

## מועצה מקומית רמת ישי

Ramat Yishai was founded in 1925, on the southern eastern margins of the Alonim Hills – Shefar'am, which slope to the Jezreel Valley, on the road from Nazareth to Haifa, four kilometers east of Kiryat Tivon and covers an area of 2,300 dunams.

Its neighbors are: to the east of Beit Shearim, south of Kfar Yehoshua, to the west of the field of Yaakov, Alonim and Kiryat Tivon.

Ramat-Yishai began as a colony when 50 families from Eastern Europe bought land and established a textile factory in order to establish a settlement that would be based on industry and agriculture.

The colony known to many by its Arab name Jeddah is located alongside ancient remnants of ancient settlements: Simonia (Tel Shimron), Tel Resheim, Kivarshim Hill (Haraya) and Beit Shearim.

The most prominent historic Khan in the landscape was established by a local Arab sheikh in 1904 and underwent many changes in the history of settlement in the valley. It was lived by pioneers of the Third Aliyah, who were involved in paving the Haifa-Nazareth road, drying the valley swamps and preparing the ground. The Khan, which was located near the Arab village of Jeddah, was a camp for pioneers – these workers in an uninhabited environment, and served as a temporary hostel for the pioneers of the “Young Guard”, and before their immigration to the ground in Beit Alfa. In the 1930s, there was a station where there was a monitor.

The beginning of Ramat Yishai was an interesting, preliminary attempt of its kind to establish an industrial settlement in Israel, at the beginning of the Fourth Aliyah. This settlement attempt, then called "Manor", has almost no trace of the records of the history of the settlement, but it seems appropriate to be included among the autopist plans that prevailed in the 1920s – the utopia of a cooperative weaver settlement, which combines industry and agriculture.

This was a prominent attempt in its pioneers especially in light of the fact that it was placed on the edge of a distinct agricultural valley. The plan was to establish a textile complex in the Jezreel Valley that would include: cotton weaving, coloring, gray and printing.

Alongside the combination, the developers intended to grow cotton. In order to provide the factory with the raw material and release it from the dependence on imports, the farmers of the valley were supposed to receive from the company the plantations to increase the amount of cotton needed for the company. The multi-speed and popular program of the Manor Company was a special and one-time affair in the history of textile entrepreneurship in the 1920s (even in the years to come).

Manor was a cooperative association of eighty private investors, some of whom were professionals in the textile industry. The developers intended to establish around the Orgim settlement factory, whose residents will also maintain auxiliary farms that will help their economy (and will allow lower wage payment). Agriculture was supposed to be on the basis of a private family farm, while the industrial plant was supposed to be shared, owned by all settlers.

The idea was not an invention in Israel. It is somewhat reminiscent, of course, in a small model, industrial cities established in Germany, in the Netherlands and especially in England – in the late eighteenth century, in order to solve the labor shortage, which characterized the industrial revolution. During the nineteenth century, European industrialists built towns of a community nature around their factories, where the services were provided by the factories, while taking care of social needs and the integration of agricultural and gardening areas.

The plan was formulated in early 1924, in the Jewish textile centers in Poland (Warsaw, Białystok and Lodz) and was in fact a proposal of an organized solution to the distress of Jewish textile workers in Poland. The Zionist Organization in Lodz began publishing a plan to establish an agricultural settlement in combination with a textile industry for a hundred families. The settlers were from Lodz, Maddenska Walla, Bialstock and other industrial centers in Poland. Each official registered a hundred dollars at the time of registration.

From the outset, there was no small private initiative, but rather an organized cooperative initiative, which will facilitate the establishment of the factory. The plan outlined the construction of a combination of textile factories in one center, some of whose departments will serve additional factories, which will be built in the vicinity. The factory was supposed to give the push to create and

create a "textile center," next to which more factories would be built.

Each family was supposed to have an area of 12 dunams in order to satisfy its needs in some food products, which was designed to ensure their livelihood in the event that the textile industry undergoes various crises. With the intention of establishing the settlement, it was decided to include families of craftsmen and toilet personnel who are not connected to the local factory and in the agricultural industries, to which an additional 1,400 dunams were allocated.

In the late 30's, the settlement suffered riots from the Arabs of the environment, which took a heavy toll.

In the 40's, philanthropist Israel Yehuda (Yeshi) Adler contributed to the construction of houses in the community. This led to a renewed momentum of the settlement and is named today in Ramat Yishai.

In the 80's, Ramat Yishai was recognized as a development settlement due to the absorption of it in its early years and since then, a large joining of young families has begun to become a dynamic community.

Today Ramat-Yishai is considered an attractive community that bears the character of rural construction and has a population of about 8000 inhabitants.

Ramat Yishai's community is diverse in the heterogeneous population in a high socioeconomic section, Ramat Yishai is ranked in the Ministry of Interior in the socioeconomic section 9, the settlement of the large large secular.

The organizational development of the settlement outside the framework of a defined settlement movement, created a representation of a very wide range of testimony from Europe, Asia, North America and the other

The past few decades have joined the community of children of the country who have left cities for the benefit of a higher quality life in a small and green community.

The new population of Ramat Yishai is characterized by its high level of education and many of them engage in free professions. This population has led to a significant reduction in the average age and an increase in the number of children in the community.

Residents of Ramat Yishai live in adjoining houses in a country style and maintain a high quality of life.

The community provides its residents with rich and varied services in the following areas:

Preventive and therapeutic social services, clinic and specialist clinics, dental clinic, new pharmacy that has just opened, an elderly day center, religious services and veterinary services.

The local community center provides a variety of activities for children, youth, adults and the elderly.



**For more historical details, please contact Gidi Arbel, Ramat Yishai 052-8702096.**

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**Or to the Ramat Yishai heritage site on Facebook.**