The period under review (the middle of 1961 to the end of 1966) witnessed the restoration of order in Turkey after two coups in 1960 and the execution on charges of corruption and treason of Adnan Menderes, former prime minister and leader of the defunct Democratic party. These events were followed by the eventual return to democratic practices and a multi-party system.

In the middle of 1961 a new constitution (AJYB, 1962 [Vol. 63], p. 393) drafted by members of a temporary constituent assembly was approved by the controlling military junta, the Committee of National Unity, under the leadership of General Cemal Gürsel. The junta considered the existence of this constitution one of the prime conditions for the promised return to civilian government. When, on July 9, 1961, the constitution was submitted to the people in the form of a referendum, over one-third of the ballots were cast against it, indicating that a large number of citizens were still partisan to the recently overthrown Democratic party. After the referendum, political activity intensified in preparation for the first post-coup elections to be held on October 16, 1961.

The elections demonstrated that the memory of Menderes was sufficiently poignant to muster 34.8 per cent of the votes for the Justice party. The middle-of-the-road Republican People's party (RPP), headed by Izmet İnönü, received 36.7 per cent of the votes; the liberal New Turkey party, 13.7 per cent, and the slightly right Republican National People's party, 14 per cent. Thus, no party won the required 226-seat majority in the Assembly or the 76-seat majority in the Senate, and, for the first time in Turkey's political history, a coalition was to be formed.

In order to head off any possible tendency toward a return to Democratic party principles, the Committee of National Unity invited the leaders of the major parties to a conference a short time before the new parliament was to meet. The conferees pledged that 1) no actions taken by the Committee of National Unity during the period immediately after the revolution, as it was called, would be exploited for political gain; 2) all parties would work to-
ward the principles of Kemalism;* 3) freedom of religious belief and conscience for all would be respected; 4) Turkish laws would be preserved (to bar pardons for any of the 400 Democratic party members who had been convicted at the Yassiada trials); and 5) every attempt would be made to oppose elements of both the extreme left and the extreme right. These principles were set down at the insistence of the Committee of National Unity to counteract any measures the Justice party (the successor to the Democratic party) might take, were it to gain control in parliament or in future elections.

Fears that the military leaders would again intervene were unfounded. The consensus was that the military establishment would respect the results of the elections provided İnönü headed the coalition government. With the support of, and pressure by the Army, General Gürsel was elected President of the Republic.

İnönü, who became premier, immediately set about forming a workable coalition made up of the opposing Justice and Republican People's parties. The new government, however, made no tangible progress toward political stability or toward badly needed economic reforms. Doubts began to arise about the very viability of Turkey's democratic life. İnönü was soon forced to introduce in parliament a bill designed to prevent publication of blatantly anti-democratic articles in the press. After an attempted third coup by dissident military elements on February 22, 1962, the government coalition ended on May 31. It was followed by a three-party coalition composed of the Republican People's party, the New Turkey party, and the Republican National People's party. This coalition, in turn, fell in November 1963 after another unsuccessful coup in May 1963, and after local and provincial elections (November) in which the opposition Justice party polled 45.4 per cent of the votes, as against the Republican People's party's 36.2 per cent. In December İnönü formed a government of the Republican People's party and independents. This third coalition government lasted but a few months and, in February 1965, was succeeded by a four-party coalition (excluding the RPP) headed by Suat Hayri Ürgüplü, an independent senator. This coalition governed Turkey until the national elections in October 1965.

The October 1965 election results were somewhat of a surprise. Despite changes in the electoral law, adopted in 1964 and 1965 with a view to preventing the Justice party from gaining control, the Justice party won by a solid majority—53 per cent of the total vote. The RPP lost heavily, with 29 per cent; the smaller parties could not be considered a factor. Süleyman Demirel, an American-educated engineer, became the new premier.

Two important political events had occurred under İnönü's premiership: the outbreak of trouble between the Greek majority and the Turkish minority on Cyprus in December 1963, and the growing leftist tendencies among Turkish intellectuals which had their focal point in the recently formed

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* The doctrines and programs of Mustafa Kemal Atatürk, founder of the Turkish Republic and the father of modern Turkey.
socialist Labor party. Both events had aroused some bitterness among the Turkish public towards the West in general, and the United States in particular. However, when the Justice party came into power, the Turkish government returned to a pro-American attitude and a liberal approach to social and economic development, with greater freedom for private enterprise.

The Justice party administration has not been very successful in implementing its programs. By June 1966, only six measures were passed by parliament. In contrast, İnönü, standing at the head of the opposition RPP, vigorously continued to support planned development, centralized authority, land reforms, and communal development. While remaining in the Western camp, he advocated greater freedom in Turkey’s foreign policy decisions.

With some justification, İnönü accused Justice party members of exploiting the religious feelings of the Turkish peasants. The question of exploiting religion for political gain continued to center around the recent rapid growth of such fanatic Islamic religious groups as the Nurcus, the Süleymancis, and the Ticancis. The propaganda activities of these sects, which found strong support among the religious peasants, provided a basis for radical rightist tendencies that were considered as dangerous to the country as a swing to the extreme left. Despite accusation and counter-accusation, the Justice party, in the partial Senate elections of 1966, piled up 57 per cent of the votes, while İnönü’s RPP received only 30 per cent.

The armed services, especially the army, occupied a position of power and influence in political life. The chief of staff, the heads of the army, navy, and air force and several ministers sat on the National Security Council, established in 1961, which had to approve for “security reasons” all governmental decisions before they could be put into action. Also, President Gürsel, who had lapsed into a coma long before his death late in 1966, was succeeded in March by the former commander-in-chief, General Cevdet Sunay.

Recent events made the political situation even more complex. Forty-one senators appealed to the Constitutional Court to declare unconstitutional that part of the August 1966 amnesty bill which pardoned former Democratic party leaders and members convicted at Yassiada in 1960. Meanwhile, Minister for Religious Affairs, Ibrahim Elmalı, who had encouraged certain radical religious groups, was removed from office—a step that was taken to mean that Demirel would not bow to the whims of an arch-religious faction in the Justice party.

Lastly, the opposition Republican People’s party, in electing its new leaders, vested control squarely in the hands of its left wing. This swing to the left will weaken the power of the growing Labor party and will, at the same time, leave a clear field on the right for the Justice party.

**Attitude toward Minorities**

The present government continued in the footsteps of the military government of the Committee of National Unity and the coalitions under İnönü in guaranteeing to Turkish citizens full equality and protection by law, irre-
spective of race or religion. In the wake of the recent accusations by the Republican People's party regarding the Justice party's exploitation of religious groups for political gain, Demirel and Foreign Minister Sabri Çağlayangil reiterated the government's intentions of preventing unfriendly acts against the minorities. In fact, fear of such acts arose among these groups only at the height of the Cyprus crisis. But the only action taken was the revocation of resident permits of Greek citizens living in Istanbul, and their subsequent expulsion.

It is significant that although the government, at the beginning of 1965, published two pamphlets concerning minorities—an analysis of and apologia for the Armenian problem, and an analysis of and polemic against supposedly hostile Greek elements—it devoted no more than one sentence in either to the Jewish minority. In a recently expressed private opinion a government official stated that Jews never constituted a political or social "headache" for, or threat to, the security of the country, as did, in the opinion of many, the members of the Greek minority.

JEWISH COMMUNITY

Population figures were based on the 1960–61 national census, on data available at the time of writing from the 1965–66 national census, and on estimates by various Jewish officials. While the official estimates put the Jewish population of Turkey at almost 45,000, a more realistic figure would probably be 42,000, or a little less than two-tenths of one per cent of the total population of 31,000,000. The Jewish community was the third largest minority, after the Greeks and the Armenians. While the total absolute population increase in Turkey for the five years under review was 25 per cent, it was perhaps no more than 5 per cent for the Jews. As in the general population, there were slightly more Jewish women than men.

Ninety-seven per cent of the Jews were concentrated in areas having more than 10,000 inhabitants: Istanbul with 34,000, or 2 per cent of a total population of almost two million; Ankara with 1,000, or one-tenth of one per cent of a total of 902,000; Izmir with approximately 5,000, or one per cent of a total of 420,000. There were smaller but still active communities to be found in Çanakkale (approximately 550), Edirne (400), Bursa (350), Tekirdağ (200), Adana (200), Kırklareli (150), Gaziantep (125), Muğla (50), Kars (40), Içel (40), and in the area near Mersin and Iskenderun in Hatay province (150). Small groups were still to be found in Adıyaman, Amasya, Antalya, Balıkesir, Diyarbakır, Erzurum, Kocaeli, Manisa, and Maras.

Census statistics demonstrated the decline in the use of Ladino (a Judeo-Spanish dialect current among Sephardic Jews who were expelled from Spain in 1492 and who settled in the Mediterranean area among Turkish Jewry). The 1960 and 1965 censuses contained questions concerning the "mother-tongue"—interestingly enough called Yahudice (Jewish) in 1960, and Mu-
service (House of Moses language) in 1965—of those interviewed. In 1960, Ladino was given as mother-tongue by 19,000 persons, almost all living in the large cities; an additional 4,300 Jews, whose mother-tongue was Turkish, gave Ladino as their second language. According to the 1965 census, this figure may have dropped by 30–50 per cent, to 8,000–10,000. A curious fact was the listing in the 1960 census of some 100 Jews speaking Yahudice in the far eastern city of Van—probably the remnants of a Kurdish-speaking Jewish community which, after heavy emigration to Israel a few years ago, had almost completely vanished. A number of Jews claimed as their mother-tongue or second language German and Slavic languages (mainly in the Istanbul Ashkenazi congregation), English, Italian, and French (as indicated by the large number of Jewish youth still sent to schools in which those languages were the languages of instruction).

As for literacy, almost an equal number of Jewish men and women in Turkey were able to read and write. Only ten per cent of the entire Jewish community of Turkey, one-third men and two-thirds women, were illiterate, as compared with more than one-third of the general population. In further contrast, there were twice as many illiterate Moslem Turkish women as men, and, among the women, only 20 per cent were able to read and write.

The Jews were well represented in every sphere of the country’s economic life. Ninety-six per cent of their available work force were gainfully employed; approximately one-tenth of these were women. The percentages were similar for the general population. A majority of the Jewish work force was classed as holding administrative or managerial jobs (5,000), or as being salesmen or merchants (5,100). There were 1,000 skilled or semi-skilled workers in the textile, electrical, communications and other industries; 700 were craftsmen—tailors, furriers, shoemakers, etc.; 600 were employed as domestics and in allied jobs, and 575 were in the professions and arts, including medicine, architecture, engineering, education, law, music, literature, and the fine arts.

Emigration and Immigration

While large-scale emigration to Israel occurred earlier with the permission of the Turkish government, no such emigration was in evidence during the period under review. Most of the financially disadvantaged half of Turkish Jewry had left the country; those who chose to remain were full citizens of the Republic both under the law and in reality. The number of emigrants may have reached 400 during a particular year, but the annual average probably did not exceed 200. Most of these continued to go to Israel, but there was also a larger westward movement to Jewish centers in North and South America. It must be noted that Jews did not leave because of disenfranchise-ment or persecution, but seemingly because they were seeking a better life for themselves and their children.

No figures existed for Jewish immigration to Turkey, and it was assumed
to be negligible. The Chief Rabbinate has, on occasion, assisted Jews arriving in the country, but these have been mainly transients.

**Community Organization and Communal Affairs**

Essentially, the Turkish government continued its policy of full recognition of the Chief Rabbinate and its religious council, but did not permit them to control the administration or affairs of the secular community. Although the Chief Rabbinate maintained liaison with communities throughout Turkey and represented them in all official business with the government, it was actually able to control only the activities of the community in Istanbul, where it had its seat. Each community was autonomous and directly responsible to the government; intercommunity relations disintegrated somewhat, and there was no possibility of establishing an overall communal body.

Each property and endowment for religious purposes was controlled and administered as a separate *Vakif* (foundation). In Istanbul, some 40 full-time employees administered the *Vakıfs* of the Chief Rabbinate and carried out the functions of Chief Rabbi Dr. David Asseo and various other officials.

**Jewish Education**

The Istanbul community maintained three primary schools, two in Galata and one in Ortaköy; a secondary school of the *lycée*-type in Beyoğlu, and a rabbinical seminary in Hasköy. Midway in the period under review, the primary school in the old Jewish section of Hasköy was closed because of insufficient enrolment. The enrolment in the primary and secondary schools remained approximately 2,500. Since many of the Istanbul Jews had moved to the more northern Şişli section of the city, it was planned to transfer the secondary school from Beyoğlu to this area in the near future. The rabbinical seminary had 35 students.

The only other schools operated by a Jewish community were in İzmir. These are primary schools, one financed by ORT, and the other by contributions from B'nai B'rith. Here, too, the enrolment did not change substantially.

**Religious and Organizational Life**

There were approximately 75 synagogues in Turkey, perhaps 35 of them in actual use. Of the 50 in Istanbul, 10 to 15 were in daily use and 10 others conducted services only on the Sabbath. Synagogues in Adana, Ankara, Bursa, Edirne, İzmir, and a few other larger communities had regular services. Two of the Istanbul synagogues were maintained by the Karaite sect and one by the Ashkenazi community; all others followed the Sephardi ritual.

Organizations of a political nature, such as Zionist organizations, were barred by the Turkish government. A Jewish communal center in Beyoğlu was maintained by the Istanbul community for cultural and social activities. Some twenty nonpolitical sport, cultural, and "friendship" clubs, with pre-
dominantly Jewish memberships, but not sponsored by the Jewish community, were in operation, mainly in Istanbul.

Social Services

Communal social service organizations in Istanbul were under the supervision of a lay council composed of members of the communities. These included the orphanage in Ortaköy; the Laura Kadoorie Or ha-Hayyim Hospital in Balat; Mishneh Torah and Tsedakah u-Marpe, which helped needy students and poor children; a home for the aged in Beyoğlu; La Goutte de Lait, an organization providing food to undernourished youngsters; a fund to aid tuberculars, and a fund to provide a doctor for the needy two or three times a week. The Izmir community maintained a hospital and a home for the aged in a similar manner.

Publications

There were few indications of interest in Jewish scholarship on the part of Turkish Jews. Although, for example, the Chief Rabbinate had an impressive collection of firmans (decrees of the Sultan during the period of the Ottoman Empire) specifically dealing with the Jewish community, as well as several religious tracts, no scholarly investigation of these has been attempted by Turkish Jews.

The Chief Rabbinate continued to issue publications of a religious nature, such as a time schedule for the beginning and ending of the Sabbath and capsule summaries of Jewish law and the Bible, primarily designed for use as texts in religious instruction in the Jewish schools. Two independent Istanbul Jewish weeklies, Salom (edited by Avram Leyon and Victor Apalaçî) and La Vera Luz (edited by Eliezer Mende and Luna Horman), written almost entirely in Ladino (with Turkish orthography) continued to provide information of specifically Jewish communal interest, mainly for Istanbul Jews. The French-language daily Journal d'Orient, owned by Alber Karasu, a member of the Istanbul Jewish community, was not a specifically Jewish paper but featured subjects of interest to Jews.

Cultural Activities

Jews have made minor contributions to the cultural life of Turkey. Some of the more prominent Jews engaged in cultural activities were Sami Kohen, a political columnist for the newspaper Milliyet; Beki Molho, a minor painter; Josef Habib Gerez, an upcoming minor poet who also filled the post of civil secretary to the Chief Rabbi, and Professor Eskenazi, a prominent mathematician at the Istanbul Technical University. Books containing general information about Jews and Judaism, such as the recently published Musa ve Yahudiler ("Moses and the Jews") by Hayrullah Örs, continued to appear. Immediately after the 1966 Nobel Prize for Literature was awarded to Israeli
author S. Y. Agnon, two of his stories were translated and published under the title *Tilsim ve Sözli* (“Ido and Enam” and “The Betrothed”). They were well received by the Turkish reading public.

**Antisemitism**

Antisemitism has almost never been a national issue in Turkey. Anti-Free Mason, anti-leftist, and anti-Jewish newspapers such as *Büyük Doğu* (“The Great Orient”) edited by the notorious Necib Fazil Kisakürek (AJYB, 1960 [Vol. 61], p. 282; 1962 [Vol. 63], p. 396) were replaced by *Yeni İstiklal* (“The New Independence”) and writers such as Cevat Rifat Atıhan and Mehmed Şevket Eygi. These aroused no public interest and remained on the fringe. At times, extreme rightist members of parliament attempted to blame Free Masons, Jews, and imperialists for Turkey's problems. Recently, certain radical groups sponsored the Turkish translation and publication in the fall of 1966 of Hitler's *Mein Kampf*. Rightist elements have also gone so far as to hold the Jewish wife of the prominent Turkish author, Yaşar Kemal, responsible for his left-wing socialist views. None of these activities, however, could be construed as providing a basis for an outbreak of antisemitic feeling in Turkey.

**Relations with Israel**

Turkey continued her efforts to improve relations with various Arab countries. However, the Turkish government repeatedly stated that any pressure brought to bear upon her by others (presumably the Arabs) to sever relations with Israel would be viewed as a hostile attempt to dictate her foreign policy. A recent example of this attitude may be seen in the joint communique issued by President Habib Bourguiba and President Sunay after Sunay's state visit to Tunis in December. While Sunay expressed sympathy for the plight of the Palestinian refugees and recognized the necessity for a just solution, he declined to state, with Bourguiba, that aggression had been committed by Israel against the Arabs and that, by this act, Israel was totally responsible for endangering the peace and security of the Middle East. Turkey and Israel have continued to be represented in each other's capital by chargés d'affaires.

At the invitation of Chief Rabbi Asseo and Israel Menase, the president of the Istanbul Jewish community, Chief Rabbi Isaac Nissim of Israel visited Istanbul for four days in July 1966. Turkish authorities fully cooperated in opening to him libraries, institutions, and historic sites usually closed to visitors, and many Istanbul Jews attended a special gathering in his honor.

Events surrounding the disastrous earthquake in the eastern Varto area in August 1966 also attest to cordial relations between the two countries. Sixteen Hebrew University medical students, co-sponsored by the university's student union and the Turkish government, were sent to the disaster area. The Tel Aviv-Jaffa municipality donated a large consignment of food, medicine, and clothing to the Turkish Red Crescent society for the earthquake victims,
and El Al Israel Airlines specially shipped a 5-ton British Red Cross consignment of essentials to Turkey.

In the summer of 1966, several Tel Aviv University professors and students were guests at Atatürk University in Erzurum during a study tour. In addition, Israeli technicians continued to work in Turkey as consultants and teachers, several of the latter at the Middle East Technical University in Ankara.

The country as a whole, and the ruling Justice party in particular, faced major problems of vital importance to the future of a modern Turkey. Such problems as the liquidation of feudalism in the east and southwest, the fight against religious obscurantism and illiteracy, the population explosion, and the reorganization of the economy still had not been completely resolved. But the prognosis was good, and there was little likelihood that the situation would lead to any political or social crises which could endanger the position of the minorities, including the Jews.

Alan C. Harris
AFTER his success at the general election of November 1965 as leader of the Mapai-Ahdut Ha-'avodah Alignment, Prime Minister Levi Eshkol formed a new cabinet with the support of the National Religious party, Mapam (United Workers’ party), the Independent Liberals and Po'ale Agudat Israel. The main opposition parties were Gahal (the Herut-Liberal bloc) and Rafi (the Israel Labor List) led by former Premier David Ben-Gurion.

The government’s main problem in foreign affairs was the growing border tension which led to three complaints to the United Nations Security Council. At home, there were economic difficulties, partly due to a drop in immigration and partly to the government’s policy of slowing down economic activity in order to check inflationary tendencies and to narrow the gap in the balance of payments.

In the cultural field, the outstanding event was the award of the Nobel Prize for Literature to Samuel Joseph Agnon, the veteran Hebrew author, jointly with Nelly Sachs of Sweden.

The Hebrew University, the Technion, and other institutes of higher learning suffered from growing financial difficulties and could not accommodate all applicants for admission.

FOREIGN AFFAIRS AND DEFENSE

Israel-Arab Relations

Israel's foreign relations continued to be dominated by the problem of Arab hostility. While there were some signs of a tendency to accept the fact of Israel’s existence (inter-Arab dissension prevented the achievement of a common anti-Israel front), no Arab government showed any inclination to act on Tunisian President Habib Bourguiba’s idea of trying to attain Arab aims by offering to negotiate with Israel (AJYB, 1966 [Vol. 67], p. 432). The Arab states rejected all proposals to solve any aspect of their disputes with Israel by peaceful means and openly proclaimed their determination to destroy her by force when the time was ripe.

The most uncompromising and virulent hostility was maintained by Syria,
where an extreme wing of the Ba'ath party, with strong pro-Communist leanings, had overthrown the previous moderate Ba'ath regime on February 2. While Egypt and Jordan favored a waiting policy in view of Israel's strength, the new Syrian leaders pressed for immediate action in the form of an Algerian-type “people's war of liberation.” Syrian frontier guards frequently fired on Israeli farmers, land improvement workers, and army patrols, and mines were laid in the vicinity of the frontiers. The Syrian government encouraged and publicized the activities of the unofficial al-Fatah Arab terrorist organization, with its military arm, al-Asefa, which trained and organized armed raiders to commit acts of sabotage in Israel.

Many of the al-Fatah raids were carried out through Jordanian, and some through Lebanese, territory. Israel pointed out that, under the armistice agreements the governments of the neighboring countries were responsible for ensuring that “no warlike act or act of hostility” was conducted against Israel from their territories.

In January the water reservoir at the village of Yuval near the Lebanese and Syrian frontiers was seriously damaged by explosives, and, in February, Syrian military posts repeatedly opened fire across the frontier. The most serious of a number of incidents in April were the laying of six explosive charges in the village of Beit Yosef, in the Beit She'an Valley, and the explosion of a land-mine on a railroad track between Arad and Masada, near the Hebron area. Both incidents were attributed to al-Fatah raiders entering from Jordan. On the night of April 29–30, Israeli forces crossed the border and, after evacuating the civilian residents, blew up four houses in Kala'at village in the Beit She'an area and ten in Deir Rafat, south of Mt. Hebron.

In May two Israeli soldiers were killed by Jordanian fire near the Mt. Hebron area and two civilians were killed by a Syrian land-mine near Almagor. Israel submitted a note of protest to the Security Council on May 17. In July two persons were killed and two were wounded in four incidents near the Syrian frontier. Israel air force planes immediately retaliated by striking at Syrian vehicles and engineering equipment engaged in the diversion of the Jordan River tributaries. A Syrian Mig 21 plane was shot down by an Israeli Mirage. The UN Security Council, discussing Syrian and Israeli complaints, failed to reach a conclusion; a motion to censure Israel, proposed by Jordan and Mali, received only six votes (p. 113).

In August Syrian artillery and planes fired on an Israel police patrol launch, which had drifted onto a sandbank about 50 meters from the northeastern shore of Lake Kinneret (Sea of Galilee). One Syrian plane was shot down by machineguns of the launch and another by Israeli planes which had been summoned to the rescue. After some negotiations concerning the salvaging of the grounded launch and the downed Mig, the Syrians announced that their frogmen had recovered the plane and the pilot's body at night—a claim denied by the Israelis—and did not interfere when the launch was brought home to the western shore.

On August 16 an Iraqi Roman Catholic pilot flew his Mig 21 jet fighter
to Israel and asked for asylum. There was some anxiety that the USSR would resent it if the plane were inspected by representatives of a Western power, but nothing further was heard of the matter.

On October 7 two blocks of flats in the Romema quarter of Jerusalem were damaged by demolition charges laid by men who entered from Jordan; the next morning four members of an Israeli police patrol were killed and two wounded by a landmine near Sha'ar Hagolan, south of Lake Kinneret. On October 9, Damascus radio broadcast a communique from the "general staff of al-Asefa" claiming credit for the Jerusalem explosion and other terrorist acts. A day later, Syrian Premier Yussuf Zu'ayin warned, "We shall set the entire area afire and any Israeli movement will result in a final resting place for Israel," while his Chief-of-Staff General Ahmed Suedani maintained that the acts were "legal activities, and it is not our duty to stop them but to encourage them and strengthen them."

Israel complained to the Security Council, and Foreign Minister Abba Eban, who presented the case on October 14, emphatically denied allegations that Israel was planning, alone or in league with others, to overthrow the Syrian regime. He declared:

"We have no interest in the character of her regime, in its social philosophy or the orientation of its international policies. Our policy towards Syria is governed by one consideration alone: by her readiness to affirm and to practice the obligations which she has contracted towards Israel by her signature of the Charter and by her bilateral agreement with us.

Eban declared that armed infiltrators organized in Syria had committed 61 outrages on Israeli territory since January 1965, and he called on the Council "to express itself in clear condemnation of a concerted, organized and proclaimed policy of aggression."

While the Security Council was deliberating, border attacks continued at various points between She'ar Yashuv at the northern tip of Israel, to Ein Gedi on the Dead Sea. Seven incidents were recorded in two weeks, culminating in the derailing of a freight train near Jerusalem on October 27. Israeli public opinion was disturbed that these attacks continued at a time when Israel's hands were tied by the Security Council's proceedings. An American-British motion "inviting" Syria to take steps to stop sabotage activities originating in her territory was supported by 10 members of the Security Council on November 5, but vetoed by the Soviet Union.

Prime Minister Eshkol announced in the Keneset on November 8 that the period of compulsory military service for men, which had been reduced to 26 months in December 1963, would be restored to 30 months, women continuing to serve for 20. The decision was made, Eshkol explained, "to enable the Israel Defense Forces to improve their readiness and capacity to fulfill their basic tasks" and to carry out their training program without interruption, as well as to ensure "effective patrolling by the Army and the Border Police."
The first serious border incident after the Security Council decision involved Jordan. On November 12 three Israeli soldiers were killed and six wounded by a landmine in the Mt. Hebron area, about a mile south of the armistice demarcation line. Next morning, an Israeli force, including armored cars and tanks, crossed the line and, after evacuating the residents, blew up 40 houses in Samo’a and two other villages known to have sheltered marauders. Fifteen trucks carrying Arab Legion reinforcements were blown up and a Jordanian plane shot down. Eshkol, speaking at the World Conference of WIZO in Tel-Aviv on the day of the Israeli action, said:

The purpose of our action was to bring home the gravity of the situation to the people and the authorities of the neighboring countries and show them that they cannot escape the heavy responsibility that rests upon them. . . .

We stand firm in our view that the blame must fall both on the country that encourages, trains and dispatches the saboteurs and also on those countries through whose territory the saboteurs pass.

On November 25 the Security Council censured Israel for the Samo’a raid by a vote of 14 to 0, with New Zealand abstaining. Two days later, at a cabinet meeting, Eshkol expressed his regret that the Council had “ignored the causes of the tension,” namely “the policy of hostility and aggression which the Arab government conducts against Israel,” and added:

So long as the Security Council has not adopted effective measures to stop the aggressor, it is the duty and the right of an attacked state to defend itself by virtue of the right reserved to every country by Article 51 of the United Nations Charter.

Foreign Minister Eban summed up Israel’s policy in the Kneset on December 6:

Israel frequently adopts a policy of self-restraint, sometimes prolonged, in the face of aggressive provocation. But sometimes, confronted by an accumulation of acts of hostility and violence, she has to make a choice. One possibility is inaction, which is liable to intensify, encourage and foster aggressive impulses, to give them license and immunity. A second possibility is to exercise the right of self-defense in order to stop and discourage violence.

Referring to the threats to King Hussein of Jordan by Syria and Ahmed Shukairy’s Palestine Liberation Organization after the Samo’a raid, Eshkol said in Tel-Aviv on December 23:

Israel’s policy is the continued preservation of the status quo in the area. If the status quo is violated, as in the case of Jordan, Israel will reserve freedom of action.

No serious border incidents were reported for about a month after the Samo’a operation, but towards the end of the year, several landmines were found near the Syrian frontier and Syrian posts fired on Israeli farmers.
Relations with the United States

In February Eban met President Lyndon B. Johnson, Secretary of State Dean Rusk, and other leaders for comprehensive talks. On February 5, the State Department announced that the United States had agreed to sell Israel Patton tanks because “The United States cannot be indifferent to the potentially destabilizing effect of massive Soviet sales of arms to the area.” On May 20, the Israeli Foreign Ministry announced that agreement had been reached during Eban’s visit to Washington for the purchase of a number of United States “tactical military aircraft” over a specified period of time. It was believed that President Shazar’s private visit during the summer on his return from a South American tour had a deeper significance because of the cordial reception he received from President Johnson and other government officials (p. 103).

A number of American senators, governors, and congressmen visited Israel in 1966. The Kennedy Memorial, erected by JNF with monies contributed mainly by American Jews, was dedicated on July 4 by Prime Minister Eshkol and United States Chief Justice Earl Warren. A week later, the foundation stone of the Harry S. Truman Peace Center was laid in Jerusalem.

The American industrialist and philanthropist Jacob Blaustein, who received the Scopus award of the Hebrew University in November, announced on that occasion a gift of $500,000 for the construction of a center for American studies on the Jerusalem campus of the university. Its purpose, Mr. Blaustein stated, was to “further an increasing understanding of the United States and a more fertile dialogue between Israelis and American Jewry.”

Ambassador Ellsworth Bunker, President Johnson’s special envoy who went to Israel in December to discuss the joint American-Israel desalting project, particularly its financial aspects, told the press in Tiberias:

There is reason to believe that the United States will continue to give Israel its support for the development of water resources, as it has given in the past for her other economic enterprises.

Western Europe

Political, scientific, and cultural relations with France continued to develop in 1966. There were numerous visits by French members of parliament, mayors, and other public officials. Israel’s exports to France reached a record figure. Considerable significance was attached in Israel to the fact that France did not permit her friendship with Israel to hamper an improvement in her relations with the Arab countries.

A Knesset delegation visited Belgium in April.

Negotiations on economic aid between Israel and the German Federal Republic, envisioned when diplomatic relations were established in 1965, were concluded on May 12. Germany granted Israel a loan of DM160 million for 25 years at favorable interest rates (p. 363). Israel expected that fur-
ther sums, on a similar scale, would be granted in subsequent years. Former Premier David Ben-Gurion criticized the agreement on the ground that it was not in keeping with the understanding he had reached in 1961 with former Chancellor Konrad Adenauer for a German loan of $500 million for the development of the Negev. Prime Minister Eshkol and Finance Minister Phinehas Sappir denied that there had been any change in policy. They said that loans under the Ben-Gurion–Adenauer understanding had been obtained only after prolonged negotiations each year, and that the new agreement was part of the continuing fulfillment of the Adenauer promise, on more favorable terms than in the past.

Relations with the Scandinavian countries were cordial, as indicated by the visits of the Danish and Swedish foreign ministers and the president of Iceland to Israel and Eban's official return visits to Denmark and Iceland. An agreement between Israel and the Scandinavian countries stated that visitors to the respective countries would no longer require visas.

Foreign Minister Eban received a warm welcome in London and Ottawa in February; British, Australian, and New Zealand statesmen visited Israel during the year.

**Soviet Russia and Eastern Europe**

When Prime Minister Eshkol presented his new cabinet in the Keneset on January 12, he noted that although little progress had been made toward better understanding with the Soviet Union, Israel “should not despair of the aim itself.” He added that an agreement by the Western Powers and the USSR on a policy based on the “support, in theory and practice, of the independence and integrity of all the existing states in the Middle East” would greatly strengthen “the prospects of peace and stability.” The somewhat improved relations at the beginning of 1966 again deteriorated during the summer with Soviet press allegations that Israel was concentrating troops on the Syrian border, the expulsion of an Israeli diplomat from Moscow (August) on charges of espionage, and the all-out Soviet support of Syria in the Security Council.

Cultural relations, too, had their ups and downs. Soviet violinist David Oistrakh, and cellist Mstislav Rostropovich with his wife, Galina Vishnevskaya, gave concerts in Israel, and the Israeli folk singer Geula Gil appeared in Russia. But the scheduled visit of the Israel Philharmonic Orchestra to Russia was first postponed and later cancelled by the Soviet authorities.

In May Foreign Minister Eban presided at a meeting of Israeli envoys in East European countries in Warsaw, where he also met Polish Foreign Minister Adam Rapacki. On his return home, Eban said that Israel's relations with these countries varied greatly both in extent and form: relations with Poland were friendly; and while Israel had important trade agreements with Yugoslavia and Rumania, she had practically none with the USSR and Czechoslovakia. A new Rumanian minister, the first to be accredited to Israel since the Sinai campaign, presented his credentials in February.
Latin America

President Zalman Shazar was given a cordial welcome on his state visits to Uruguay, Chile, and Brazil in June and July. The Uruguayan and Brazilian governments issued special stamps to mark the occasion. A visit to Argentina was cancelled because of political developments there, but the new president, General Juan Carlos Onganía, renewed the invitation (p. 280).

There was growing interest among Latin American countries in technical cooperation with Israel, and a number of agreements for scientific and technical cooperation were signed. The most significant agreement, with the Organization of American States (OAS), was signed in Washington during President Shazar’s visit. Since the first OAS-Israel agreement in 1962, some 600 OAS scholarship holders had attended training courses in Israel. OAS figures indicated that 40 per cent of all South Americans who were trained abroad went to Israel.

Asia and Africa

Relations with Asian countries were strengthened by the state visits of President Shazar to Nepal and of Chief-of-Staff Major-General Isaac Rabin to Burma, Thailand, the Philippines, Japan, South Korea, and Cambodia.

Cordial relations with African countries were not affected by the coups and revolutions that toppled some of the governments. Prime Minister Eshkol received a warm welcome everywhere on his three-week tour (May-June) to the Ivory Coast, Liberia, Malagasy, Uganda, Congo (Kinshasa), and Senegal.

Cooperation with Developing Countries

In 1966 there were 620 Israeli experts at work in 55 developing countries in Africa, Asia, Latin America, and the Mediterranean basin, under the auspices of United Nations agencies or at the invitation of the governments concerned. Between 1962 and 1965, Israeli experts conducted 69 mobile courses for the training of 3,613 persons in these countries. In addition, some 1,600 trainees attended 32 courses in Israel. During the years 1958–66, a total of about 8,800 trainees from 91 countries attended close to 480 courses.

DOMESTIC AFFAIRS

In January Levi Eshkol's new cabinet, formed after the November 1965 election, received a vote of confidence (71 to 41) in the Kneset. It was the most representative cabinet since that of 1955–59, including the Alignment (Mapai and Achdut Ha-avodah), National Religious party, Mapam (United Workers’ party), Independent Liberals and Po'ale Agudat Israel. Golda Meir retired as foreign minister, a post she had held for ten years, and was replaced by Abba Eban, former deputy prime minister. Dov Joseph, who had embarrassed Premier Eshkol by his response to Ben-Gurion’s demand
for an inquiry into the procedures and conclusions reached by the 1960 Committee of Seven in the Lavon affair (AJYB, 1965 [Vol. 66], p. 458), was dropped as minister of justice in favor of Jacob Samson Shapiro. Other newcomers to the cabinet included Israel Galili, Israel Barzilai, Mordecai Bentov, and Moshe Kol.

The composition of the new cabinet was: Levi Eshkol (Alignment), prime minister and minister of defense; Hayyim Gvati (Alignment), agriculture; Hayyim Zadok (Alignment), commerce and industry; Moshe Kol (Independent Liberal), development and tourism; Zalman Aranne (Alignment), education and culture; Phinehas Sappir (Alignment), finance; Abba Eban (Alignment), foreign affairs; Moses Shapiro (National Religious), interior; Jacob S. Shapiro (Alignment), justice; Igal Allon (Alignment), labor; Bechor Shitreet (Alignment), police; Elijah Sasson (Alignment), posts; Zerah Warhaftig (National Religious), religious affairs; Solomon Joseph Burg (National Religious), social welfare; Moses Carmel (Alignment), transport; Israel Galili (Alignment), without portfolio.

Deputy ministers: Aaron Uzan (Alignment), agriculture; Tzevi Dinistin (Alignment), defense; Judah Shaari (Independent Liberal), development; Kalman Kahana (Po'ale Agudat Israel) and Aaron Yadlin (Alignment), education; Israel Ben-meir (National Religious), interior. Arye Eliav was appointed deputy minister of commerce and industry in September.

Hayyim Zadok, who had disagreed with Finance Minister Sappir on methods of executing economic policy, resigned in November and was succeeded by Ze'ev Sharef, who had held senior civil service posts before his election to the Keneset in November 1965.

Minister of Police Shitreet, 72, one of the two Sephardi cabinet members submitted his resignation on the ground of age on November 1. He was the only person who had held office continuously since the proclamation of Israel's independence. He was succeeded by Minister of Posts Elijah Sasson. Sasson's portfolio was taken over by Israel Isaiah (formerly Sharabi; Alignment), a former deputy speaker, who became the first minister of Yemeni extraction.

The new Keneset building in Jerusalem was dedicated on August 30. The ceremony was attended by the speakers and deputy speakers from 43 foreign parliaments, Jewish community delegates from 38 countries, and representatives of every town and village in Israel. The building, designed by J. Klarwein and containing works of art by Marc Chagall and noted Israeli artists, cost £20 million (almost $7 million). Most of the funds were made available by the Rothschild Foundation, which acted in accordance with the wishes of the late James A. de Rothschild, as transmitted by his widow to Prime Minister Ben-Gurion on July 15, 1957 (AJYB, 1959 [Vol. 60], p. 235). The Keneset formally opened its proceeding, in March 1949, in the Jewish Agency building in Jerusalem, and at first met in a re-equipped Tel-Aviv cinema hall. In 1950 it was transferred to the Frumin building in the center
of Jerusalem, which underwent periodic make-shift adaptations and enlargements.

At the first session in the new chamber, the prime minister submitted for first reading a draft of the Basic Law of the Government, which brought Israel's constitution an important stage nearer completion. In 1950 the Knesset had decided to enact at various times basic law, which, taken together, would constitute the chapters of the constitution. Basic Laws of the Knesset, of Israel Lands and of the President had been passed in 1958, 1960, and 1964, respectively. Eshkol stated that the present bill, together with a Basic Law of Human Rights, to be submitted during the tenure of the present government, would complete the chapters of the constitution.

Communal Affairs

David Ben-Gurion's 80th birthday was widely, but unofficially, celebrated on October 1. President Shazar, as head of the public committee in charge of organizing the celebrations, traveled to Ben-Gurion's kibbutz home at Sdeh Boker to deliver his best wishes. A message of congratulations was adopted by the cabinet on Prime Minister Eshkol's motion, and delivered by Moses Shapiro and Bechor Shitreet. The ministry of education issued a special pamphlet on Ben-Gurion for use in schools, and radio and television programs presented highlights from his life. The Histadrut, General Federation of Labor, also issued a pamphlet on Ben-Gurion's role in the Federation, of which he had been the first secretary-general; the central council of Mapai, from which he broke away in 1965, honored him at a special session. More than 10,000 persons attended a rally at the Sdeh Boker Negev College, founded by Ben-Gurion. The central event was a pageant staged by Joseph Millo, director of the Haifa Municipal Theater, and featuring prominent Israeli stage stars.

The tenth convention of the Histadrut met in Tel-Aviv in January. The 801 delegates, elected on September 19, 1965, representing almost one million members, were divided as follows: Alignment, 408 (Mapai, 286; Achdut Ha-avodah, 122); Gahal (Herut-Liberal bloc), 122; Mapam (United Workers' party), 116; Rafi (Israel Labor List), 97; Independent Liberals, 35; Israel Communist party, 13; New Communist List, 10. Arab delegates constituted about 10 per cent of the total. In his keynote speech, Secretary-General Aaron Becker asked the Histadrut not to relinquish any more of its functions to the state; he rejected especially the idea of nationalizing Kupat Holim, its medical insurance fund. Despite opposition by Rafi, the convention decided to drop the word "Hebrew" from the full name of the federation. It also resolved that the cost-of-living allowance scheme must be retained, but that basic wages should rise only in proportion to the increase in the net national product. It accepted the principle of arbitration by mutual agreement in public services labor disputes.
Zionist Affairs

Because of a disagreement over the inclusion of a Herut representative in the Jerusalem section, the 26th Zionist Congress had failed to elect a new executive for the World Zionist Organization and the Jewish Agency. The Zionist General Council, which met in Jerusalem in January, elected a new executive representing all parties, with Arye L. Pincus as chairman, and Rose Halprin chairman of the New York section. Lord Sieff of Great Britain, Astorre Mayer of Italy, Rabbis Emanuel Rackman, Simon Greenberg, Leon Feuer, Joseph J. Schwartz, and Dewey Stone, of the United States were elected to the executive, in keeping with Dr. Goldmann's scheme to broaden the basis of the Agency by including non-party members.

Nahum Goldmann, who had been reelected president of the World Zionist Organization, delivered the keynote address at the General Council meeting. He called upon the movement to return to "fighting Zionism"; to strengthen the concept of the unity of the Jewish people, with Israel as its center; to bring in "tens of thousands of intellectuals," and to restore to the Jewish people "the humanistic and idealistic character it used to have, making it a partner in the fight for human rights and social justice." Goldmann explained that the real meaning of the slogan "Facing the Diaspora," proclaimed by him at the 26th Congress in 1964, was "to utilize Israel as the main challenge for the Jewish people." Major subjects discussed were immigration from the prosperous countries, now that immigration from countries of distress and persecution (except for Soviet Russia) was almost completed; Jewish education in the Diaspora; reorganization of the Zionist movement, and improved social and educational services for the fuller integration of recent immigrants.

In September the Jewish Agency executive decided in plenary session to reduce its 16 departments in Jerusalem by about half and, particularly, to bring all units dealing with immigration and absorption under one roof. It adopted for 1967-68 a £317 million draft budget—£45 million lower than the current budget. It was expected that the 1968 Zionist Congress would elect a smaller executive with one member for each department. In the meantime after interparty discussions, some changes were made in its organizational setup.

Jewish Agency chairman Louis Pincus asked the UJA Study Mission in Jerusalem in October to raise $12 million, outside its regular appeal, for the social and educational integration of 250,000 recent immigrants in Israel's development areas.

In 1966 Israeli leaders repeatedly called for more immigration from the West: Eban called on British Jewry to send at least 5,000 of its members to Israel each year when he spoke at the Annual Conference of the British Settlers' Association in February. At the convention of the Association of Americans and Canadians in Israel in March, Eshkol said that the government regarded immigration from Western countries a "matter of major
policy,” and promised to investigate and remove any difficulties immigrants may have encountered in securing housing and other facilities. At the same time, he emphasized the importance of improving “the spiritual relationship between Israelis and Jews abroad” and admitted that “We, on our part, must extend and deepen our knowledge of the Diaspora, its life and history.”

Forty-two groups of young people, totaling over 3,000, came to Israel in 1966 for various summer projects under the auspices of the Jewish Agency. The Foundation for Cultural Relations with the Diaspora, headed by the former director-general of the foreign ministry, Hayyim Yahil, was set up under joint government-Jewish Agency auspices to enable more Jewish students and teachers to study in Israel and to develop facilities for the study of Jewish culture abroad.

The Arab Population

A group of leading Israeli Arabs established a non-political action committee in June to demonstrate that the majority of the non-Jewish population identified themselves with the Israeli state, to oppose all attempts at armed force against Israel, and to win the confidence of their Jewish fellow citizens.

On November 8, Prime Minister Eshkol announced that military government, which had functioned since the end of the War of Independence in the largely Arab-inhabited border areas, would be abolished on December 1. Its functions were to be transferred to civilian authorities, especially the police. Over the years, military government restrictions had been gradually relaxed, and the present step was taken in fulfillment of pledges made earlier in the year (January 12 and June 18).

Population and Migration

The estimated permanent population at the end of 1966 was 2,656,800: 2,344,500 Jews and 312,300 others, mainly Arabs.

At the end of 1965 the population was 2,598,400: 2,299,100 Jews, 212,400 Moslems, 57,100 Christians, and 29,800 Druses and others. The 59,900 increase in the Jewish population for the year was due to 36,800 natural increase and 23,100 migration balance. The latter was 38.6 per cent of the total increase, as compared to 57.7 per cent in 1964 and 61.1 per cent in 1963. The non-Jewish population rose by 12,900 (migration balance minus 100). Forty per cent of the Jews were native born; 31.3 per cent came from Europe, America, and Oceania; 14.8 per cent came from Africa, and 13.5 per cent from Asia. The Jews in Israel constituted 17.2 per cent of the estimated total Jewish population in the world.

The number of immigrants in 1965 was 30,736, including 2,235 tourists who decided to settle. In addition, 7,827 temporary residents arrived during the year: 1,149 from Asia and Africa, 3,022 from Europe, and 3,656 from America and Oceania. Between 1948 and 1963, 55.4 per cent of the 1,136,878 immigrants had come from Asia and Africa, and 44.6 per cent from Europe and America. The number of emigrants in 1965 was 1,878, of whom 1,633
were Jews. The total number of presumed emigrants, including all those who had resided abroad for over one year, was 7,941, as compared to 9,121 in 1964, and 10,866 in 1963. Although no figures were as yet available for 1966, press reports and articles created the general impression that there had been a considerable increase in emigration, and the subject was widely discussed.

**ECONOMIC DEVELOPMENTS**

For the first time since Israel's early years, unemployment became a serious problem in 1966, as the result of a slowdown in economic activity; but the gap in the balance of payments continued to fall.

The drop in immigration led to a considerable curtailment in housing construction, which spread to ancillary industries. The resultant fall in domestic demand prevented other industries producing for the local market from absorbing the labor released, and production for export was not competitive enough to fill the gap.

By the end of 1966 the number of unemployed registered at the exchanges rose to 38,000 (compared with 23,000 in the last quarter of 1965), of whom 17,000 were employed in public works. According to the government manpower survey, the number of those not holding jobs (which included rentiers, housewives, and students seeking part-time jobs, young people who had not started work, etc.) rose from 33,200 in 1965 to 96,000 at the end of 1966.

The government announced that it would not adopt an inflationary policy to bring about a short-term improvement, since that would be disastrous in the long run. It called for a freezing of wages, increased productivity, and the transfer of labor and resources to production for export. More incentives were provided for export industries and further concessions were offered to foreign investors.

The 1967-68 budget, presented on December 20, 1966, totaled 1£5,130 million (about $1,700 million)—11 per cent more than the previous one. It included 1£1,216.5 for development, 29 per cent more than in 1966-67, in order to stem the rise in unemployment.

The gross national product grew by 1.2 per cent (compared with 8.2 per cent in 1965) to 1£11.878 million at 1966 prices. National income grew by 10 per cent (18 per cent in 1965) to 1£9,220 million.

The slowdown resulted in an improvement in the balance of payments; imports grew by only 3.5 per cent to $1,315 million, while exports of goods and services were 15 per cent higher at $865 million. The import surplus thus fell by $55 million, to $450 million—29 per cent lower than in 1964.

**EDUCATION, SCIENCE, AND CULTURE**

*The School System*

An estimated 740,000 children and students were enrolled in Israel's edu-
cational institutions at the beginning of the 1966–67 school year. Of these, some 120,000 were in post-primary schools, as compared to 108,000 in the previous year. Fifty-five per cent of the pupils in primary schools (up to the age of 14) attended state schools (without special emphasis on religious education); 20 per cent went to state religious schools, and 7 per cent studied in "recognized" schools (run by the Orthodox Agudat Israel).

The Teachers' Union continued to oppose the recommendations of the Prawer Committee for the reorganization of the school system into primary (6–12 age-groups), junior high (12–15) and senior high (16–18) schools as a prior condition for extending the age limit for compulsory school attendance from 14 to 15 (AJYB, 1966 [Vol. 67], p. 409). The government agreed to suspend implementation of the report, pending consideration by a special parliamentary committee on which the teachers would be represented by four observers. The committee held its first meeting on July 5.

In March a pilot project of educational television, consisting of 10 lessons a week in biology, mathematics, and English, was inaugurated by the ministry of education and culture. The Rothschild Memorial Trust provided funds for studios, stations, and school receivers.

In the current school year, 373 schools in new immigrant areas, with more than 125,000 pupils, were recognized as "requiring special attention" because of inadequate educational standards. An estimated 80 to 85 per cent of these children were from families who had immigrated from African and Asian countries. Among the methods used to raise standards were special guidance for teachers by veteran educationists; a longer school day for some 80,000 pupils and an extra month of attendance for another 20,000; grouping of pupils in the 11 to 13 age-groups according to attainments in arithmetic, Hebrew, and English; special programs for backward children in grades 2 to 5 (aged 7–10), and special preparation for post-primary schooling for pupils in the upper quarter of the higher grades.

UJA's Israel Education Fund had collected $15 million for the erection of post-primary schools, mainly of the comprehensive type, and cultural institutions, in new immigrant villages and suburbs. By the end of 1966, 33 such schools, as well as youth centers, kindergartens, and libraries, had either been completed or were under construction or in the planning stage.

Higher Education

An estimated 28,000 students were matriculated in Israel's institutes of higher learning. The Hebrew University in Jerusalem had an enrolment of about 12,000 students, including 1,500 who were continuing their studies at the Tel-Aviv branch (new students in Tel-Aviv went to the local university). Of the total, 6,800 were in the faculties of humanities and social sciences; 1,600 in law; 2,000 in science and mathematics; 850 in medicine; 325 in agriculture, and 200 in social work. Over 300 research projects were being conducted by 665 students, most of them with the aid of foreign grants.
About 250 students were Arabs and Druses and 850 were foreign students, among them 450 from the United States, for whom special courses in English were available. The teaching staff numbered some 1,400.

The Technion—Israel Institute of Technology, at Haifa, had 5,000 students and a teaching staff of 700, many of whom were engaged in the 600 research projects which were under way. Five new buildings were scheduled to be occupied at Technion City on Mount Carmel during the 1966/67 year. On June 3 Alexander Goldberg was elected president of the Technion to succeed Jacob Dori who retired.

Bar-Ilan (religious) University had an enrolment of more than 2,700 students and a faculty of 350. Rabbi Joseph H. Lookstein was elected chancellor of the university and Professor Max Jammer became its president.

Tel-Aviv University had 6,700 students and an academic staff of over 900. The cornerstone of Beit Hatefutsot (House of the World's Jewish Communities) was laid on the campus in October. It was to serve as a center of Diaspora studies for Israelis and as a bridge with Jewish youth abroad.

The University Institute at Haifa, with 1,500 students, and the Institute for Higher Education at Beersheba were conducted under the academic supervision of the Hebrew University, Jerusalem.

The Weizmann Institute of Science at Rehovot had 400 research projects under way in its 18 research units. It had a staff of 280 scientists; 280 students preparing for the MS and Ph.D. degrees were enrolled in its Fineberg Graduate School.

The growing financial difficulties of the institutions of higher learning moved the government, which covered about half the cost of maintaining them, to institute an increase in tuition fees. In 1951 a committee headed by Supreme Court Justice Simon Agranat had recommended a basic annual tuition of £400, which was to rise at the same rate as the cost-of-living index and salaries of university staffs. An 8-member committee under Israel Kargman, member of the Knesset, was appointed by the government in June 1966 to reconsider the question. Four of its members recommended in September that the fees, which now stood at £640 a year, should be raised to £1,200, to cover the considerable rises in staff salaries which had not been taken into account. The other members opposed any increase on the ground that it would discourage students, without making a worthwhile contribution to the deficit.

When the cabinet on November 27 raised tuition fees to £700 a year, the students declared a strike. They demanded strict adherence to the Agranat committee's recommendations, which they interpreted as permitting increases in keeping with the rise in cost-of-living index only.

In further Knesset discussion of the problem, Deputy Minister of Education Aaron Yadlin stated (November 29) that the universities' cumulative deficits totaled £102 million, while the ratio of fee income to total expenditure at the Hebrew University had fallen from 14 to 11 per cent, and at the Technion from 8 to 6 per cent. Queried about staff costs, Finance Minister
Sappir told the Keneset that academic salaries ranged from about £12,000 a year for an instructor with full seniority to £25,000 for a full professor. The government stood by its decision, and the strike was called off on December 7, pending a comprehensive review of the problem by the Keneset education committee.

**Cultural Activities**

Samuel Joseph Agnon was awarded the Nobel Prize for Literature (shared by Nelly Sachs, the German-Jewish authoress living in Stockholm) "for his deeply sensitive art of story-telling, with his motifs drawn from the art of the Jewish people." He was born on July 17, 1888, in the little town of Buczacz in Eastern Galicia (then part of Austria-Hungary); his father, Shalom Mordecai Czaczkes, was descended from a long line of Talmudic scholars. His first verses in Hebrew and Yiddish were published when he was 15 years old, and by the time he was 19 a score of his Hebrew stories had appeared in print.

Agnon settled in Palestine in 1908. Agunot, the first of his many stories published in Palestine, was signed with the pen name Agnon, which he later adopted as his family name. His collected works (published by Schocken, Tel-Aviv, seven volumes in 1954, and an eighth in 1962), included three full-length novels: *The Bridal Canopy* (1930, revised in 1954) a tale of 18th-century Galicia; *As a Guest for the Night* (1940) a description of the decline of East European Jewry after World War II, and *Only Yesterday* (1954) a story of the early pioneers in Palestine. Other published works were *Books, Writers and Stories* (1938), *Days of Awe* (1938) and *Ye Have Seen* (1958–59). Many of his stories have appeared abroad in translation. *The Bridal Canopy, Days of Awe, In the Heart of the Seas,* and *Two Tales* ("Betrothed" and "Edo and Enam") have been published in English in book form.

In 1936 Agnon received an honorary doctorate from the Jewish Theological Seminary of America. He was awarded the Bialik prize of the Tel-Aviv municipality in 1935 and 1951, and the government's Israel prize in 1950 and 1958.

Israel prizes of £3,000 each were awarded on Independence Day, April 25, in Jewish studies to Professor Solomon Morag for his book *The Hebrew of the Yemenite Jews*; in religious literature to Rabbi Isaac Arieli, for a series of Talmud commentaries, *Einayim Lemishpat*; in the humanities to Professor Hans Jacob Polotsky for his life work on Egyptian and Semitic linguistics: in science to Professor Moses R. Bloch for his life’s work; in art to Professor Alfred Mansfeld and Deborah Gad for designing the Israel Museum.

After the resignation of its chairman, Professor E. D. Bergmann, the Israel Atomic Energy Commission was reorganized, with Prime Minister Eshkol as chairman and Professor Israel Dostrovsky as director general. The new commission held its first meeting on July 18.
An anthology of major works by Chaim Nachman Bialik in Arabic translation was published by the Hebrew University's Arabic-Hebrew Hebrew-Arabic translation project which had been initiated to foster better understanding between the Jews in Israel and other Middle-East peoples. The first work issued by the project was a Hebrew edition of The Deliverer from Error by Al-Ghazali, the 11th-century Moslem theologian.

In 1966 the Israel Program for Scientific Translations published 112 books on the natural sciences, most of them translated from Russian. It was also to publish books on more general subjects under the imprint of Israel Universities Press.

Notable theater productions during the year included Shakespeare's Richard III and Othello; Lessing's Nathan the Wise, Jarry's Ubu Roi, Ibsen's Hedda Gabler and The Master Builders, Chekhov's Cherry Orchard, Brecht's A Man's a Man; two adaptations of Sholem Aleichem stories, Menahem Mendel and Sholem Aleichem's Jews; Albee's Who's Afraid of Virginia Woolf?; Kopit's O Dad Poor Dad, Genet's The Maids; Fiddler on the Roof (in Hebrew and Yiddish); The King and I; Casablan (musical comedy based on the Hebrew play by Igal Mossonson); Jacob Bar-Nathan's Our Quarter, and Amitzur Ilan's The Dybbuk of Naveh Shaanan.

Israeli-produced feature films included: The Two Koony Lemels, based on the Goldfaden comedy; Moshe Ventilator, a farcical comedy of army life; The Boy Across the Street, with Arye Elias; and Fortuna, a story of new immigrants from North Africa, with Pierre Brassard. Judith, with Sophia Loren, and Cast a Giant Shadow, with Kirk Douglas, were made in Israel by foreign companies. The department for the promotion of the film industry of the ministry of commerce and industry authorized refund of entertainment tax and stamp duty, loans, customs rebates, and monetary grants for approved films made in Israel.

**Personalia**

Professor Saul Adler, head of the Hebrew University department of parasitology, died in Jerusalem on January 25, at the age of 70. Tsevi Nissanov, one of the founders of the Hashomer Watchmen's organization, died in Tiberias on February 28, at the age of 85. Jacob Lestchinsky, the “dean of Jewish sociologists,” died in Jerusalem on March 20, at the age of 89. Nahman Meisel, the Yiddish author, died in Afula on April 27, at the age of 79. Arieh Kubovy, Chairman of the Yad Vashem Memorial Authority, World Jewish Congress leader and former Israel diplomat, died in Jerusalem on May 16, at the age of 69. Murray Rosenberg, the oldest British settler, died in Jerusalem on June 26, at the age of 93. Rabbi Zalman Sorotzkin, head of Agudat Israel's Council of Sages, died in Jerusalem on June 26, at the age of 86. David Polombo, the Jerusalem sculptor who designed the gates of the new Kneset building, died in an accident in Jerusalem on August 13. Dr. Nathan Gelber, historian and author, died in Jerusalem on September 24, at
the age of 75. Abraham Ya’ari, author and historian, died in Jerusalem on October 13, at the age of 67. Eliahu Meridor, Herut Member of the Fourth and Fifth Knesets, died in Jerusalem on October 16, at the age of 52. Professor Benjamin De Vries, head of Tel-Aviv University Talmud department, died in Amsterdam on September 30, at the age of 61. Professor Bernhard Zondek, former head of the gynecology department at the Hadassah-University Hospital in Jerusalem, died in New York on November 8, at the age of 75. Professor Nahum Shlousch, archeologist and veteran of the Hibbat Zion Movement, died in Gedera on December 18, at the age of 95.

MISHA LOUVISH
The kidnapping and apparent murder of Mehdi ben Barka, exiled leader of the opposition Union of Popular Forces, continued to have repercussions throughout 1966 (AJYB, 1966 [Vol. 67], p. 437). The French investigation removed whatever doubt there had been that ben Barka was dead; it also produced substantial evidence that the Moroccan Minister of the Interior General Mohamed Oufkir had been directly and personally involved.

General Oufkir refused to come to France to testify in the investigation, and King Hassan II refused to honor the French warrant for the General's arrest. He repeatedly expressed full confidence in Oufkir and reappointed him to his cabinet post. French President Charles de Gaulle however, charged (February) that Oufkir's involvement in the affair had violated French sovereignty, and that it was therefore "inevitable that Franco-Moroccan relations should suffer as a result."

Six defendants, among them Oufkir's nephew al-Ghali al-Mahi, were brought to trial in France (p. 311). Oufkir and six others were to be tried in absentia later. Shortly before the trial ended, Oufkir's deputy Major Ahmed Dlimi surrendered himself to the French authorities, but challenged their jurisdiction in the case. In the light of this development, the trial was re-opened, but further sessions were postponed indefinitely to permit a continuation of the investigation. The French newspaper Le Monde suggested that King Hassan had ordered Dlimi to surrender, in a desperate effort to prevent Oufkir's conviction in absentia.

At home, Hassan continued his direct personal rule (AJYB, 1966 [Vol. 67], p. 436). Opposition activity was largely undercover, although the National Union of Popular Forces (UNFP) and the allied, but independent Moroccan Labor Union, as well as student and other associated groups continued to exist in a state of circumscribed legality. In March Omar Benjelloun, a UNFP leader, was arrested on a charge of circulating pamphlets and inciting workers to strike. In the same month the government responded to a student strike in Rabat by expelling all students boarding at the university and suspending 3,000 secondary school students. In December sentence was pronounced on leaders of a tribal revolt which had taken place in 1960; some received the death penalty.
Military conscription was introduced during the year. It was expected, however, that the conscripts would largely be used for economic development projects.

During the year Morocco received aid from several countries. The United States supplied 100,000 tons of grain for dollars and another 60,000 in the form of development aid to ease a serious grain shortage; other aid continued as in previous years, except for increased military aid to counterbalance Soviet shipments to Algeria. France pledged 100,000 tons of grain, but almost completely withdrew other aid, estimated at $140,000,000 a year, because of the ben Barka affair. Kuwait granted Morocco a $28,000,000 loan from its Fund for Arab Economic Development. King Hassan's visit to Moscow in October brought promises of Soviet technical and other aid in developing the lead, zinc, iron ore, and oil industries, and cooperation in scientific and cultural activities. Under a trade agreement Morocco was to import 500,000 tons of Soviet petroleum a year in exchange for certain Moroccan products. In November, a Soviet aid pledge of $42,000,000 was reported. New agreements for economic and other forms of cooperation were signed between Morocco and a number of countries, including Saudi Arabia, Libya, and Senegal.

The border dispute with Algeria flared up briefly when Algeria nationalized a number of companies, including two which were exploiting resources in the disputed area. One of these was largely owned by the Moroccan government. It was also charged that Algerian troops had entered the territory which was in dispute. The issue remained confined to the diplomatic level, and discussion appeared to be proceeding amicably at the end of the year. There was a marked reduction in tension after an Algerian military mission, headed by Chief-of-Staff Colonel Tahir Zbiri, visited Morocco in October.

The dispute with Spain over Moroccan claims to the remaining Spanish territories in Africa was reactivated in October, when Foreign Minister Mohamed Cherkaoui charged in the United Nations General Assembly that Spain was making no effort to settle the question.

**JEWISH COMMUNITY**

Morocco, under King Hassan II, was one of the few Arab countries advocating the peaceful and harmonious coexistence of its Jewish and Moslem populations. Two incidents, in September 1966, were particularly characteristic of this policy. While it had been customary for the governor of Casablanca to attend the High Holy Day services and offer the government's good wishes to the community, Hassan delegated Vice Premier Ahmed Zeghari and Minister of the Interior Mohammed Oufkir to do so on this Yom Kippur eve. Two days later, the king insisted upon personally receiving members of the Casablanca Jewish community and reminding them of the high esteem and good will his family had always felt toward Moroccan Jews. This was
the first audience in three years and, as such, the outstanding communal event of the year.

On the eve of the meeting with the king, former Minister of the Interior Abderrahman Khatib summed up the recent history of Morocco’s Jews in a remark to Victor Malka: “It is unfortunate that so many Jews have left Morocco; but I realize that they have been subjected to a certain policy which was partly responsible for their leaving.” It seemed unfortunate, indeed, for 1966 was a year of relative calm. The Jews had no political problems. Freedom of movement, which at times had been curtailed, was now total; Jews were able to move to and from any part of the country. The compulsory conversion of young Jewish girls to Islam which had caused quite a stir in 1962 (AJYB, 1963 [Vol. 64], p. 402) had diminished considerably, and the activities of the noisy ministry of Islamic affairs, headed by the antisemitic Allal el Fassi, had been curtailed.

Emigration to Israel became less frequent, partly because of the economic crisis in Israel and partly because of the discouraging news from Israel regarding the status of the Sephardic communities. The “renaissance” of Spanish Jewry (p. 338), however, enticed a number of Moroccan Jews of Spanish origin (from Tangier and from towns in what had formerly been Spanish Morocco—Larache, Tetuan, Arcila) to settle in Madrid, Barcelona, Malaga, and Ceuta.

The Jewish population of Morocco was estimated at about 70,000, of whom 75 per cent lived in Casablanca; Rabat, Meknes, Fez, and Tangier had an average of 4,000 each.

Communal Activities

The Jewish committees created under the French protectorate continued their activities in all cities. They were recognized and assisted by the State. The Council of Jewish Communities, the coordinating body of the Jewish organizations in the various cities, had not met since 1963, indicating an abdication of certain responsibilities on the part of the leaders. A plan for the consolidation of the Jewish communities and the accommodation of their legal position to Moroccan independence, which had been submitted by the legal advisor of the Jewish Communities Council to the Moroccan minister of the interior four years earlier, remained a dead issue. Meyer Obadia, president of the local Jewish Committee in Casablanca and the only Jewish deputy in Morocco’s national assembly, had emigrated to France. He was replaced temporarily by Jacob Banon, a friend of Justice Minister Abdelhadi Boutaleb. As for the members of the Jewish committee, they all were well along in years and often far removed from the realities of Moroccan Jewry or, for that matter, from any Jewish reality. Their only merit lay in their large personal fortunes.

On the occasion of Yom Kippur, the committee launched an appeal for donations in order to balance its budget. A study prepared by the committee
noted that, despite Jewish emigration, expenditures for its welfare program had not decreased and that it completely maintained 842 families, representing about 3,000 people. Committee expenditures, the study continued, had been one million Moroccan dirhams ($2,000) for the 1965 fiscal year. The most recent project of the Casablanca community was the establishment of another home for the aged.

The young Jews of the city, however, had no social center, and their possibilities for cultural and spiritual growth continued to diminish. There was a real break between them and the community leaders. The community's organ *La Voix des Communautés*, which had appealed primarily to the young generation, had voluntarily ceased publication in 1963, and the weekly Jewish program, which had been broadcast over the national station for 15 years, had been banned by the Moroccan authorities in 1965 (*AJYB*, 1965 [Vol. 66], pp. 475–76; 1966 [Vol. 67], p. 438). Following a protest by the Council of Jewish Communities the minister of information proposed that the program be resumed—but in Arabic, not French. The proposal was not followed up.

**Education**

Although the cadres of the Department of Education of Jewish Youth had emigrated to France, several secondary schools set up within recent years under the aegis of independent institutions continued to function. Even though they had tuition fees, they were generally quite successful, as, for example, the schools of the Lubavitcher movement. The Alliance Israélite Universelle (AIU) schools, administered by Ittihad-Maroc, a local Jewish group, had an enrolment of more than 10,000 students. However, AIU teachers who were able to obtain comparable posts in France left Morocco. ORT, as well as OSE and Aide Scolaire (Educational Assistance), in Casablanca, as well as in Tangier, Rabat, Fez, and Meknes, had been receiving subsidies from the municipal council for several years.

**Religious Life**

In the beginning of 1966, Saül Danan, Grand Rabbi of Morocco for more than twenty years, left the country and settled in Israel. He had also been president of the supreme rabbinical tribunal at Rabat which had been abolished in 1965 by the Moroccan government in its move to unify and secularize the country's judicial system (*AJYB*, 1966 [Vol. 67], p. 439). He and his assistant, Rabbi Michael Encaoua, were then appointed to the Moroccan supreme court. After Rabbi Danan's departure, Interior Minister Oufkir consulted with the Jewish leaders about his successor, and Rabbi Encaoua was suggested for the post of Grand Rabbi. In September 1966 Justice Minister Boutaleb discussed the matter with David Amar, president of the Council of Jewish Communities. There was no indication, however, whether the
new Grand Rabbi would be appointed by Oufkir, or whether the government would permit the Jewish community to elect one.

At the end of 1966, about 30 rabbis functioned as judges in the Moroccan courts. Earlier, in July, they had received a memorandum signed by Boutaleb, informing them that they would now have to work on the Sabbath. The outcry was so great that the order was rescinded several days later. The greatest problem facing these rabbis was that the socially prominent, well-to-do Jews, who might have been in a position to seek court action when necessary, had emigrated to Israel. Another reason for the decreasing number of cases was that the courts were no longer as easily accessible as the rabbinical courts which sat in the Jewish sectors of the cities. Whereas people formerly filed suit no matter what the expected verdict, the need for a taxi to take them to court became a definite deterrent. In certain cities where the number of Jews had become very small, rabbinical judges had practically no work, and they were appointed to other posts. Rabbi Simon Suissa of Mazagan, with a Jewish population of 400, was appointed king's prosecutor for penal affairs and, at the same time, continued to hear cases involving Jews, whenever they arose.

**Anti-Jewish Agitation**

Antisemitic attacks by a segment of the press diminished as Morocco's Jewish community grew smaller. Occasional articles of this type were published only by the Istiqlal, but these too, had become "moderate" because the party sought representation in the government. However, Istiqlal antisemitism thrived on an incident in May when Sarah Toblay, a young Jewish girl, was arrested for slapping a policeman who had annoyed her and was accused, rightly it seemed, of having called him a "dirty Arab." The Istiqlal organ *Al 'Alam* then launched a series of articles with the support of the ultra-reactionary *Oulemas* association, specialists in Moslem law. Allal el Fassi, president of the Istiqlal party, published an article in the September 1966 issue, calling France the country of "Rothschild capitalism." Two days later, the paper took issue with the alumni association of the Alliance Israelite Universelle school in Casablanca for calling itself "Israelite," a word, the reporter maintained "that should no longer be used in an Arab country." On the whole, however, these antisemitic outbursts had little appeal for the general public.

A number of young Jews were ready to leave Morocco when compulsory military service was instituted at the beginning of 1966. Only few of them, however, were drafted since the Moroccan army's quota of 15,000 men was rapidly filled.

The essential characteristic of Moroccan Judaism in 1966 was the passivity of its leaders which served to discourage the best intentions of many young people who wanted "to do something" constructive for the community. The
solicitous attitude of the Moroccan authorities towards the small Jewish community gave its leaders the opportunity to build for the future. But it had become more and more difficult to find Jews who were ready to assume communal responsibility.

Victor Malka