Secretary of the Nurses' Federation, in: Henigman, *Ida and Yehoshua Krinski* (above, n. 1), p. 43. The archive contains drafts of Wissotzky 's speeches on the shortage of nurses to camps apparently addressed by the Nurses' Association. [↑](#endnote-ref-100)
101. GHA 1.76-95 (5), Dr. Sheba, Director of the Ministry of Health, to Nurse Ida Wissotzky regarding her appointment to the directorate of a maternity home in Kfar Giladi (December 22, 1950). [↑](#endnote-ref-101)
102. Avraham Sternberg, *To Absorb a Nation*, Tel Aviv: Hakibbutz Hameuchad 1973, p. 42. [↑](#endnote-ref-102)
103. Haim Doron, Shifra Shvartz, *Community Medicine* (Beer Sheba: Ben Gurion University, 2004), p. 13. [↑](#endnote-ref-103)
104. Dorit Weiss, Nursing – Its Role in the Jewish Health Services in the Refugee Camps. (above, n. 22), pp. 85-86. [↑](#endnote-ref-104)
105. GM C-5/22/144, The Medical Services for Immigrants(Sharal) Report for 1949. [↑](#endnote-ref-105)
106. Ibid, p. 6. [↑](#endnote-ref-106)
107. Shahav Stoller-Liss, Shifra Shvartz, Mordechai Shani, *Being a Healthy People in Our Country*, Beer Sheva: Ben: Gurion University of the Negev, 2016), p. 11. [↑](#endnote-ref-107)
108. Shahav Stoller-Liss, and others, *Being a Healthy People in Our Country*, (above, n.102), p. 11. [↑](#endnote-ref-108)
109. Ibid, p.11. [↑](#endnote-ref-109)
110. Bondi, *Sheba:* *A Doctor for Everyone*, (above, n. 82), pp. 152-154. [↑](#endnote-ref-110)
111. Pnina Romem and Shifra Shwvartz, "Melban 1949-1954 —An Organization in Formation", in: Hava Golander and Yitzhak Brick (Eds.), *A Mission of Kindness and Brotherhood — The Story of Melban-Joint in Israel, 1949-1975*, Jerusalem: Eshel, 2005), p. 45-46. [↑](#endnote-ref-111)
112. Avraham Sternberg, *To Absorb a Nation*, (above, n. 101), pp. 36-44. [↑](#endnote-ref-112)
113. Ibid p. 42. [↑](#endnote-ref-113)
114. Deborah HaCohen, *Immigrants in a Storm* (above, n. 8), p. 44. [↑](#endnote-ref-114)
115. Transcript of The Israeli Government Meeting from 21.11.1949. [↑](#endnote-ref-115)
116. Avraham Sternberg, *To Absorb a Nation*, (above, n. 101), p. 49. [↑](#endnote-ref-116)
117. Dorit Weiss and Anat Peles-Buratz (2014), Raising or Lowering the Bar? A Historical Prospective on Shortage of Nurses in Israel, Ha-Achot b-Yisrael, pp. 37-41, July (2014). [↑](#endnote-ref-117)
118. Avraham Sternberg, *To Absorb a Nation*, (above, n. 101), pp. 161-164. [↑](#endnote-ref-118)
119. GM Gal-46638/10, Medical /Nurses, Ministry of Labor and Construction Files on recruiting nurses to immigrant camps (9.1948-6.1949). [↑](#endnote-ref-119)
120. GHA 1.76-95 (5), letter from Dr. Meir in response to Wissotzky's letter regarding her powers (7/19/1949). [↑](#endnote-ref-120)
121. GHA 1.76-95 (5), a letter from Ms. Kantor to Dr. Meir and Dr. Sternberg for the attention of Ida Wissotzky, as well as to Ms. Zaslevsky and Ms. Dina Kaplanowitz of the Clalit Sick Fund (29.11.1949). [↑](#endnote-ref-121)
122. Ibid. The findings of the committee that Kantor headed on the situation in the camps and in the hospital in Jaffa. [↑](#endnote-ref-122)
123. GHA 1.76-95 (5), letter from H. S. Halevi, Deputy Administrative Director at Hadassah, who a year later was appointed director of the Ministry of Health by Dr. Sheba and later fired by Minister Barzilai (27.9.1949). [↑](#endnote-ref-123)
124. GHA 1.76-95 (5), a letter from Dr. Meir to Dr. Sternberg (with a copy to the Minister of Health), in which he praises the actions of Dr. Sternberg and Ida and concludes: "The anxiety was great and it is good that you can summarize The Annual Report" (9.1.1950). [↑](#endnote-ref-124)
125. GHA 1.76-95 (5), letter from Dr. Sternberg to Ms. Kantor, the head nurse at the Ministry of Health (25.6.1951). Copies were sent to Dr. Sheba and Dr. Yahel. [↑](#endnote-ref-125)
126. GHA 1.76-95 (5), letter from Dr. Sternberg to Nurse Deborah Yafan in the Nurses' Association (15.11.1950). [↑](#endnote-ref-126)
127. GHA 1.76-95 (5), Memorandum of Understanding by Ms. Kantor to Dr. Sternberg on behalf of the Committee. [↑](#endnote-ref-127)
128. Ibid. [↑](#endnote-ref-128)
129. GHA 1.76-95 (5), Dr. Sternberg's Report on the Immigrant Medical Service (31.12.1949). [↑](#endnote-ref-129)
130. Ibid. [↑](#endnote-ref-130)
131. Ibid., p. 7. [↑](#endnote-ref-131)
132. Avraham Sternberg, *To Absorb a Nation*, (above, n. 101), pp. 161-164. [↑](#endnote-ref-132)
133. GHA 1.76-95 (5), letters from Dr. Sheba to Dr. Boigel, Chief Medical Officer in Zurich (March 29, 1953) and Dr. Wesley from the World Health Organization to Ida regarding her in-service training in Finland (November 7, 1952). [↑](#endnote-ref-133)
134. GHA 1.76-95 (5) Letter from Dr. Sheba to Dr. Engel, the Medical Director of Stockholm, and to Dr. Sauter, the Deputy Director of Hygiene Services in Bern, prior to Ida's visit (14.12.1952). [↑](#endnote-ref-134)
135. GHA 1.76-95 (5), a letter in Ida's handwriting to the Second Conference of the Nurses' Organization in Israel from Bern (24.12.1952). [↑](#endnote-ref-135)
136. GHA 1.76-95 (5), letter from Dr. Sheba, Director of the Ministry of Health, to Dr. Stark, Medical Director in Helsinki (March 29, 1953). [↑](#endnote-ref-136)
137. GHA 2.76-95 (1), letter from Dr. Sheba, director of the hospital, to Mr. Maimuni, Director of the Tel Aviv Health Center (September 7, 1953). [↑](#endnote-ref-137)
138. Kupat Holim Clalit the biggest HMO of The Hebrew Workers in Eretz Israel was affiliated with the ruling party and had significant political power at the time in Israel. At the time, Wissozky was active on behalf of Mapam party, the second largest faction in the government, and opposition to the government of David Ben-Gurion, the first prime minister. By the time Barzilai was appointed Minister of Health (1955), Ahcdut Ha'avoda( labor unity) had already withdrawn, and its power had been reduced to 8-9. She joined Mapai, the ruling party. [↑](#endnote-ref-138)
139. Shifra Shvartz, *Kupat Holim, The Histadrut and the Government* (Beer Sheba: the Ben-Gurion research Center, 2000), p. 190. [↑](#endnote-ref-139)
140. Batya Tamir, "Department Managers in Government Hospitals in Israel — Dimensions of Stability", PhD Thesis, University of Haifa, 2009, pp. 111-128. [↑](#endnote-ref-140)
141. Ibid, p. 218. [↑](#endnote-ref-141)
142. Sara Shachaf, Good Enough Nurse, (above, n. 22), pp. 27-28. [↑](#endnote-ref-142)
143. The information is provided orally courtesy of the Secretariat of hadassah Nursing School. [↑](#endnote-ref-143)
144. B.Yehoshua, “Ida Wissotzky Accepted the Appointment”, *Maariv*, Friday, April 27, 1956, p.8. [↑](#endnote-ref-144)
145. Ibid. [↑](#endnote-ref-145)
146. GHA 1.76-95 (1),, *Haboker* Newspaper (25.12.1955). [↑](#endnote-ref-146)
147. GHA 1.76-95 (1), *Haboker* Newspaper (26.12.1955). [↑](#endnote-ref-147)
148. GHA 1.76-95 (1), *Haboker* Newspaper (8.5.1956). [↑](#endnote-ref-148)
149. AA, *Heruth* Newspaper (19.4.1956). [↑](#endnote-ref-149)
150. GHA 2.76-95 (1), *Haboker* Newspaper (19.4.1956). [↑](#endnote-ref-150)
151. GHA 1.76-95 (2), letter from Dr. Sheba, Dr. Sternberg, Dr. Steinberg and Dr. Pada to the editors of *Haaretz* newspaper. [↑](#endnote-ref-151)
152. Ibid. [↑](#endnote-ref-152)
153. GHA 1.76-95 (5), a letter from an unidentified writer (apparently, dated 22.2.1956). [↑](#endnote-ref-153)
154. Malka Gerbler Interview, Pardes Hanna. June 2020. [↑](#endnote-ref-154)
155. AA "A compromise has been reached in the Ministry of Health," *Ha'aretz* newspaper (8.5.1956); "the Ministry of Health Nurses," *ma'ariv* newspaper (27.4.1956), p. 8. [↑](#endnote-ref-155)
156. Letter from Ida to Meir Yaari, in:Henigman, *Ida and Yehoshua Krinski* (above, n. 1), p. 35. [↑](#endnote-ref-156)
157. GHA 1.76-95 (5), letter from Pinchas Dagan to Col. Dr. Pada (1.11.60), and letter from Ida Wissotzky to Pinchas Dagan (27.11.1960). [↑](#endnote-ref-157)
158. GHA 2.76-95 (1), letter from Minister Israel Barzilai to Ida Wissotzky (30.4.1958). [↑](#endnote-ref-158)
159. GHA 1.76-95 (2), CV (written in her handwriting) of Nurse Ida Wissotzky-Krinsky (undated). [↑](#endnote-ref-159)
160. Henigman, *Ida and Joshua Krinski* (above, n. 1), pp. 34-35. [↑](#endnote-ref-160)
161. Malka Gerbler, Interview, (above n. 152). [↑](#endnote-ref-161)
162. Telephone interview with Pnina Failer, Yad Hanna, June .2021. [↑](#endnote-ref-162)
163. Ibid. [↑](#endnote-ref-163)
164. At the time, the manager, Burshtein, was also the deputy director of the Public Health Department in Tel Aviv. [↑](#endnote-ref-164)
165. GHA 1.76-95 (5), letter from Mordechai Namir, Mayor of Tel Aviv (9.9.1962).and GHA 2.76-95 (1), letter from M. Khaled, Deputy Mayor of Tel Aviv, (9.9.1962). [↑](#endnote-ref-165)
166. AA, *Davar* newspaper (June 22, 1973). [↑](#endnote-ref-166)
167. AA, *Al Hamishmar* Newspaper (29.1.1965). [↑](#endnote-ref-167)
168. GHA 1.76-95 (2), CV (written in her handwriting) of Nurse Ida Wissotzky-Krinski (undated). [↑](#endnote-ref-168)
169. GHA 1.76-95 (1), letter from 'Histadrut Hechalutz' in Poland with a certificate to Ida Wissotzky: The fellow member Hinda Wissotzky showed great dedication in her work and the knowledge of the profession. The certificate was given at her request for submission to the central institution of Clalit Sick fund in Israel (June 8, 1938). [↑](#endnote-ref-169)
170. GHA, Minutes No. 3, meeting of the presidium (April 22, 1943); as well as the first conference meeting of the members of the Shomer Ha-Tzair in Mapam (1950). [↑](#endnote-ref-170)
171. Rebecca Adams-Stockler & Judith Steiner-Freud, *The History of the Israeli Nursing Association,* Department of Nursing, Tel Aviv University 1985, p. 9. [↑](#endnote-ref-171)
172. AA, *Al Hamishmar* Newspaper (27.8.1952). [↑](#endnote-ref-172)
173. Adams & Steiner, *History* (above, n. 169), p. 10. [↑](#endnote-ref-173)
174. AA,The newspapers *maariv, Davar, Al hamishmar* (1954-1965). [↑](#endnote-ref-174)
175. AA, *Al Hamishmar* Newspaper (26.1.1965). [↑](#endnote-ref-175)
176. Adams & Steiner, *History* (above, n. 169), p. 18. [↑](#endnote-ref-176)
177. AA, *Al Hamishmar* Newspaper (29.8.1952). [↑](#endnote-ref-177)
178. GHA 1.76-95 (3), Ida's speech at the HMO conference in the early 1950s. [↑](#endnote-ref-178)
179. GHA 1.76-95 (5), letter from Meir Ya'ari to Ida Wissotzky (September 26, 1980). [↑](#endnote-ref-179)
180. Words of Meir Yaari, in:Henigman, *Ida and Yehoshua Krinski* (above, n. 1), p. 111. [↑](#endnote-ref-180)
181. GHA 2.76-95 (1), draft of her remarks at the farewell ceremony from her at the Tel Aviv Municipality p. 5. [↑](#endnote-ref-181)
182. Henigman, Ida and Joshua Krinsky (above, p. 1), p. 101. [↑](#endnote-ref-182)
183. Hevra Kadisha Tel Aviv website. [↑](#endnote-ref-183)
184. GHA 26.11 (1), a copy of the will of Ida Wissotzky-Krinsky. [↑](#endnote-ref-184)
185. Remarks by Dr. Sternberg, in: Henigman, *Ida and Joshua Krinski* (above, n. 1), p. 100. [↑](#endnote-ref-185)
186. Tzvia Ben Shalom, Devar- Hapoaelet ,(9.10.1973), pp. 18-19. [↑](#endnote-ref-186)
187. See Shvartz and Shchori in: Margalit Shilo and others, *Women Building a Nation* (above, n. 12), p. 229-291. [↑](#endnote-ref-187)
188. Hannah Herzog, “Women’s Organizations in Civilian Circles,(above, n. 6), pp. 111-133. [↑](#endnote-ref-188)
189. Bartal, Compassion and Knowledge (above, n. 22), p. 356-355. [↑](#endnote-ref-189)
190. Bin Nun Yehudit, “On the Brink of the Second Decade”, *The Nurse in Israel*, June 1958, vol. 4, issue 5-6 (25-26), p. 5. [↑](#endnote-ref-190)
191. From the words of Dr. Sternberg, in: Henigman*, Ida and Joshua Krinski* (above, n. 1), p. 100. [↑](#endnote-ref-191)
192. Interview with Aviva Blum, (above, n. 152), 2021. [↑](#endnote-ref-192)
193. Malka Gerbler Interview, (above, n.146) 2020. Lutka Sternberg in: Henigman, *Ida and Joshua Krinski* (above, n. 1), p. 101; And Tamar Jungerman, in:Henigman, *Ida and Joshua Krinski* (above, n. 1), p. 99. [↑](#endnote-ref-193)