

Table of Jewish Immigration to The Holy Land from 1880 to 1941¹

Name:	Years Active:	Approximate Number of Immigrants:	Demographic Composition	Primary Driving Forces:	Subsequent losses
Old Yishuv ²	Antiquity – 1881	30,000 – 42,000 ³	Ashkenazi, Sephardi, Musta'aravi, Maghrebi	–	
First Aliyah	1882 – 1903	25,000 – 35,000 ⁴	Mostly Russian & Romanian, some Yemenite	Pogroms, Russian persecution, economic hardship	40–90% did not stay
Second Aliyah	1904–1914	35,000	Mostly Eastern European, especially Russian; some Yemenite.	Pogroms, esp. Kishinev & related to 1905 Russian revolution, economic hardship, socialist and Zionist ideals. ⁵	
Third Aliyah	1919–1923	40,000 (75,000 according to Tessler (2009:186).)	Predominantly Russian and Polish, large number of halutzim (young pioneer types); modern & secular orientation.	October Revolution in Russia, Pogroms across Europe, general upheaval & nationalism in Europe, Balfour Declaration, Success of Second Aliyah, USA's Emergency Quota Act, socialist & Zionist ideals	
Fourth Aliyah	1924–1928	80,000	50% Polish. 38% Russian, Lithuanian, & Romanian. 12% Yemenite & Iraqi. The Ashkenazi segment included many middle-class, merchants, shopkeepers, & professionals who established businesses.	Anti-Semitic policies of Polish government ("Grabski Aliya" – (Tessler 2009: 186), US quotas. Less strongly oriented toward socialism.	~10,000 immigrants left between 1924–1928. ~23,000 immigrants left between 1928–1929.

¹ See also the useful charts in (Tessler 2009: 266–8).

² Not an immigration event.

³ (Rubenberg 1989: 26)

⁴ "New Aliyah - Modern Zionist Aliyot (1882 - 1948)". Jewish Agency for Israel.

⁵ See Section 2 below.

Fifth Aliyah	1929–1939	225,000–300,000 ⁶	40% Polish, 20% German, 10% other Central European (Tessler 2009: 208). 30% Mediterranean, Middle East (esp. Yemen), & USA.	Rise of Nazism in Germany & surging anti-Semitism throughout Europe (incl. gov't policies & in the general population); Haavara agreement; ascendancy of pro-Zionist Arthur Wauchope as British colonial administrator; US Emergency Quota Act	
–	1940–1941	15,235 ⁷	Predominantly Ashkenazi	“ “	

Section 2

The Influence of Socialist and Zionist Ideologies on the Aliyot

Second Aliyah

Scholars disagree about the significance of ideological motivations in triggering the Second Aliyah. The Wikipedia contributors (2018) write:

There is a large misconception that Zionism played a major role in the immigration of Jews to the Land of Israel during The Second Aliyah. While Zionism may have had some influence, it cannot be viewed as a substantial factor of influencing emigration to Ottoman Syria when looking at the greater context of Jewish emigration from Eastern Europe. The two major reasons for Jewish emigration were economic and due to persecution and Ottoman Syria did not offer a respite from either. Jews emigrating from Eastern Europe often experienced much hardship on their way to their destinations, especially those going to Palestine. [(Alroey 2003: 59–60)] Ottoman government had been negative to the migration of Jews ("Yishuv") to Palestine from late 19th c. till the end of the 1st World War. One of the reasons was that most of the Jews had foreign citizenship, which curtailed the Empire's ability to deal with them and enforce Ottoman law. Expulsions, deportations, arrests, denial of Ottoman nationality were some of the measures used to contain the Jewish immigration. Among the deportees were David Ben-Gurion and Yizhak Ben-Zvi [(Ben-Bassat 2015: 282–285)]. The idea that the Second Aliyah was a realization of the Zionist movement does not take all the hardships endured by the immigrants into account. Because of this, the majority of Jewish emigrants went to the United States where there was much more economic opportunity. Between the years 1907-1914 almost 1.5 million Jews went through Ellis Island, while only about 20,000 immigrated to Palestine [(Alroey 2004: 139)]. The word Aliyah in Hebrew means ascent, which has the idealistic connotation of returning to the ancient Jewish homeland, reflected by Zionism. In reality Zionism had

⁶ (Gelber 1993: 327)

⁷ (Porath 1996: 17–18, 39)

little influence on Jewish immigration to the Land of Israel during that period. As the Zionist movement gained strength through the 20th century, more Jews immigrated to the Land of Israel as a result. However, during the Second Aliyah period, 1904-1914, Zionism did not play an (sic.) big role in influencing Jewish immigration.

On the other hand, Tessler (2009) writes:

With respect to ideology, the [second] *aliya* was heavily influenced by the principles of revolutionary and utopian socialism being espoused by intellectuals and political activists in Tsarist Russia, and also by the struggle for revolutionary change occurring inside Russia itself. Not all Jews who came to Palestine during this period were ardent socialists, and even many who did embrace socialism could hardly be described as revolutionaries. Nevertheless, a substantial number who joined the Second *Aliya* were not traditional Jews from the parochial communities of the Pale of Settlement but politically conscious Jews who had received a modern education, and the utopian socialist orientation of many of these men and women gave the new wave of immigration its ideological character. (63)

On the influence of Zionism:

The Second *Aliya* included young people who had supported the revolutionary parties and movements that were formed in Tsarist Russia during the early years of the century, and whose attempts to organize and mobilize the working class had led to the unsuccessful Russian revolution of 1905–1906. *Many of these men and women had not originally been oriented toward Zionism* but, disappointed that worker uprisings in these years did not produce fundamental change, they now turned to Palestine as a land where they might construct a more egalitarian society. *Still other politically conscious Jews had from the beginning grafted their socialist outlook onto a foundation of Jewish nationalism....*[T]hey argued that the problems of Jewish workers were in substantial measure caused by the contradictions of their life in the Diaspora. (63)

Frustratingly, Tessler does not give numerical breakdowns for these different groups. They may not be available.

All of that being said, however, even Tessler recognizes that

In addition to the positive attraction of building socialism in Zion, the Second *Aliya* was also in part the product of renewed anti-Semitic violence, which...for the most part was led by forces seeking to suppress revolutionary change. After nearly twenty years of calm, new and even more extensive pogroms took place, beginning in 1903 and reaching the height of their intensity in late 1905....For example, 45 Jews were killed and many more injured in attacks in Kishinev in April 1903, with similar outbursts following in other cities. The new wave of pogroms became most intense in the fall of 1905, when 801 Jews were killed, and hundreds more wounded, in riots throughout western and southern Russia. (63)

Fifth Aliyah

From Wikipedia:

This wave of immigration began as a pioneering one, but with the onset of racial persecution in Nazi Germany attained the character of a mass migration between 1933 and 1939, with at least 55,000 Jews from Central Europe immigrating to Palestine or residing there as semi-permanent residents.[(Gelber 1993: 326 fn.6)] The riots in the British Mandate during 1936 had weakened the immigration wave, but during the years 1938-1939 thousands of immigrants came, some of them illegally.

Works Cited

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