



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995.

Subseries 4: Administrative Files, 1945-1994.

Box
39

Folder
12

Hillel Student Leadership Institute. 1968.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

B'NAI B'RITH HILLEL FOUNDATIONS: UNITED JEWISH APPEAL

Student Leadership Institute

The New York Hilton Hotel

December 13-15, 1968

THE PEOPLE ISRAEL LIVES

FRIDAY, DECEMBER 13

2:00 P.M.

Hotel Registration

Main Desk in Lobby

4:00 P.M.

Institute Registration

2nd Floor - Promenade

Address: Rabbi Herbert A. Friedman,
Executive Vice-Chairman, UJA

Sutton Ballroom

5:30 P.M.

Shabbat Services

Gramercy Suite "A"

6:30 P.M.

Dinner

Regent Room

8:00 P.M.

Shabbat Symposium

Gramercy Suite "B"

Chairman: Rabbi Charles Davidson
Director of Special Services, UJA

10:30 P.M.

THE PEOPLE ISRAEL AND THE COLLEGE STUDENT -

--Rabbi Benjamin Kahn, National Director
B'nai B'rith Hillel Foundations

Oneg Shabbat Discussion

Room 517

SATURDAY, DECEMBER 14

8:30 A.M.

Breakfast

Green Room

9:30 A.M.

Traditional Services
Reform Services

Gramercy Suite "A"

Gramercy Suite "B"

11:00 A.M.

JEWRY IN EASTERN EUROPE

Gramercy Suite "B"

-- Dr. Eric Goldhagen, Director of
the Institute of East European
Jewish Studies, Brandeis University

12:30 P.M.

Luncheon

Gramercy Suite "A"

--Chairman, Rabbi Oscar Groner,
Asst. Natl. Director, BBHF

1. Report of the Second UJA University Study Mission -
by John J. Domont, Arizona State University

2. THE JEWISH PEOPLE AND THE MEANING OF ISRAEL

-- Michael Lotan

-- Amnon Zakov

2:30 P.M.

International Symposium

Sutton Ballroom

6:30 P.M.

Havdalah

Room 517

7:00 P.M.

United Jewish Appeal Banquet Session

~~GRAMERCY SUITE "B"~~
MERCURY BALLROOM

SUNDAY, DECEMBER 15

9:00 A.M.

Breakfast

Green Room

10:00 A.M.

CAMPUS UJA CAMPAIGN - PRACTICUM

Green Room

Resource People: --Nathan Gaynor
--Oscar Groner
--Charles Davidson
--Richard Israel



CD/1s
12/3/68

ADDRESS BY

LOUIS FROIDO

CHAIRMAN, JOINT DISTRIBUTION COMMITTEE

AMERICAN JEWISH
ANNUAL CONFERENCE
ARCHIVES
UNITED JEWISH APPEAL

FRIDAY, DECEMBER 13, 1966

NEW YORK HILTON

זכר אלה יעקב וישראל

Ladies and Gentlemen,

This is my third appearance before you as Chairman of the American Jewish Joint Distribution Committee. Although our minds are full and our hearts deeply concerned by the great and grievous problems which exist on the borders of Israel, the work of the Joint must, nevertheless, go on. We who are charged with the responsibility of its management must, therefore, report to you about what we did in 1968 and about our plans for 1969.

I cannot begin without telling you that we have had the finest cooperation from the Jewish Agency and its leadership, from Mr. Dewey Stone, Louis Pincus and Mr. Gottlieb Hamner, as well as the cooperation of the Israeli Government and the Ministries with whom we have to deal. We have had excellent cooperation from United HIAS and from the representatives of the Israeli Government in New York and Washington. We have had fine cooperation and support from your General Chairman, Mr. Edward Ginsberg, from your President, Mr. Max Fisher and Rabbi Friedman. We give them all our warmest thanks. I wish also to commend our Executive Vice Chairman, Mr. Samuel Haber, and our Director General for Overseas Operation, Mr. Louis Horwitz, for their dedicated service during the past year.

After our Annual Conference in December of 1966 we were, of course, overwhelmed by the great events of June, 1967. All of us took justifiable pride in the Israeli army, and justifiable pride also in the extraordinary performance of the Jewish people in this country and all over the world in raising the enormous sums which were raised in order to enable Israel to defend itself.

For the Joint, I reported to you last year on our great loss in the death of Charles Jordan in Czechoslovakia a few weeks after the end of the June war. We knew nothing then, and neither we nor our Government know anything more now about the cause of this sad event. We had hoped that the liberalization of Czechoslovakia would open up avenues for us to determine who the guilty parties were, but the invasion by Russia has now made this impossible.

During the past sixty days his work and life were memorialized in three ways. On October 10th, 1968 he was posthumously awarded the Nansen Medal by the United Nations High Commission for Refugees for his work on behalf of refugees, at a moving ceremony in Geneva; on October 16th at Natanya in Israel, ORT dedicated a new dormitory named in his honor; and in London, on November 3rd a half-way home for mental cases was named in his honor by the Central British Fund. The J.D.C. has created in his honor the Charles Jordan Memorial Fund, from which there will be awarded each year scholarships for Israeli graduate students to continue their preparation in the field of social service. We believe these scholarships and fellowships will make lasting contributions to the State of Israel in the very disciplines which Mr. Jordan would have most desired.

During 1967 we met and took in our stride the great responsibility of providing for approximately 3,000 Libyan refugees who were driven out of

Libya in the wake of the June war. We took care of them all in Italy with help from the United Israel Appeal, from the United States Government, from Jews of Scandinavia and the Central British Fund. Happily, these cases, except for a small hard-core, have now gone to Israel or to other countries in the west, and as a refugee problem it has been cleared up. Likewise, the events of June created new and grave responsibilities for us in France, where many refugees came from Morocco, many of whom went to Israel, and those who remained in France continue to present real problems with which the French Jewish organization and the J.D.C. are coping. We have serious and difficult hard-core cases, though relatively small in number, from Egypt, which represent a long-time problem for the J.D.C. and the local countries in Italy and in Israel, a small number of whom we have taken into our old-age homes in Israel.

As we told you last year, our operations in Poland, after ten years of fruitful work, were closed down as of December 31st, 1967 by orders of the Polish Government, whose patent anti-semitism is now a matter of public record, although I believe that the Joint and ORT had the first indications of it already in the summer of 1967.

Other than these crisis matters, our work all over the world continued its usual pattern. We educated and fed thousands of children in Iran, and thousands of children in Morocco and in Tunisia. Our supported medical services, our education programs, summer camps, and other activities in these areas continued their life-saving tasks for these Jewish children, who are better fed, better looking and, we believe, better educated than the children around them.

In Iran, a surgical unit of the Jewish hospital was completed and opened, and we now have in Teheran an excellent Jewish medical facility. In Morocco our Ose clinic in Casablanca has continued to operate though we miss greatly our director, Dr. Tavel, who left and who has accepted an appointment to run a community operation in the United States for the Office of Economic Opportunity in a Boston suburb. At our Board of Directors meeting last June, he remarked that the work he had done and the things he had learned working for the J.D.C. in Morocco was the best possible preparation for the handling of the health and community problems of the minority groups with which he was working in the United States.

As in 1967, I had occasion to visit and observe our work in Morocco and in Iran, so in 1968 I made it my business to visit some of our operations in France. Here, our work takes the form of financial support of the F.S.J.U., the Fonds Social Juif Unifies, which is the national federation raising funds nationally in France for social welfare work of all kinds. The French-Jewish community which now numbers over 550,000, is the third largest Jewish community in the Diaspora, the 150,000 Jews who remained in France after Hitler, being now augmented by almost 400,000 refugees from North Africa and Eastern Europe. This, of course, includes the many thousand Algerians who were French citizens and who received partial support from the French Government, like all other Algerians who came to France, but there are many who come from

other areas, like Morocco, Tunisia and Eastern European countries whom we have helped, and they remain for us a constant care.

In 1968 we were able to augment the work first undertaken in 1967 in Rumania, where we spent in 1968 slightly over \$1,000,000. While we have no office in Rumania, it is supervised by our people in Geneva, and the work in Rumania is carried on under the direction of Rabbi Rosen, who was here last year, all with the knowledge and approval of the Rumanian Government.

In the fall of 1967, the U.J.A. mission which visited Rumania recommended and strongly urged upon us an increase in our Rumanian budget, which we did increase by approximately \$500,000. This happened again in 1968. During this past year, we have taken care in Rumania of approximately 4,000 aged, we have been feeding about 5,000 in our various canteens, we have provided Matzos and other supplies for Passover, winter clothing and fuel, and thus we have alleviated much suffering in this population.

In 1968, we expanded our subvention to ORT, which has continued its first-class work in the wonderful technical schools that it operates everywhere. We spent in 1968 approximately \$5,500,000 in the education of Jewish children, about 40% of which was expended in the ORT schools.

Our social welfare work in Israel has, of course, taken the largest share of our budget. Of the \$22,000,000 which we spent last year, almost \$8,000,000 was spent in Israel.

J.D.C.-Malben has maintained its old-age homes in Israel, where we have approximately 3,200 patients, has maintained its extra-mural care of aged in their homes; opened and continued this year its speech therapy classes at Tel-Aviv University, has continued its vital work with handicapped children.

In far-off places we have continued to keep alive a half dozen old-age cases still living in Shanghai, China, and the small group of 15,000 Jews living in Bombay in the midst of 500,000,000 Hindus and Moslems are still an object of our care, as are scattered remnants in South America and Australia.

Our object everywhere as the countries have developed has been to have them take over larger and larger shares of the burden, and we are now either completely out of or on organized retrenchment programs in practically every Western European country, as well as in South America.

In 1968, we entered upon a program with the United Israel Appeal to study their operation and our own, to see if there is any overlapping or duplication between our work and that of any other agencies such, for example, the United-HIAS. A committee has been set up for this purpose; and a sub-committee, consisting of Mr. Gottlieb Hammer and Mr. Sam Haber, have made a long trip to Europe to examine

the situation there, and will proceed in a short while to Israel and to Iran to study the operations of the Agency and the J.D.C. The purpose in all this is to eliminate duplication, if and where it may exist.

Just as we had about cleaned up the 1967 flood of refugees from Libya and Morocco, by the summer of 1968 we were caught with the mass of refugees in Vienna from Czechoslovakia, and now from Poland. In Vienna, within a few weeks after the Russian invasion of the country, about 3,000 persons registered in the J.D.C. office in Vienna. Some of these people had been on vacation outside of Czechoslovakia and were determined not to return there. The border between Austria and Czechoslovakia had remained open, and many hundreds crossed the border to seek help at the J.D.C. office in Vienna which, unfortunately, appears now to have been closed by the Russians. Here we had a new kind of refugee: government officials, writers, professors, movie and TV people, engineers, and intellectuals of all kinds, far different from the mass of refugees we had received on other occasions. With the help of the Jewish Agency, as many of these people as possible have been helped to go to Israel, and the others are being processed and helped by United HIAS for other destinations, while, meanwhile being provided with minimal support by the J.D.C.

While we did not have the means, of necessity we appropriated the sum of \$200,000 in the month of August, 1968 for these unexpected needs. We received help from the Central British Fund and from Scandinavia, all of which we greatly appreciated. The Czechoslovak load is coming down, but we are receiving in the busy Vienna office, and especially in Rome, many hundreds from Poland.

Now, as to 1969, our programs everywhere will continue as they have been outlined to you. In Rumania, we were fortunate, in October, in a visit from another national U.J.A. sub-mission, which returned to advise us and to press upon us quite strongly what a wonderful job we are doing in Rumania, and how important it is that we should increase our expenditures there by adding an additional \$1,000,000 to our budget. We know there are many needs to be met there, and that there are several thousand aged who ought to be added to the list of 4,000 we are now helping. We are advised that it takes a minimum of \$250 per person per year to provide minimal assistance. In response to these requests we have increased the 1969 allocation for Rumania but we are not able to meet the urgent pleas of the U.J.A. sub-mission, as we do not have the funds even though we shall have to manage an increase in the Rumanian expenditures. In France, because the F.S.J.U. in its new unified campaign has raised more money, our percentage contribution to their needs will decline but, as I found on my trip through central France last spring, there are a hundred communities which, before the North African refugees arrived, had no Jews whatsoever, now have large groups for whom synagogues or centers and schools must be provided, and we have a commitment to the F.S.J.U. to help with this program.

In Israel we have for several years been studying with the Ministry of Health and the Ministry of Social Welfare a program to pro-

vide old-age care for several thousand aged who now do not fit the Malben program because they have been in the country for more than five years, and we have agreed upon a program to take care of these aged now in the main uncared for, which will require from the J.D.C. a commitment to spend £15,000,000 over the next five years. This commitment of slightly less than \$1,000,000 a year, which will be offset by perhaps 50% through savings through the diminution of our existing case load will, nevertheless, require from us an additional budgetary contribution of almost half a million dollars per year. The \$800,000 a year we are spending for the partial support of 125 Yeshivoth which are educating about 16,000 children, appears now to be insufficient, and we are under pressure to expand the program to the Leo Baeck School in Haifa, maintained by the World Union for Progressive Judaism, and to include within our purview the two schools in Jerusalem maintained by the World General Sephardic Jewry which has its headquarters in Jerusalem. Apparently, the J.D.C. cannot discriminate either on the left or on the right. Our field is all Jews everywhere, where there is need.

We are under pressure to increase our allotment to the Alliance Israelite Universelle, which continues its program of education throughout the Mediterranean area and in Iran, and we are under great pressure to increase our contribution and help to ORT, whose excellent operation continues to expand, particularly in Israel. There the Israel Education Fund is building so many comprehensive high schools, where the technological end will have to be run by ORT, and there plans are under study to have the general direction of such schools undertaken by ORT. The mere inflationary increase of operating costs requires additional funds just to stand still, of all of which we must take cognizance so that our budget for ORT in this year will have to be increased.

We will, of course, have to continue our expenditures in Vienna and Rome for the Czechs, Poles and other East Europeans for whom this is the first window of the free world. Those who select countries for ultimate resettlement other than Israel we will have to support in Vienna or in Rome until they can be processed.

The net of all of this is that although we are ending 1968 with a budgetary deficit of almost \$500,000, our 1969 budget will leave us with a budgetary deficit of \$1,400,000. This is where you come in.

As I have on numerous occasions related, the history of the Jewish people has been reflected in the budgets and expenditures of the Joint Distribution Committee. When it was founded in 1914, it was for the express purpose of helping needy Jews everywhere, and particularly those displaced in central Europe in World War I. The first year we spent \$64,000, when the war was over and we had to replace and resettle hundreds of thousands in central and eastern Europe, we spent \$27,000,000 in one year in the twenties. As the need declined, our budget declined, until in 1932 the J.D.C. spent \$300,000.

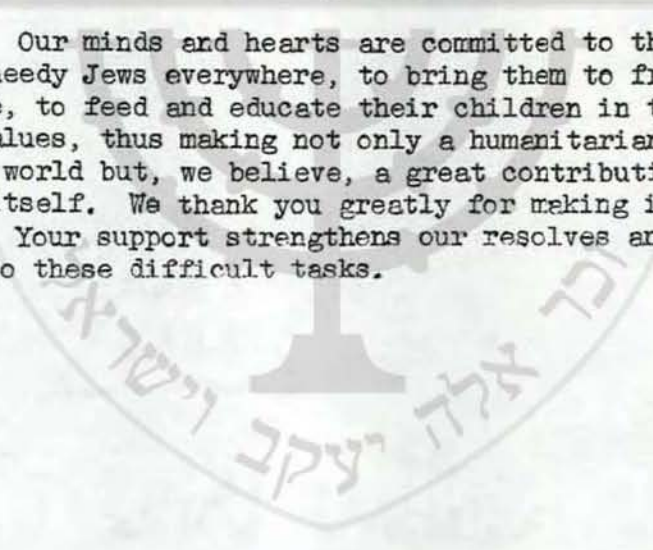
When Hitler rose to power, the J.D.C. was in existence, and to the extent possible under the most difficult conditions we tried to cope with the problems which arose in central Europe, as well as in what

was then Palestine. The great expansion in our needs took place immediately after the end of the war, which required us to spend in the 1947/1948 period over \$67,000,000. From that point on our budget has declined. With the loss of almost \$7,000,000 a year which we received from the Claims Conference funds during the years 1952-1967, by a substantial and cruel diminution of our activities, we were able to bring our budget down to below the \$25,000,000 level, and we have had to carry on since that time with a very reduced budget, averaging about \$22,000,000 yearly. This has left us each year, as well as again in 1969, with a large list of unmet humane needs, which we know about, but which we cannot provide for. This year, for example, out of thirty projects pressed upon us in Israel, we were able to include in our budget only three.

All these enormous sums were contributed by the Jewish people of the United States, and their friends. You will remember that it is the American Jewish Joint Distribution Committee. Except for the contribution which we get from the central British Fund, we are alone in this work. The funds raised by the Jews in all other parts of the world are pre-empted by the Keren Yayasod and we do not participate in any of it. Our work throughout the world has relied for its support upon the humane and philanthropic dedication of the American Jewish public. Until thirty years ago, we raised these funds ourselves in our own national campaign. Thirty years ago we joined with United Palestine Appeal, now the United Israel Appeal, to found and jointly manage the United Jewish Appeal. With the continuous and whole-hearted support of the Council of Federations and Welfare funds, the U.J.A. has continued to raise these enormous sums of money for both Agencies as well as for the United HIAS Service and the New York Association for New Americans. It is you who have enabled us to carry on our great humanitarian work all over the world. Only we can carry it on. Our partner, United Israel Appeal, must concentrate its attention on Israel and its needs. In spending as we do almost one-third of the amount of our budget in Israel itself, we are making, we believe, a great contribution there. However, the Chairman of the Joint Distribution Committee, as well as his associates, must keep in mind other large centers of Jewish population which remain and which we cannot overlook, including the 2,500,000 who live behind the Iron Curtain, of whose future as well as present we must be mindful. There are those who tell us that if we would cease helping all of these Jews in these communities, and if they became sufficiently miserable they would all go to Israel, and that this is what we should do. However, we cannot accept this philosophy. If we have made extraordinary contributions for the health of tens of thousands of children in these countries where they still are; if we are giving them through the agencies we support, a better education than their neighbors are able to provide; if we take care of their handicapped and their aged, then we believe that when circumstances make it necessary for them to go to Israel, or when they choose to go there, then they will come as a better educated and a healthier group of people, particularly the young, upon whom the future of Israel must rely.

We are, of course, proud that the United Jewish Appeal framework existed so that in 1967 and in 1968 we were able to raise almost \$300,000,000 for the Israel Emergency Campaign, and that we are looking forward to the third campaign in 1969, when we hope we will be able to match and surpass 1967. These funds are all used by the Agency for fulfilling those humanitarian and welfare tasks in Israel which the government itself cannot carry on with practically its entire budgetary income committed to defense. However, we note with some satisfaction that while making these contributions to the Israel Emergency Campaign you have not overlooked the regular campaign of the U.I.A. and the J.D.C., which has, itself, shown some increase in these past two years. Since you know that none of the funds from the Israel Emergency Campaign go to the J.D.C., it is vitally necessary that you should bear in mind the needs of your local communities and of the regular work of the U.I.A. and the J.D.C., and that you should contribute as much as you can to an increase in your general and regular campaigns. It is because we rely on you to do this in 1969 that we have undertaken a budget with a deficit of \$1,400,000. We call upon you and upon all the Jewish men and women throughout America, whether they are present at this Annual Conference or not, to remember the continuous and important humanitarian tasks being carried out every day by the Joint Distribution Committee, and to make it possible for us to continue them as we have planned, and not make it necessary for us to cut down on a food program in Morocco or Tunisia, or to fail to provide adequately for the aged or the handicapped in Israel or in other parts of the world.

Our minds and hearts are committed to the great task of helping needy Jews everywhere, to bring them to freedom in Israel or elsewhere, to feed and educate their children in the continuation of Jewish values, thus making not only a humanitarian contribution all over the world but, we believe, a great contribution to the future of Judaism itself. We thank you greatly for making it possible for us to do this. Your support strengthens our resolves and gives us heart to face up to these difficult tasks.



Jewish Communities

in

North Africa and Middle East

1) Introduction

The terror and repression that came hard on the heels of the June War prompted a movement of Jews out of Arab and Moslem countries that left a remaining Jewish population in these countries of less than 150,000, as compared with approximately half-a-million a decade ago. Whereas the violence of Arab retaliation has abated and the impulse to flee likewise has subsided, there remains a fundamental conviction amongst the Jews that the security of their future lies elsewhere.

In some of the Moslem countries, like Egypt, Syria and Iraq, the JDC can do relatively little for the Jews. In other countries, however, (as in Morocco, Tunisia, Algeria and Iran) where the JDC can still work, it has an obligation to assure, within the limits of its resources, the well being and security of the less fortunate Jews residing there. This involves maintaining welfare, health and educational programs for those who, by choice or for reasons beyond their control, will remain in this region in the foreseeable future.

2) Algeria

Of the 125,000 Jews who lived in Algeria at the time it became independent six years ago there now remain around 2,000 - 1,000 in Algiers, 900 in Oran and 100 in Constantine. The rest have fled, most of them to France, since all but a very few Algerian Jews held French citizenship.

Jewish life, organized through the Consistoires in the larger cities, continues, though on a greatly reduced scale because of continued emigration, increasing financial difficulties due to the departure of the well-to-do and diminished interest on the part of the remaining population.

The JDC now operates through the CASI (Comite d'Action Sociale Israelite) in Algiers, and the Consistoires elsewhere. Just under 200 needy, aged, sick and handicapped persons are assisted by means of small monthly cash allowances, a shelter, a canteen and a limited food package distribution. There is close cooperation between the JDC and the French consulates on certain relief cases of common interest.

Relations between the Algerian Government and the religious community remain good and religious services are conducted freely.

3) Morocco

The Jewish population of Morocco is down to somewhat less than 50,000. The past year has been characterized by a surge of movement out of the country, mostly to Israel but also in important numbers to France and elsewhere. A significant group has at the same time moved from the smaller towns and villages to the safety of the larger cities.

Compared to a year ago the atmosphere in the country, though less tense, is still highly charged, and the Jews of Morocco are very much concerned about what will happen tomorrow. Should this atmosphere prevail departures to Israel, encouraged by favorable reports from Moroccan families who settled there recently and to other countries will continue in significant numbers.

Nevertheless a sizeable Jewish population will remain, a large proportion dependent upon the kinds of services hitherto provided by the JDC, albeit on a somewhat reduced scale. This is particularly true as the more able bodied and better off financially leave, thereby diminishing local resources and further straining JDC's budget for the country. The task is made even more difficult by a continuous drain of qualified personnel from the Jewish community staff.

All this movement, both within and out of the country, has resulted in a reduction in the number of youngsters attending the schools. The number of students in the various schools and kindergartens has dropped from a monthly average of 14,900 in 1967 to 12,000 in 1968 or about 17 per cent. This is reflected in contracted budgetary requirements which have been accomplished by the elimination of classes, and even the merging of schools. The kindergarten program has been the most seriously affected. Of the seven in operation last year only four remain.

The feeding program, which in 1967 served in excess of 13,000 children and adults on the average, is currently about 11,000 beneficiaries. On the other hand, an increasing hard-core caseload of aged and chronically ill, for whom emigration offers no solution, is emerging as time goes on. The care of the aged program now serves over 600 individuals, as compared with 530 last year. It includes a relocation program, whereby suitable housing is provided for the aged Jews in areas secure from the threats of hostile Arabs. The programs has had to be accelerated this year.

For these and other reasons already noted JDC involvement in Morocco this year and next will require a considerable outlay of funds and staff time.

4) Tunisia

The panic resulting from the violent riots, destruction and attacks on the Jews in Tunis at the outbreak of the June War has subsided, but there remains a general feeling of tension and the Jewish people have completely lost hope that there is any future for them in Tunisia.

A precise population count is virtually impossible. However it is estimated that the Jewish population has declined from 18,000 to about 16,000, of whom 12,000 are in Tunis and the remainder scattered, in numbers from under 100 to 1,000, in the various small towns.

The flow of departures from the country has had a disastrous effect on the community programs because it has carried along with it experienced personnel. Nevertheless, in cooperation with the local Jewish bodies, the JDC in one way or another will have assisted over 5,000 people in the course of the year, in one or more of the services, - with 1,200 benefiting from cash relief grants, over 3,000 through feeding programs, 2,000 through the schools and kindergartens and 900 receiving medical services through the OSE. But all these services are threatened, being severely hampered by staff problems.

Construction was completed this year of a new home for the aged in Tunis which now houses 40 people and which will serve a higher number if and when more trained staff becomes available. A relocation program for the aged, moving them from miserable hovels in Arab sections to decent and safe quarters, has also recently been embarked on, similar to the one instituted in Morocco.

The feeling is widespread that the only solution for Tunisian Jews lies in emigration to Israel or France. This can only be effectively accomplished if facilities for their integration, in France, especially, where a large proportion of them would choose to go, were vastly improved. The present adverse economic conditions there have already acted as a deterrent.

5) Iran

The general long-standing attitude of friendliness on the part of the authorities toward the Jews in Iran continues. The Jewish population has for some time remained more or less constant at around 75,000-80,000 with over half now living in Teheran. The trend is toward increased movement from the cities of the interior to Teheran, where there is greater opportunity for employment. The JDC will aid through one or several of its programs close to 20,000 persons this year. The majority of them, nearly 13,000 will be children and youths attending the various schools and kindergartens. The medical program benefits around 5,000, some of them in the new surgical wing of the KKK Hospital, built with JDC financial assistance. The major effort in the medical program, however, continues to be concentrated in the mother and child health clinics and the family health service, which has succeeded in effecting a sharp reduction in the infant mortality rate over the past ten years. The feeding program of school and kindergarten canteens provides a balanced diet to almost 10,000 children as well as a family food parcel distribution to 2,500 people. Other activities include a small cash relief program and a summer camp program for 600 children.

6) Libya

Latest reports indicate that there are 600 Jews left in Tripoli but of these about 500 had previously fled to Italy but returned temporarily in an attempt to salvage what was left of their belongings and property. Restrictions are still in effect on the transfer of real property, although movable property can be sold. There is no doubt that once this is accomplished these people will again make their departure. Thus, of the community of 4,000 Jews at the time of the June War, itself only the remnant of a once thriving community of around 35,000 (until the establishment of Libya as an independent state at the end of 1951), there will remain a more or less permanent group of 100 persons. Jews can thus be said to have been effectively eliminated in Libya.

Of the 4,000 Jews who left Libya for Italy close to 3,000 received JDC assistance. Well over 1,000 persons have gone to Israel, around 1,000 are staying on in Italy and the remainder have or will emigrate to other countries. There remains a hard-to-integrate group of around 30 persons in Rome who will be dependent on the JDC for some time to come.

7) Lebanon

The Jewish community of Lebanon is comprised of about 6,000 persons. While briefly threatened during and after the June 1967 War by and large they have escaped unscathed. The sharp almost equal division of the general population between Christians and Moslems neutralized much of the hostility towards Jews which might have erupted. In the main, the Jewish community is self supporting.

8) Egypt


In 1947 the Jewish population of Egypt numbered 90,000. Today there are between 1,000 and 1,200 Jews left. About 220 men have been held in prison since the Six-Day War. All representations on the part of foreign governments and other bodies to obtain their release have proved fruitless.

Until September of this year it had been possible for many to emigrate and since the June War over 1,100 have managed to leave. However, movement of Jews from Egypt has come to a sudden halt and none has been recorded since mid-September. The Jews who stayed behind are in increasingly sore economic straits.

Most of the 1,100 Jews who have fled Egypt since June 1967 have received assistance from the JDC in France and Italy, along with the 500 Egyptians in France and 120 in Italy already on JDC cash relief rolls before that date. In addition to cash relief they are given assistance in the form of medical care, care of the aged, child care, etc.

9) Syria

The Jews, who first began to leave Syria with the departure of the French during the Second World War, now number 4,000, with 2,500 in Damascus, 1,300 in Aleppo and 200 in Kamishli. The Jews have long been victims of discrimination in Syria. There are restrictions on commercial transactions, their homes are subject to unwarranted raids by the authorities, they are not allowed to emigrate. Their travel from Damascus or Aleppo is severely restricted and in Kamishli they are even forbidden to leave the small area in which they live. Their troubles are further aggravated by the presence of Palestinian Arabs who now live in Jewish neighborhoods in large numbers, often in the same houses, and who harass and threaten their Jewish neighbors.



10) Iraq

In 1951 around 120,000 Jews were evacuated from Iraq to Israel in what was called Operation Ezra and Nehemiah; 7,000 stayed behind, mostly middle-class people with some property, although 800 were very poorly off financially. Of these it is estimated that 3,000 now remain, most of them in Baghdad and with a small number in Basra.

Their situation since the Six-Day War has deteriorated drastically and they suffer from viciously anti-Jewish regulations. House-to-house searches are made of all Jewish homes and a register of their occupants has been drawn up; all telephones in Jewish homes have been disconnected; Jews are forbidden to travel within the country and are under constant surveillance; no Jew can emigrate or travel abroad; he is forbidden by regulation to sell or dispose of real property; except for small salary allowances no sums due to Jews by government or private businesses can be paid to them. There is a violently anti-Jewish campaign in the newspapers, radio and television in which the Moslem religious leaders cooperate and in which it is urged that Jews be deprived of their property, civil rights, citizenship, etc.

The large majority of Jews live on what little capital they have left and the dwindling funds in the community welfare treasury provide a bare minimum of relief to the poorest amongst them. With no funds available from abroad, community activities cannot continue much longer.

11) Concluding remarks

The picture portrayed above of the conditions of the Jews in the different Arab and Moslem countries ranges from the relatively tolerable to the desperate and dangerous. There can be no thought of abandoning 150,000 Jews finding themselves in such distressing circumstances. Whenever and wherever feasible, aid and comfort must be brought to those who for reasons beyond their control or for other reasons are unable at present to move to other countries.

November 1968



December 13, 1968

SEMINAR ON EDUCATION

UJA Funds in Support of Education

A variety of educational activities in Israel and elsewhere are supported with funds contributed to the United Jewish Appeal. These activities consist of the following programs:

1. Program of the United Israel Appeal, Inc.

The UIA, Inc. allocates funds for three education purposes: higher education, youth care and training and Ulpanim. In the current fiscal year the UIA, Inc. allocated: \$33,973,000.

(a) \$11,981,000 for the Hebrew University, Technion, Bar Ilan University, Tel Aviv University and Weizmann Institute.

(b) \$ 5,568,000 for youth care and training, a part of which is used for a variety of education programs for children within the Youth Aliyah program.

(c) \$16,424,000 for absorption, which includes the UIA subsidies for Ulpanim, the rapid language courses for the new immigrants.

The UIA, Inc. is also the agency which implements the program of the Israel Education Fund, described below.

2. Program of the Joint Distribution Committee

Through its subvention to the ORT, the JDC supports ORT's vocational training program. In addition the JDC supports education in various countries and has an extensive Yeshiva program in Israel. The programs outside of Israel consist of:

(a) Support of networks of three schools (Alliance, Lubavitcher and Ozar Hatorah) in Morocco and other countries.

(b) Aid to religious and secular academic and vocational schools in France and Italy, and

(c) Support of schools in various other countries which we are not at liberty to identify.

The JDC's Yeshiva program in Israel, for which it allocated nearly \$785,000 in 1967 dates back to 1914. A total of 15,781 students and 552 refugee rabbis benefited from this program in the program's 50th anniversary year and about 20,000 are aided by this project today.

3. Program of the New York Association for New Americans

In the context of its primary objective -- to help newcomers who have settled in the New York Metropolitan area to achieve integration -- NYANA spends part of its budget for instruction in English and for the training and retraining of the newcomers in special professions and vocational skills.

4. Program of the Israel Education Fund

The most recent as well as the most intensive effort of the UJA in the field of education is represented by the activities of the Israel Education Fund which the UJA established as a special project in 1964. The objective of the Israel Education Fund is to raise money for secondary schools and related education facilities (pre-kindergartens, libraries, youth centers, gymnasias and science laboratories) and for scholarships for high school students and teacher

.....more

candidates for Israel's secondary schools. The program was launched because secondary education in Israel is not free and because the new development towns are not able, from their own limited resources, to build the required schools and related education facilities for their children. The IEF campaign is a year round campaign and is conducted on a person to person solicitation basis. It is supplementary to and not a part of the annual UJA campaign.

Since this program was launched the IEF has received pledges in the sum of more than \$25,000,000. This sum is composed of contributions from 105 contributors whose gifts range from \$100,000 to \$4,000,000. These funds will, in addition to providing scholarships for many students, insure the construction of the following buildings: 57 high schools; 16 youth centers; 9 libraries; and 18 pre-kindergarten schools. With the construction of these buildings the Israel Education Fund will have taken a major step towards the realization of its ultimate goal, which is to give the communities settled by the new immigrants, the education facilities they need to equip their children for life in a modern state.

Israel Education Fund

51 West 51st Street

New York, New York 10019

PLaza 7-1500

President
CHARLES J. BENSLEY

National Chairmen
JACOB FELDMAN
JOSEPH H. KANTER
ALBERT PARKER
LAWRENCE SCHACHT
JOSEPH D. SHANE
BENJAMIN H. SWIG
PHILIP ZINMAN

Executive Director
RALPH L. GOLDMAN

Advisory Board
WALTER ARTZT
HENRY C. BERNSTEIN
JACOB BLAUSTEIN
MORRIS BRECHER
RABBI ISADORE BRESLAU
LOUIS BRODDO
DR. DETLEV W. BRONK
ARON CHLEWICH
CLARENCE W. EFROYMSON
ROBERT A. EFROYMSON
MRS. ROSALINE FEINSTEIN
CHESTER FIRESTEIN
MAX M. FISHER
LOUIS J. FOX

HERBERT A. FRIEDMAN
SAUL FURMAN
SAMUEL FUSS
EDWARD GINSBERG
JACK A. GOLDFARB
HORACE W. GOLDSMITH
EDWARD GOODELL
DR. HAROLD B. GORES
MRS. CAROLINE GREENFIELD
OSCAR GRUSS
SAMUEL L. HABER
GOTTLIB HANMER
SAMUEL HAUSMAN

*PAUL HIMMELFARB
LEROY F. HOFFBERGER
DR. ROBERT M. HUTCHINS
LESLIE L. JACOBS
DR. WILLIAM JANSEN
MRS. MIMI JANSON
LUDWIG M. JESSELSON
MAX N. KARGMAN
LABEL A. KATZ
JEROME KLORFEIN
*SAMUEL D. LEIDESDORF
*MAURICE LEVIN
MORRIS L. LEVINSON
RICHARD S. LEVITT
ISIDORE LIPSCHUTZ
JOSEPH MAZER
WILLIAM MAZER

SAMUEL M. MELTON
MARCO MITRANI
GEN. OTTO L. NELSON, JR.
SIDNEY R. RABH
THEODORE R. RACOOSIN
MRS. LOUIS J. REIZENSTEIN
MORRIS RODMAN
LEONARD ROSEN
WILLIAM ROSENWALD
LEO ROSNER
SAM ROTHBERG
AARON H. RUBIN
MAURICE H. SALTZMAN
MRS. EMMA SCHAYER
ABRAHAM SHIFFMAN
DR. HENRY SONNEBORN III
SOL STEINBERG
DR. DEWEY D. STONE
BERNARD STRIAR
EDWARD M. M. WARBURG
JACK D. WEILER
MRS. ADOLPH WEISS
ROBERT I. WISNICK
MALCOLM WOLDENBERG
MORRIS B. ZALE

IEF/UJA REPORT: 1964-8
December 13, 1968

Honorary Chairman
JOSEPH MEYERHOFF

The gravest threat to Israel's physical survival arose in 1967. It was met magnificently by the people of Israel and by their partners in the Jewish communities of the world - particularly the American Jewish community, through the United Jewish Appeal.

The gravest threat to Israel's development as an effective, unified, modern nation with a truly educated, skilled and productive population came to a head three years earlier. It is being met magnificently by the people of Israel and by their partners in the American Jewish community, through the Israel Education Fund of the United Jewish Appeal.

I. The year 1964 was the crucial year in Israel's determined effort to create a unified society, based on equal opportunity, for a largely immigrant population continuously flowing into the state from more than 80 countries throughout the world.

A. By that year, exactly half of Israel's population was made up of refugee immigrant families from the Moslem countries of North Africa and Asia. The overwhelming part of this half of the population arrived penniless. Some had actually been cave-dwellers, most were uneducated, many were illiterate. Almost all were unskilled, their families large, their children neglected.

B. At 5, these children entered Israel's free and compulsory kindergartens far behind their Western classmates in verbal and visual skills and soon fell hopelessly behind. Some dropped out before the end of elementary school, very few went on to high school. Most, in fact, lived in Israel's new development towns, where there simply were no high schools.

(Some managed to reach the eighth grade level through Army make-up courses at the ages of 18 - 21; a smaller number attained the equivalent of a high school diploma.)

*Deceased

...more

IEF/UJA REPORT (1964-8)

C. Vocational training opportunities were limited. The generation of Israelis of North African and Asian origin who were coming of age in 1964 seemed doomed to repeat their fathers' lives of unskilled or semi-skilled labor.

D. Israel was in danger of being split right in two, between its "haves" and "have-nots". Statistically, this was the picture:

1. Among the adult population, there were 170,000 total illiterates and another 90,000 semi-illiterates.

2. Of some 27,000 three and four year-old children from overcrowded, impoverished and disadvantaged homes (90% of them of Afro-Asian origin), less than half could be accommodated in pre-kindergarten schools where they could be prepared successfully for the beginning of their formal education at the age of five.

3. Of about 100,000 children of high school age, barely more than half were actually enrolled in any kind of secondary education facility. Four year vocational high schools were rare and, except for the ORT schools, modern trade training was almost non-existent.

4. High school was not free, and the government was able to provide full free tuition for less than 25% of the children of poor Afro-Asian families who managed to complete their elementary school education. Less than 15% of all elementary school graduates in the development towns went on to high schools, the nearest of which were miles away.

II. Since that crucial time, Israel has gone through a recession, mobilization, war and a continuing brutal "cease-fire". But the bleak education situation described above has not only not deteriorated; it has vastly improved.

A. Of the 170,000 total illiterates of 1964, at least 85,000 have achieved the accepted national norm of literacy. Of the 90,000 semi-illiterates, an estimated 40,000 have been graduated out of that classification.

B. The total number of underprivileged three and four year olds receiving vital training in Israel's pre-kindergartens has leaped from 13,000 to an estimated 32,000 in the current school year.

....more

IEF/UJA REPORT (1964-8)

C. Fifty-seven new high schools have been established. The vast majority are comprehensive high schools, offering a broad range of combined academic and vocational training, with a heavy emphasis on needed modern industrial skills. Almost every development town and almost all heavily-immigrant sectors of Israel's cities now have at least one four or six-year high school in operation or under construction.

D. More than 90% of all elementary school graduates in the development towns now go on to high school. The government is able to provide full free tuition for almost two-thirds of those needing it, and partial free tuition for most of the rest.

AMERICAN JEWISH
ARCHIVES

III. The vicious circle of disadvantage, generation to generation, seems broken. The danger of the "two Israels" seems to be receding. Three factors have been largely responsible:

A. The people and the government of Israel themselves, through voluntary service to - and preferential treatment of - the disadvantaged, have worked wonders:

1. The field workers in the anti-illiteracy drive, which has had such an encouraging degree of success, have been mostly Israel army girl volunteers and members of Nahal youth groups.

2. The Ministry of Education and Culture have provided free lunches, programs of extra instruction and special tutoring and a growing network of boarding schools for gifted students among the disadvantaged.

3. The municipalities of the development towns have stretched their education budgets (in some cases up to 60% of their entire operating budgets) to build many of the vital pre-kindergartens.

B. The increasing flow of humanitarian aid from the American Jewish community, through the United Jewish Appeal, has been the second decisive factor. Funded through its constituent agency, an American corporation known as the United Israel Appeal, Inc., and administered in Israel by the Jewish Agency, Jerusalem, the health, housing, employment, medical and social welfare programs made possible by contributions to UJA have relieved the people of Israel of some of the monumental costs involved and freed them to forge ahead in the area of education.

...more

IEF/UJA REPORT (1964-8)

C. The third and most direct factor has been the establishment and effective operation of the Israel Education Fund.

1. The IEF was created by the UJA in September, 1964, in direct response to the critical situation which came to a head that year.

2. The IEF stressed the need for comprehensive high schools in Israel's national effort to achieve equal opportunity for a unified population.

3. It called upon the American Jewish community to provide funds for 66 Jewish high schools during that five-year period, for a number of public libraries, community centers and pre-kindergartens and for student-aid grants and crucial teacher-training scholarships to provide trained teachers for the planned high schools.

4. Today, a little more than four years after that initial IEF program was inaugurated, it is a measurable success.

a. It has found donors for 57 high schools of all types, most of them comprehensive and almost all in development towns and other immigrant areas.

b. Before the end of the current school year, some 20 IEF high schools will be in operation and a like number in various stages of construction; all others will be in an advanced stage of pre-construction planning.

c. The operative schools will have a combined enrollment of close to 4,000; another 1,500 are enrolled in temporary high school facilities to be replaced by IEF schools now in planning. (When fully constructed and operating at maximum capacity, the 70-odd high schools expected to be established by the IEF within its first five years of operation will have an estimated combined enrollment of more than 50,000.)

d. One direct result of this achievement has been the rise in high school attendance by Israeli youngsters of Afro-Asian family origin. In 1964, barely 25% of all ninth grade students in Israel's high schools were of this origin, and less than 12% in the 12th grade. Today, about 40% of all ninth grade students are of this origin, and this figure does not fall much below 30% in the senior year.

e. The IEF has also been responsible for the establishment of nine public libraries, 16 youth, cultural and community centers and 18 pre-kindergartens, for a grand total of 100 established facilities.

1) The libraries and centers have been - and will be increasingly - important in consolidating the gains of the anti-illiteracy drive.

IEF/UJA REPORT (1964-8)

2) The IEF-sponsored pre-kindergartens have been a factor in encouraging the growing rate of construction of such units by the municipalities of Israel themselves.

f. IEF donors have also provided about 1,000 annual scholarships for teacher-training. A number of IEF teacher-trainees are now teaching in development town high schools, and their number will grow rapidly within the next few years.

SEE ATTACHED SHEET FOR LATEST INFORMATION ON THE IEF-ENCOURAGED TRENDS TOWARD THE SIX-YEAR (JUNIOR-SENIOR) HIGH SCHOOL AND THE FOUR-YEAR VOCATIONAL SCHOOL...

SOME COMPARATIVE STATISTICS

<u>Item</u>	<u>1964/5</u>	<u>1968/9</u>
National Budget, Post-Elementary	\$12,700,000	\$31,850,000
Percentage of education spending by individuals and groups overseas	9.7%	29.9%
Percentage, all tuition paid by Govt.	33.3%	60.0%
Percentage, students given full tuition	23.2%	46.1%
Total Secondary School Enrollment	50,000 (est.)	140,600

December 13, 1968

Drive to lengthen vocational education

Jerusalem Post Reporter

The Ministry of Education is intensifying its campaign to prolong the years of vocational education, Mr. Meir Avigad, head of the Department of Vocational Education at the Ministry of Education, announced yesterday in Jerusalem.

Four-year courses have already been established in Tel Aviv and Haifa. Students will be given certificates at the end of a four-year course which requires at least a month's practical work in a factory or workshop. This certificate will be considered a "technical *bagrut*" which will enable the student to continue his education at the Technion, if he so desires.

The Ministry is spending IL41m. this year on vocational education alone. Of this, IL23m. will go towards graded school fees and the rest towards more modern equipment, social and educational facilities for underprivileged students.

Sixty per cent of vocational students this year are paying nothing at all and 40 per cent are paying fees reduced up to 80 per cent. It is reckoned that it costs one-and-a-half times as much to educate a student in a vocational school as it does in an academic high school, Mr. Avigad pointed out. He added that the number of vocational school students today was 45,000, a 22-fold increase since 1948.

Asked about what was being done to encourage underprivileged students to continue their education after elementary school, Mr. Avigad said that his Ministry had set up regional offices all over the country with lists of all those leaving elementary school. Each one of these was contacted either personally or by letter and acquainted with his particular possibilities of further study.

10/10/68



Israel Education Fund

51 West 51st Street

New York, New York 10019

PLaza 7-1500

President
CHARLES J. BENSLEY

National Chairmen
JACOB FELDMAN
JOSEPH H. KANTER
ALBERT PARKER
LAWRENCE SCHACHT
JOSEPH D. SHANE
BENJAMIN H. SWIG
PHILIP ZINMAN

Executive Director
RALPH I. GOLDMAN

Advisory Board
WALTER ARTZT
HENRY C. BERNSTEIN
JACOB BLAUSTEIN
MORRIS BRECHER
RABBI ISADORE BRESLAU
LOUIS BROIDO
DR. DETLEV W. BRONK
ARON CHILEWICH
CLARENCE W. EPROYMSON
ROBERT A. EPROYMSON
MRS. ROSALINE FEINSTEIN
CHESTER FIRESTEIN
MAX M. FISHER
LOUIS J. FOX
HERBERT A. FRIEDMAN
SAIL FURMAN
SAMUEL FUSS
EDWARD GINSBERG
JACK A. GOLDFARB
HORACE W. GOLDSMITH
EDWARD GOODELL
DR. HAROLD B. GORES
MRS. CAROLINE GREENFIELD
OSCAR GRUSS
SAMUEL L. HABER
GOTTLIEB HAMMER
SAMUEL RAUSMAN
*PAUL HIMMELFARB
LEROY E. HOFFBERGER
DR. ROBERT M. HUTCHINS
LESLIE L. JACOBS
DR. WILLIAM JANSSEN
MRS. MEMI JANSSEN
LUDWIG M. JESSELSON
MAX R. KARGMAN
LABEL A. KATZ
JEROME KLORFEIN
*SAMUEL D. LEIDESDORF
*MAURICE LEVIN
MORRIS L. LEVINSON
RICHARD S. LEVITT
ISIDORE LIPSCHUTZ
JOSEPH MAZER
WILLIAM MAZER
SAMUEL M. MELTON
MARCO MITRANI
GEN. OTTO L. NELSON, JR.
SIDNEY R. RABB
THEODORE R. RACOOSIN
MRS. LOUIS J. REIZENSTEIN
MORRIS RODMAN
LEONARD ROSEN
WILLIAM ROSENWALD
LEO ROSNER
SAM ROTHBERG
AARON H. RUBIN
MAURICE H. SALTZMAN
MRS. EMMA SCHAYER
ABRAHAM SHIFFMAN
DR. HENRY SONNEBORN III
SOL STEINBERG
DR. DEWEY D. STONE
BERNARD STRIAR
EDWARD M. M. WARBURG
JACK D. WEILER
MRS. ADOLPH WEISS
ROBERT I. WISHNICK
MALCOLM WOLDENBERG
MORRIS B. ZALE

Honorary Chairman
JOSEPH MEYERHOFF

TRADES OFFERED IN IEF HIGH SCHOOLS

AGROMECHANICS

COSMETOLOGY

AUTOMATION

DOMESTIC SCIENCE

AUTOMECHANICS

DRESSMAKING

CARPENTRY

HANDCRAFTS

CONSTRUCTION

NEEDLECRAFT

ELECTROMECHANICS

NURSING

ELECTRONICS

SECRETARIAL STUDIES

ELECTRICITY

HOTEL OPERATIONS

LOCKSMITHERY

MACHINERY

(GENERAL) MECHANICS

METALWORK

NAUTICAL OPERATIONS

PHOTOGRAPHY

PLUMBING

PRECISION MECHANICS

REFRIGERATION MECHANICS

TELEPHONE MAINTENANCE

TOOLMAKING

WELDING



*Deceased

December 13, 1968

FOR RELEASE 12 NOON
FRIDAY, DECEMBER 13, 1968

"The Place of Honor"

Address

Max. M. Fisher

Chairman, United Israel Appeal

Annual Conference

United Jewish Appeal

AMERICAN JEWISH
Friday, December 13, 1968
ARCHIVES
New York Hilton

Ladies and Gentlemen:

Twenty-eight years ago, in the winter of 1940-41, the very brave people of a very brave city underwent a terrible ordeal of death and destruction.

In the words of their greatest leader, they spent each day adapting themselves "to the new and peculiar conditions of existence or death."

Each day they went about their jobs trying not to think about delayed action bombs.

Each night they burrowed deep into the city's underground shelter.

As the Nazi bombers droned overhead, they tried not to think that they might be the targets of a direct hit.

Of his people, Winston Churchill wrote in admiration and love:

"These were the times when the English - and particularly the Londoners who had the place of honor - were seen at their best..."

"With the confidence of an unconquered people in their bones, they adapted themselves to this strange new life, with all its terrors, with all its jolts and jars."

Today, there is a new blitz and a new people, to be seen at their unconquerable best.

For a year and a half, 30,000 men and women in Israel's Beit Shan Valley have lived under continuous attack and the daily threat of death.

They have stood firm, in the face of heavy shellings, and mortar bombardments by Jordanian and Iraqi regulars, and constant harassment by Al Fatah raiders.

Like the people of London, they have adapted themselves, in matter-of-fact fashion, to the "new and peculiar conditions of existence or death."

By day they still plow their fields right down to the Jordan, despite mines, and the ever present danger of a deadly rifle shot from across the river.

By night, they put their youngest children to sleep in underground shelters, and when the attack starts, they take up their security and civil defense posts.

There are infants in the Beit Shan Valley, born since the Six Day War, who have never slept in a regular bed at night, only in an underground shelter.

And in this area, which numbers thirty seven settlements, and an immigrant development town, there are hundreds of children who have now spent 300 consecutive nights, or more, in those same shelters.

Like the people of yesterday's London, the people of the Beit Shan Valley hold "the Place of Honor" in today's Israel.

The Mayor of Beit Shan City will tell you quietly that not one of his 13,000 people has left since the shellings began.

And as he speaks you suddenly realize he is not talking about Sabras or idealists.

He is talking about recent immigrants from North Africa and Asia, the underabsorbed and the underprivileged, who are nevertheless demonstrating that their courage and devotion to Israel is the equal of any man's.

Meanwhile, the leaders of the most exposed settlements will tell you just as quietly:

"We are not moving.

"This is our place.

"We have no place to which to run."

And they will show you the evidence that gives meaning to their statement:

Children's houses, with newly reinforced concrete roofs, three

feet thick. New trenches across the settlement lawns, and finally, new, deep underground shelters that can hold fifty, or a hundred people at a time.

And when you come away from such a settlement, or from Beit Shan City with its sandbags piled high at every door, then you realize that like the people of war-torn London, the people of Beit Shan are showing the world that they "can take it."

This comparison of London and Beit Shan under the blitz has differences, as well as similarities.

Fortunately, Beit Shan's people have not yet had to bear anything like the sheer tonnage of bombs which the Nazis rained down on London.

But there is another and most significant difference:

In the time of London, a whole city and a whole nation was engaged in a single great battle, a battle for survival.

But, today in Beit Shan, and all Israel, there are two great battles, and they are being fought simultaneously.

The first is the same battle for physical survival.

But the second is one in which every Jew who is concerned for his fellow Jews is as "engaged" as any settler, or soldier, or every-day citizen of Israel.

This second battle is for the survival and advancement of a meaningful Israel.

Recently, a high ranking Israel official declared:

"Each day in Israel, we are forced to fight a shadow war.

"
And each day, at the very same time, we try to advance the aims of an Israel Great Society."

This, then is the historic and humanitarian effort to which you and I are committed, to help build the Great Israeli Society.

It is the struggle which we took up thirty years ago, in the Hitler years, when we formed the UJA.

And if tomorrow, peace should come to Israel, but at a peace in which we and the people of Israel could no longer strive to achieve this Great Society, then the whole meaning of our work would be lost, and the whole reason for our historic effort would disappear.

The war for physical survival in which all of Israel is engaged today, is a war which never really ended on June 10, 1967.

It is a shadow war, which only too frequently emerges from the shadows.

Suddenly, a terrorist explosion takes place in the heart of Jerusalem, killing 12, and wounding 55.

Suddenly, Israeli positions along the Suez are shelled by Egyptian guns, and 15 soldiers are killed.

Suddenly, heavy guns blaze across the Jordan, and ten civilian settlements are pounded through much of the night.

And in the light of many incidents like these, the shadow war becomes very real.

The simple fact is that Israel has now had half as many killed as it lost in the Six Day War itself.

And behind these day to day skirmishes, we can also see all the signs of a nation engaged in a nerve straining effort, to prepare for the terrible possibility of a full scale war.

I think I do not have to tell this audience that the Soviet Union has apparently re-equipped Nasser's army, replacing all his jet planes and other equipment with better planes and more advanced war materials.

To this, the Soviet Union has added 5,000 advisors and technicians, to assist Nasser in improving his army.

It is in response to this stepped-up preparation for war on Nasser's part, and also on the part of Syria and Iraq, that Israel has been forced to make its own great efforts to be prepared.

In this awesome costly battle, the thinking of Israel's leaders is concentrated on three great problems:

First - how to prevent the next war, especially by peace negotiations.

Second - how to win that war, if it cannot be prevented.

And third - how to meet Israel's day to day problems of security, of which the blitz against Beit Shan is a grim example.

But what about the second battle, the effort to achieve the Israel Great Society?

What are its aims? Its objectives in 1969? And who shall bear its costs?

The aims are clear enough: They are the great and inspiring goals that you and I have supported, through the UJA and the United Israel

Appeal, from the beginning:

To keep the doors open, so that any Jew who needs to come, may enter.

To bring shelter to newcomers who need it, plus work and food and welfare assistance.

To create a single society, one Israel with equal opportunity, equal privilege, and equal responsibility for all...

for the youth from Yemen and the Sabra...

for the immigrant from Morocco and the immigrant from Poland.

Above all they are:

To create a people and a land marked by excellence, by the highest achievement in education, and in all the cultural and healing arts of man, and in science.

These are the great, yet basic, aims which we have shared with the people of Israel from the beginning.

They have been translated into many specific programs in the past several decades, as the need arose.

But fundamentally, they have remained the same, to build a great society, to build an Israel which Mr. Ben-Gurion likes to remind us, "shall again be a light unto the nations."

And if you doubt that this goal is real, then let me remind you that in the midst of their great ordeal, not one Israeli voice has cried out: "Let us close the gates!"

Not one Israeli voice has said:

"Let us stop spending money to absorb immigrants, so that those from backward countries may become equal in fact, as well as in law."

And so to keep building the Great Society, Israel's people have arrived at a budget of social services in 1969.

It is a minimum budget, one that unwillingly closes its eyes to many pressing needs.

It is also a budget that freezes vital health, welfare and related items to 1968 levels.

One hundred and twenty-three thousand families in Israel, one out of every five, live in sub-standard housing.

But nothing can be done to improve their situation in 1969.

One hundred and sixteen thousand families, one out of six, are living below the poverty line (less than \$115 a month).

But their situation cannot be relieved in 1969.

All the special efforts that have been introduced to help immigrant children from backward countries catch up with Sabra or Western children, have been kept at minimum levels.

So there will be no Headstart aid, for 7,000 immigrant children who should be added to the 35,000 now in pre-kindergarten classes.

Long-study classes in immigrant development towns should be serving 50,000 additional children. But there will be no money to do this.

Thirty-nine additional secondary schools are needed in the development towns, but there will be no funds for these either.

But even with all these terrible economies, it is estimated that \$365 million is needed in areas which have been the traditional responsibility of philanthropy, which means they have been in areas that have been our responsibility, and that of other free Jewish communities.

\$100 million, for example will be required for social welfare services, for new and recent immigrants, including the provision of immigration help and absorption.

In this connection, you should know that Israel anticipates receiving 30,000 immigrants during 1969, which would be a great increase over 1967 and 1968.

An estimated \$50 million will be required for health services.

\$75 million will be needed for what remains of those educationally necessary, but non-compulsory, services which have been introduced to up-grade the underprivileged and unabsorbed immigrant children.

\$25 million will be required for further assistance in agricultural settlements.

And \$75 million for immigrant housing.

The total budget for the minimum list of philanthropic items amounts to, as I have said, \$365,000,000.

Isn't it entirely clear that there will be no money, no money available, from Israel's internal revenue sources for any of these items? That the acute defense needs will see to that?

Isn't it also clear that there isn't the slightest chance that the Israeli taxpayer, already bearing one of the heaviest tax burdens in the world, will be able to pay for these costs through new taxes?

The only source for funds then, to go forward with this sorely needed humanitarian effort, are the free Jews throughout the world.

As most of you are aware, prior to June, 1967, two thirds of the funds for the maintenance of these Great Society items, programs which the UJA was supposed to support, was voluntarily contributed by the people of Israel. Even while we thought we were giving well, the Jews of Israel were actually providing two dollars to every dollar made available to UJA and The United Israel Appeal.

But all this was changed, and changed magnificently, as a result of the Six Day War.

When UJA, with the full cooperation of The Council of Jewish Federations, announced its Israel Emergency Fund, you and your communities responded with the greatest outpouring in the history of Jewish philanthropy.

This year, you again made an impressive response to the Israel Emergency Fund and, of course, to the regular campaign as well.

But for 1969, with the full cooperation of the Council, the UJA must try to reach an Emergency Fund in the area of \$200 million.

This sum must be raised in addition to what is raised in the regular Campaign.

And in their turn the free Jewish communities in other parts of the world will seek to raise the remaining \$100 million, through repeat Israel Emergency Fund Campaigns.

I am fully aware that through the Emergency Fund, plus the regular campaign, we are being asked to raise much, much more than was raised in 1967 or 1968.

But ask yourselves if we have any alternative.

So it is we, the American Jewish Community, who "hold the place of honor."

It is we who must lead the way toward raising the required \$365 million.

For myself, I believe that we who are committed to this program of saving Jewish lives, to this program of building an Israel Great Society, will want to meet our goal, and can do it.

I should like to close with two more thoughts.

These remarks today represent my first public address as the General Chairman of the United Israel Appeal.

I am fully aware that I have succeeded to a post which, for two

decades, was filled by a great American Jewish leader, and one of the greatest builders of Israel.

The only way I can show my appreciation to Dewey D. Stone for all he has done, and for all he has inspired others to do, is to carry on where he has left off.

This I pledge, I shall try to do to the best of my ability.

Second, since I began these remarks by referring to that magnificent leader of the Free World, and that avowed Zionist, the late Winston Churchill, let me close them in the same way.

You will find his account of the "Battle of Britain" in the second volume of his history of World War II, the volume entitled "Their Finest Hour."

And for that work, he provided this theme:

"How the British people held the fort alone, till those who hitherto had been half blind were half ready."

In 1969 let us remember these words.

Let us not be half blind to present realities!

Let us not be satisfied with being just half ready.

Let us determine, as we determined before, that we will not let the people of Beit Shan, or all of Israel, hold the fort alone!

B'NAI B'RITH HILLEL FOUNDATIONS: UNITED JEWISH APPEAL

Student Welfare Fund Campaigns

Background and Structure

Student Welfare Fund drives are an integral part of the Hillel program--not just for the funds realized--but more important, as implementation of Jewish values and teaching. In the process of structuring a campaign, soliciting students for funds, and determining how these funds are to be allocated among Jewish causes all over the world, two things happen: students feel a sense of identity with the Jewish people all over the world and they learn the specifics of how the American Jewish community is organized culturally and institutionally to meet Jewish needs. This experience provides a superb training ground for participation in adult community life. Working on a campus United Jewish Appeal campaign, then, becomes a very valuable learning experience.

Since schools are all so different, it is extremely difficult to devise a uniform set of procedures for even a small group of colleges, but there is one thing in common to all universities--fund-raising for Jewish causes is inextricably intertwined with Judaism and Jewish values. College students are sensitive to gimmicks in fund-raising. A campaign, therefore, must be designed to appeal to college youth.

Following is a suggested outline.

I. Involvement of Hillel Leadership

A. Selection of good campaign leaders and solicitors is crucial. These are the students who must motivate other students to work on the campaign and to get and give money. Obviously, they must be students who are respected by their fellow students and they must, themselves, make a contribution to the campaign. But perhaps more important, they must be enthusiastic and informed.

B. Selection of Chairman, Vice-Chairmen and any other Co-Chairmen (dormitories, fraternities, sororities, solicitors).

II. Preparations

A. Education of the chairmen on the issues: In cities where there are Welfare Funds and Federations, visits to local Jewish agencies and talks about national and international Jewish agencies by the local directors of Jewish Welfare Funds and Federations is essential.

B. Materials: A pledge card for each student according to place of residence; kits for solicitors including record sheet, instructions, questions and answers about the campaign.

C. Planning Meetings: To discuss questions and answers that students may ask and information about the current United Jewish Appeal Campaign.

III. Opening Event

A. The opening event should be well-planned because it can set the tone for the entire campaign. It can assume the form of a dinner, brunch or kick-off rally. A film, a speaker or both would be appropriate. Campaign goals and techniques should be analyzed. The campaign should not extend beyond one month.

B. Pledge cards should be assigned to the student leadership in attendance.

IV. Telephone Contacts

In schools where the great majority of students are commuters, where there are no dormitories, fraternity or sorority houses, telephone solicitation is a must.

V. Meeting for Campaign Progress Report

A. The students should report on the responses from the pledge cards. Cards should not be reassigned.

B. In some campaigns where student morale is weak, this kind of meeting is very effective in bolstering student effort.

VI. Mail Campaign

At schools where the mail campaign is primary, see the following samples of letters. Experience indicates that mail campaigns can hardly begin to reach the maximum potential.

SAMPLE LETTER OF APPEAL

Dear Student:

This year, as every year in the past, the Jewish students on campus are participating in the United Jewish Student Appeal Drive.

The purpose of this campaign is to collect money for the UJA program of service in Israel and to many European countries for the relocation of Jewish families. Although we live in a land of plenty, in other parts of the world, Jewish people do not have even the basic essentials that we enjoy. The UJA supplies these people with homes, jobs, and those things which will make their lives a little bit happier and enjoyable.

This year we are setting a goal of 100 percent student contribution. The monetary goal of _____ is high but it is a goal that we can reach. When we send our check to UJA, we would like to say, "This is a contribution of the Jewish students at our university for their brothers in need."

SAMPLE LETTER OF APPEAL

Dear Fellow Student:

As we commemorate Passover and the anniversary of the Warsaw Ghetto Uprising, Jewish college students in particular should realize the meaning of freedom--the moral obligation to which they are presently subjected.

Our generation can complete the work the preceding generation started--to rescue every Jewish family from persecution and to help them become self-sufficient.

This undertaking requires a large amount of money--your contribution will bring dignity and economic independence to tens of thousands of new immigrants to Israel. Only we can help!

Student Jewish Appeal representatives will personally call on dormitory residents during the week of _____. Off-campus students are asked to send contributions in the enclosed envelope to Student Jewish Appeal, (address).

Please join us in this work by making your contribution generous. So many depend on us!

SAMPLE LETTER OF APPEAL

Dear Student:

One of the most enduring characteristics of Jewish history has been a community feeling linking Jews in space and time.

Tzedakah--the call for Jewish concern--comes from many places: North Africa, Eastern Europe and Israel.

In the next few weeks, dormitory representatives will call upon you to help in this work of rescue, redemption and rehabilitation. We hope you are going to give the matter serious thought and make your contribution in accordance with the need.

For your convenience, slips have been provided to enable you to charge your donation to your bursar's bill. Please join with your fellow students in this expression of our mutual support and concern with world Jewry.

VII. Campus Chest

At many universities, there exists a Campus Chest (federated campus fund-raising) and university regulations prohibit separate fund-raising drives on campus. One can readily understand why such a policy prevails. Still, from the perspective of Hillel (and one ought to add, from the viewpoint of the Protestant and Catholic campus organizations), fund-raising for Jewish causes is a religious obligation, a mitzvah no less important than prayer and holiday observance. If such a campaign policy exists, every effort should be made to have it reversed. Illustrative of this approach is the following letter describing an incident at a midwestern university:

"CAMPUS AFFAIRS COMMITTEE:

The announcement in the May 12th issue of The Post regarding the action of the Campus Affairs Committee on the annual United Jewish Appeal conducted by the students of the Hillel Foundation was a surprise and a shock to us.

Evidently I failed to impress the members of the Committee with the importance of the United Jewish Appeal to the Jewish people and of our method of solicitation.

"Giving help to those in need is one of the oldest traditions in Jewish history. The habit of doing so is implanted in us in our early childhood, and it continues in a Jewish person throughout his lifetime. That is why it is important that there be no break in this pattern of giving during a young person's years at college.

While the Handbook states that no solicitation is permitted 'from room to room in housing units,' I want to reiterate that our solicitation is from person to person.

We have made it our own responsibility to help our brothers in need. As a result we have developed a strong compassion to help all people in need.

The United Jewish Appeal is our way of expressing the biblical injunction 'to love thy neighbor.' It is our way of expressing the real meaning of philanthropy, rather than charity. This, I am sure, our university wants to encourage.

Our Student Council Executive Committee has considered a number of other possibilities, but we are convinced that this personal, friendly and tried method is the most satisfactory method of contacting our students for the United Jewish Appeal.

We ask that C.A.C. reconsider its action and make the same exception to the rule that it does for Campus Chest."

Until such time as the university changes its policy, at least two approaches can still be used: students can be solicited at Hillel meetings and, where Campus Chest pledge cards give the donor the option of selecting the beneficiary of his gift, Jewish students can be encouraged to write in the "United Jewish Appeal" or the names of other Jewish organizations.

VIII. Preparing Solicitors

Solicitors will usually be asked questions about the campaign and they should be prepared for both the questions as well as the answers. Following are some samples of the most frequently asked questions. The answers are only suggestive. You may have better answers. In fact, it would be a good idea to try out the questions in front of the solicitors' group at a meeting to see all the different kinds of answers that students suggest.

A. MY PARENTS GIVE--WHY SHOULD I?

Suggested Answer: You consider yourself mature. You're independent of your parents. You think for yourself. Why should your parents act for you when it comes to making a contribution? Isn't this your own personal responsibility?

IX. Allocation of Funds

Raising funds is one part of the educational process, the second part is determining how these funds are to be allocated among the various local, national and international Jewish needs and causes. The Allocations Committee is responsible for making recommendations. In some schools, students have undertaken the responsibility to prepare themselves as representatives of the United Jewish Appeal and all other causes in order to present the background, needs and goals of the agency that he represents. In some schools, contributors indicate that their contribution should go to particular organizations in addition to the United Jewish Appeal.

The Allocations Committee evaluates the student presentations, studies the budget and program of the agencies, questions the student where clarification and additional information is necessary, and then makes a final decision on all allocations.

If such a project should be planned, the Executive Director of the Jewish Welfare Fund or Federation in the community or in the closest city would be extremely valuable as a consultant and resource person in this process. He and the Hillel Director would help set up the mechanics, provide the materials and be available for consultation with the students in their deliberations.

The following schedule can be used in two ways: to bring to students a realization that their gifts to the UJA on campus should be generous and, at the same time, serve as a guide to the Student Allocations Committee of the widest scope of international and national Jewish responsibilities.

HOW TO ESTIMATE HOW MUCH TO GIVE

How much should you give to the Jewish Student Welfare Fund Campaign? Let us help you figure. Put down how much you think you ought to give to each of the following agencies for whom we are raising funds. Total the amount at the bottom. That is your answer.

UNITED JEWISH APPEAL

United Israel Appeal	\$ _____	
United HIAS Service	_____	
Joint Distribution Committee	_____	\$ _____
AMERICAN FRIENDS OF THE HEBREW UNIVERSITY		\$ _____
AMERICA-ISRAEL CULTURAL FOUNDATION		\$ _____
AMERICAN JEWISH COMMITTEE		\$ _____
AMERICAN JEWISH CONGRESS		\$ _____
AMERICAN TECHNION SOCIETY		\$ _____
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH		\$ _____
B'NAI B'RITH HILLEL FOUNDATIONS		\$ _____
B'NAI B'RITH YOUTH ORGANIZATION		\$ _____
HADASSAH		\$ _____
HEBREW UNION COLLEGE		\$ _____
JEWISH LABOR COMMITTEE		\$ _____
JEWISH THEOLOGICAL SEMINARY		\$ _____
NATIONAL COMMITTEE FOR LABOR ISRAEL (HISTADRUT)		\$ _____
NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL		\$ _____
NATIONAL COUNCIL OF JEWISH WOMEN		\$ _____
NATIONAL JEWISH WELFARE BOARD		\$ _____
SEMINARIES		\$ _____
_____		\$ _____
_____		\$ _____
_____		\$ _____
(Write in names of other organizations, international, national or local)		\$ _____
	TOTAL	\$ _____

B'NAI B'RITH HILLEL FOUNDATIONS: UNITED JEWISH APPEAL

Student Leadership Institute

READINGS

"There is no piety but that which proves itself in the conduct of life and there is no valid conduct of life but that in which religion is realized."

- - - - -

"In the history of every religion there are paths to solitude along which many who discovered themselves and their Gods have travelled. Judaism too knows of the wilderness in which the prophets realized their vocation, of the silent valleys and the mountain peaks where man heard the voice of God. Judaism has also known the solitude of its house of learning, the silent joys of books. In the world of Judaism paths to a solitude far from man have been sought time and again; only in its most barren epochs was such seeking unknown. And in solitude there was always rediscovered strength after days of weakness, courage after hours of fear, knowledge of God and confidence in His ways. But Judaism never sought for that separated piety that sundered religion which other faiths found in solitude. However much men succeeded in turning away from the world in order to become assured of God, they always remained aware of the fact that the approach to God is first of all through the fellow-man who stands by our side. This alone is the reason why Judaism could not content itself with the mere anxiety of the individual for his own soul. For Judaism solitude is only an interval, often a very necessary interval but never life itself."

- - - - -

"Judaism teaches that religion must not be a mere internalized experience, even of the most intense kind but rather the very fulfillment of life. . . we cannot truly believe what we do not practice."

- - - - -

"All men are held responsible for the needs of each individual member of the community. Whoever lives in our midst is not merely to live beside us physically, but as is so often and significantly said he is to 'live with us,' ethically united and humanly bound with us."

- - - - -

"Superior is he who lends money to the poor to the giver of alms; and best of all is he who invests money with a poor man in partnership." (Shabbat 63a)

- - - - -

The Rabbis quote the verse "Blessed is he that considereth the poor." (Psalms 41:1) and point out the significance of the word maskel, "considereth" as against the word "giveth."

- - - - -

In the Temple there was a Chamber of Secret Charity. People would leave their contributions secretly and the poor would be supported from its proceeds in secret. (Shekalim V, 6)

- - - - -

R. Ishmael said, "Every 'if' in the Torah refers to a voluntary act with the exception of three. Of these three, one is 'If thou lend money to any of my people with thee who is poor.' (Exodus 22:25) This 'if' is obligatory for it says, 'thou shalt surely lend him.'" (Deuteronomy 15:8) - (Mekilta Yitro)

- - - - -

"The poor man who receives alms does more for the donor, than the donor does for him." (Ruth Rabba)

- - - - -

"Do not allow the poor man to come down in the world until he finally falls, when it will be difficult to raise him up, but uphold him from the first moment when he begins to fail. Consider the case of a load on the back of a beast of burden; as long as it is on his back one man can take hold of it and keep the beast upright; but once it has fallen to the ground even five cannot raise it up again." (Sifra on Leviticus 25:35)

- - - - -

"Love God in the human beings whom He has created." (Yoma 86a)

- - - - -

"He who withholds love from his brother is like an idolater, like one who rejects the service of God." (Sifra on Deuteronomy 15)

- - - - -

"Every suffering of our neighbor must become our own concern, a test and proof of our ethical freedom. For Judaism opposes fatalism in the social sphere as well as in all others. When we face poverty, we meet not the language of fate but the demand of a definite duty imposed upon us. In the most special sense of the commandment is the poor man our fellow man. He is the man who has no place on the earth but who does have a place before God. And through him humanity appeals to us, bare and naked; humanity, one might say, asking for human fellowship. That is why in the language of Judaism the word 'poverty' has a religious note; it is significant that there is no Hebrew word for 'beggar.' The word 'poor' is pronounced by the Bible with devoutness and reverence as if in holy awe; it induces a feeling of humility in us." (The above excerpts from Dr. Leo Baeck - The Essence of Judaism)

I. Gifts to the Poor

There are eight degrees in the giving of charity, one higher than the other. The highest degree, than which there is nothing higher, is to take hold of a Jew who has been crushed and to give him a gift or a loan, or to enter into partnership with him or to find work for him, and thus to put him on his feet so that he will not be dependent on his fellow-men. Concerning this it is said [Leviticus 25:35]: "Then shalt thou uphold him." Uphold him, so that he should not fall and become a dependent.

Lower in degree to this is the one who gives charity [in Hebrew, "righteousness"] to the poor, but does not know to whom he gives it, nor does the poor man know from whom he receives it. This is an unselfish meritorious act comparable to what was done in the Chamber of the Secret in the Temple where the charitable would deposit [alms] secretly and the poor of better family would help themselves secretly. Related to this degree is the giving to the [public] alms-chest. One should not give to the alms-chest unless he knows that the officer in charge is reliable, wise, and a capable administrator, like Hananiah ben Teradion, for example. [This martyr, (d. about 135), was very scrupulous with charity funds.]

Lower in degree to this is when the giver knows to whom he gives, but the poor does not know from whom he receives. An example of this are the great scholars [of Talmudic times] who used to go about in secret and leave their money at the door of the poor. This is proper practice, particularly meritorious when the officers in charge of charity are not administering properly.

Lower in degree to this is when the poor knows from whom he receives but the giver does not know to whom he gives. An example of this are the great scholars who used to tie up their money in [the corner of] their cloaks and throw them back over their shoulders. The poor would then come and take it without being put to shame.

Lower in degree to this is when one gives even before he is asked.

Lower in degree to this is when one gives after he has been asked.

Lower in degree to this is when one gives less than he should, but graciously.

Lower in degree to this is when one gives grudgingly.

The great scholars used to give a coin to the poor before every prayer and then they would pray, for it is said in the Bible [Psalm 17:15]: "As for me, I shall behold Thy face in 'righteousness' [that is, through 'charity']".

From Maimonides, Mishneh Torah (1180 C.E.)

THE RANSOM OF CAPTIVES
EASTERN AND SOUTHERN EUROPE
1649-1708

One of the most meritorious acts recommended to the observant Jew is the ransoming of captives from slavery (pidyon shebuyim). As early as the first centuries of the common era a whole body of law and precedent had grown up, determining what constituted a captive, what captives took precedence in the order of their ransoming and release, and what were to be the limits of a ransom in order to discourage professional kidnapers.

Originally, probably, the captives ransomed were only those taken prisoner in war or on pirate-raids. The term "captive," however, was soon extended to include the unfortunates imprisoned on false accusations such as ritual murder and the like, and to include also the victims of arbitrary, despotic lords and rulers who would often seize a prominent Jew in order to extort a ransom from him or his friends. An outstanding illustration of this type of extortion is the imprisonment of the notable Rabbi Meir of Rothenburg by the Hapsburg Emperor Rudolph (d. 1291). Meir was in flight and had reached the Lombard hills before he was recognized and seized by Count Meinhard of Goerz. Meir, it is said, refused to allow his friends to pay the enormous ransom of 20,000 marks in silver which they offered and remained in confinement for seven years till his death in 1293. But the Emperor finally did make a profit on his stubborn prisoner, for about fourteen years after the death of Meir, a pious Jew, Alexander Susskind Wimpfen, ransomed the bones of the famous rabbi for a goodly sum.

A not uncommon interpretation of the term "captive" included Jewish criminals imprisoned by the non-Jewish authorities. Many Jews felt the need of redeeming these prisoners for fear that under stress they would desert to Christianity in order to escape punishment. Others believed that to ransom criminals served only to encourage them in their criminal practices and gave them an opportunity to terrorize the community by the constant threat of becoming Christian and of defaming the Jewish community.

The first selection below, translated from the Hebrew, is a decree of the Lithuanian National Jewish Council of the year 1649 authorizing every community to ransom immediately any Jewish captive taken by the Cossacks and the Tatars in the fearful riots and pogroms of 1648 and 1649 in Poland and in the Ukraine.

Many of the Tatar allies of the Cossacks brought their prisoners to market in Constantinople and in response to a request from the Jewish leaders of that city the chiefs of Lithuanian Jewry, in association with Polish Jewry, forwarded funds to Turkey for their ransom. This action, described in the minutes of the Lithuanian Council for the year 1652, constitutes the second selection translated below.

I. The Lithuanian National Jewish Council Authorizes the Ransom
of Polish Jewish Captives, 1649

[The following action is taken] inasmuch as we have seen how so many Jews, unfortunately, have been taken captive, dispersed among the nations, and as a result have been practically lost among them. Now it has already been made clear in the minutes of the Medinah [the Lithuanian National Jewish Council] that in this matter [of the redemption of captives] the involved expenses rest upon the whole Medinah. However, it is to be feared that before this has been sufficiently made known, in the customary manner, to the leaders of the communities, the opportunity may pass.

Therefore we have written granting permission to every town and place where there are ten Jews, authorizing them to ransom any one, spending as much as ten gold-pieces without need for any specific application or authorization. And the amount expended shall be accepted [as a legitimate charge] against the accounts of the Lithuanian National Jewish Council. If more than ten--and up to sixty--gold-pieces are spent for the ransom of a Jew, it will be necessary to secure permission from the nearest Jewish community that has, or is accustomed to have, a rabbinical authority. If more than sixty gold-pieces are spent for the ransom of an individual, it will be necessary to secure permission from one of the three chief communities (may their Rock and Redeemer guard them!) or from the district-community to which they are subject. [Brest-Litovsk, Grodno, and Pinsk were the chief Jewish towns.] And as they determine, the amounts expended shall be a legitimate charge against the Lithuanian council.

Whoever takes a zealous interest in this matter [of ransoming captives] is to be commended and will receive his full reward from Him who dwells on high.

II. The Lithuanian Council Raises Money to Ransom Jewish
Captives Held in the Turkish Lands, 1652

Whereas the manifold troubles, mishaps, persecutions, and visitations, that unfortunately have come upon our Jewish brethren in the times of storm and stress which they have just experienced, are obvious, evident and known to all; and

Whereas many of the Jews (those people of God!) have had to leave their country, have gone into captivity, and have been brought to other lands where many of them have already been ransomed at a great expense; and

Whereas the rabbis of Constantinople have sent to us and have described at length their heavy outlay, running into the tens of thousands, which they have expended in this fine religious work, and have besought us to strengthen their hands with a substantial grant--for many are still unransomed, subject to suffering and to captivity;

Therefore it was agreed to make provision for their ransom and to help them [the Constantinople authorities] in this matter until the first of Adar 412 [February 10, 1652]--may it come upon us auspiciously! Within this period [December, 1651--February 10, 1652] voluntary donations to help the captives shall be collected twice in every town and village. And all moneys contributed, as described above, shall be sent by every village, town, and district to their highest court, no later than Purim [February 23, 1652]--may it come upon us auspiciously!

This is to be done in order that the moneys may be ready and prepared to be sent to the chief Jewish authorities at Lublin at the time of the coming Candelmas Fair [which begins on February 2, 1652]. From Lublin the funds are to be sent to the city of their destination [Constantinople]. The Lithuanian deputies who will be in Lublin shall take under advisement how much they shall add to the Lithuanian contributions above described. They shall also study the matter carefully in order to determine what to do and how to transmit the moneys.

But under no circumstance shall they send more than a total of one thousand old-dollars which sum shall include both the donations and the contribution added by the Lithuanian National Jewish Council. If any town or hamlet shall not send money at the prescribed time it shall be compelled to send its quota--and an ample one, too!--to say nothing of other punishments and fines which may be imposed on the offending community.

From Jacob R. Marcus, The Jew in the Medieval World, pp. 454-457.





Classes at the Alliance Secondary School in Ramat Aviv, which has grades 7 through 12 under one roof. Above is a 10th grade class with principal Dr. Zacharia Kassif, who is interviewed on next page. At right is a 9th grade biology class.



6:6 versus 8:4 — what school reform will mean

THE staunchest proponent of school reform has been the Minister of Education, Mr. Zaiman Aranne. His Ministry spokesman, Yehiel Leket, has become a proficient guide through the intricacies of the reform.

"Elementary school will end after the sixth grade," Mr. Leket explains. There will be no more Seker examination — the test given in the eighth grade to determine reductions in high school fees.

All pupils will proceed from sixth grade to a secondary school framework. The first three years will be compulsory. In effect, this means an extra year of free and compulsory education in Israel — the ninth grade. (It is expected that tenth grade will also become compulsory soon, and the final two grades will eventually be free, though not compulsory. "It is impossible to force unwilling 17- and 18-year-olds to sit in a classroom and study," says Mr. Leket.)

Contrary to what has been generally assumed, there will not be junior high schools in Israel, at least not as separate entities. The committee speaks of an "intermediate unit" and a "senior unit," but these will be parts of the six-year secondary school.

Top priority will be given to the establishment of "regional, comprehensive secondary schools of six years." These will include both academic and vocational trends under one roof. Only where this is considered impossible, will the intermediate unit be attached to a senior high of either academic or vocational nature. Pupils whom this trend does not suit will be transferred after the initial three years.

The seventh-eighth-ninth grade unit will be based on two principles, the Ministry of Education says. One will be "regionalism." Whereas an elementary school draws its pupils from a limited neighbourhood, the six-year secondary school will receive pupils from a wider school district. At least in theory, this district will include a va-

riety of economic and cultural levels, and will facilitate communal integration. The second principle will be a "diversified curriculum." The idea is to give the pupil a sample of everything in grades seven and eight, so he can select his "trend" in the ninth grade. The pupil will come to secondary school together with his classmates from sixth grade. They will constitute a home-room class, or "mother class" in the literal translation from the Hebrew. But they will not stay together for all lessons. In seventh grade pupils will be classified according to ability levels for their lessons in math, Hebrew and English. By eighth grade, this "grouping" will encompass four subjects. Incidentally, more hours per week of science and Hebrew will be taught than in the present system.

There will be much greater scope for elective subjects. Pupils will be able to choose electives in three categories: in the academic sphere (for instance, extra lessons in Bible, literature, history, science or an extra language); in the

arts (painting and sculpture, music, drama, dance), or in vocational skills of many sorts (mechanical, home economics, nautical, agricultural). If a group of pupils numbering 15 or more wishes some special course — such as archaeology or photography — every effort will be made to provide it.

Why do such innovations require a basic reform in the school structure, from 8:4 to 6:6? The official answer is that such diversity is impossible within a conventional neighbourhood elementary school. It is not economically feasible to provide every school with the laboratory and workshop facilities which can be justified in a large school with junior and senior high grades.

The new approach requires a different type of instructor from the all-subject teacher of the elementary school. Teachers in the new six-year schools, even at the junior level, will be expected to hold an academic degree, at least a B.A. or B.Sc. They

will be specialists in a particular subjects. It is anticipated that the percentage of male teachers will rise sharply in the seventh and eighth grades, once academic standards, and academic salaries, are introduced.

The seventh and eighth grades are expected to become more challenging and stimulating. The Education Ministry feels that too many 12-to-14-year-olds suffer under the present system. Says its spokesman: "The average pupil may be more or less satisfied. But the brighter pupil is bored. And the slower pupil is lost."

The Ministry, assuming the Knesset passes the reform, plans to open 10 comprehensive schools in six development towns next autumn. In many cases, the buildings are ready. Each year the universities turn out more and more academically-trained teachers. The Ministry promises to aid non-academic seventh and eighth grade teachers to continue their own higher education.

The Ministry spokesman gave assurance that the outstanding academic high schools, such as Gymnasia Herzliya in Tel Aviv and Gymnasia Rehavia in Jerusalem, "will not be forced to set up a vocational department." It is assumed, however, that such schools will be required to take in a junior division which will be non-selective in nature. Conversely, the country's top vocational schools will probably not be required to offer a full-blown academic trend.

THE sharpest opponents of the school reform are the leaders of the Histadrut Teachers Union, headed by Mr. Shalom Levin. The 23,000-member union, overwhelmingly composed of elementary teachers, has been consistently opposed to any rupture in "the unity of the eight-year elementary school." (The idea of reform was first raised during the British Mandate.) Today, the union says it would be willing to cooperate in a series of controlled experiments with different kinds of school systems. But it is bitterly opposed to the parliamentary committee's recommendation for immediate reform.

Why? The Teachers Union has just set up a special Information Headquarters to explain its position to the public. It is headed by Mr. Menahem Levanon, a member of the Union Central Committee and principal of Haro'ei state religious school in Ramat Gan.

If the proposed school reform goes (continued on next page)

6:6/8:4

(Continued from previous page)

through, "it will be a tragedy, in our opinion," Mr. Levanon declares. He insists that his Union's opposition is based "strictly on educational grounds" and not for organizational reasons, such as the reduced scope for elementary school teachers. On the face of it, they will lose one-quarter of their employment opportunities unless they take further training.

The Histadrut Teachers Union says there is a positive value in the continuity of the first eight years of schooling. Mr. Lebanon argues that it is psychologically unsound to transfer pupils from one school to another at the problematic age of 12 or 13, when there are physical and emotional changes to cope with. "Before he completes puberty, it is not wise for a child to be the smallest among 'giants,'" Mr. Levanon says.

The Teachers Union is worried about the social pressures on a young adolescent in a secondary school atmosphere. "The proximity of 12-year-olds to 18-year-olds can 'burn' the younger ones from the sexual point of view. The girls may begin to use more cosmetics. The youngsters may start going out in couples. This has been the experience abroad."

Mr. Levanon does not think a secondary school framework is the answer to providing more intellectual challenge for a 13-year-old. "A good pupil is bored from the first grade," he comments. "Besides, we of the Teachers Union think it is beneficial for the brighter pupils to remain in the same classes with the slower learners. There is a radiation effect from the better to the poorer pupils." He expresses the Union's concern that more classification of pupils by ability will result in division into the communities, with the less-advantaged regularly grouped as slow-learners. If so, the school reform will result in more communal segregation, rather than the integration it claims to promote.

The Teachers Union does not accept the charge that "the elementary school has failed." On the contrary, "there is hardly a country where immigrant absorption has been accomplished so fast." At the same time, the Union says it would welcome improvements in the instruction in elementary years, but argues that these can be carried out in the existing framework.

There could be changes in the curriculum, in textbooks, in equipment. Class sizes should be reduced further. The Union says it has no objection to teachers with academic degrees — at any grade level. "But we do not think an academic degree is an essential qualification to teach seventh and eighth grade," Mr. Levanon says.

He charges that "over half of the present high school teachers are not academic degree holders. So why is the Ministry clamouring for academic teachers in seventh and eighth grades? And where is it going to find 4,000 more teachers with university degrees?"

At the annual Teachers Union Council in Jerusalem at Hanukka, Union Secretary Shalom Levi delivered a polemic statement on school reform. He promised that the Union would fight reform up to the vote in the Knesset. But if the Knesset should pass a law for reform, the Union would cease its opposition. "We are a union of educators. As such, we cannot oppose a decision taken by the elected parliament of the people."

SO how will the Union fight? For the moment, it is concentrating on a public opinion campaign and an attempt to sway as many Knesset members as possible. It points out that in the parliamentary committees, only a one-voice margin defeated a proposal to allow the parallel existence of both the 8:4 and 6:6 school structures. On the vote on school reform itself, the balance was more strongly in favour. Voting for the reform were all the representatives of what used to be Mapai and Raft as well as Gahal and the Free Centre. Against reform were the two votes of the National Religious Party and the single votes of Mapam, Poalei Agudat Yisrael and the former Ahdut Ha'avoda.

It is said that the religious oppose school reform out of fear lest some pupils leave a religious elementary school after grade six and enter a general state secondary school. There is reportedly concern about the effectiveness of religious education if it does not continue to Bar Mitzva age, at least. Religious school teachers comprise about one-third of the Teachers Union.

The Teachers Union has promised it will not use the strike weapon to fight school reform, which is a pedagogical rather than professional issue. On the

other hand, the Union's work contract with the Ministry of Education expires on April 1. There is every indication that the Union will put up a strong fight for various professional demands which it has not pressed in recent years. And the Union makes no secret of the fact that there is a link between these professional demands and its attitude towards school reform.

"Since the heads of the Ministry of Education are ready to invest huge sums for the sake of carrying out the reform, there is no longer a budgetary reason to postpone the full demands of the Teachers Union," it stated in a recent press release. These demands do not include a direct wage hike — which would be in opposition to the general wage-freeze policy of the Histadrut. But they do include demands which would, in effect, mean more pay per hour of work.

For instance, the Union is asking that all teachers in seventh and eighth grades work a 24-hour week, comparable to that of high school teachers, instead of the 30-hour week they work now. (This demand seems somewhat superfluous at this juncture. If reform goes through, all seventh and eighth grade teachers will soon be working on the basis of secondary teachers.) Other Union demands concern the working hours of kindergarten teachers, special duties of school principals, and a call to reduce kindergarten and first grade classes to a maximum size of 30 pupils by next September.



Orchestra and choir of the seventh and eighth grades of the Alliance Secondary School.

The Ministry of Education spokesman says the various professional demands of the Union amount to a hefty-sized bill. The Ministry does not relish the prospect of being pressured into granting these professional demands as a sort of "restitution" for the Union's tacit acceptance of school reform.

The Teachers Union does not mince words. "There has not been a general strike of elementary teachers in this country for 24 years," its leaders, recall ominously.

THE Secondary School Teachers Association is highly in favour of school reform. This independent union is a breakaway from the Histadrut group. The split came in 1958, after a dispute on the wage ratio between academic-degreed and non-academic teachers. (There was an abortive attempt this winter to reunite the two unions.)

The Association has 3,500 members, all of whom work in secondary schools. About 60 per cent of them hold a B.A. degree or higher; the others are working towards academic degrees.

In the Histadrut Teachers Union today, there are an estimated 4,000 members who teach in the seventh and eighth grades. If these posts in future are filled by academic teachers who work in a secondary framework, there is a strong likelihood they will join the Secondary Teachers Association instead of the Histadrut. Many people say it is this fear of losing membership which motivates the Histadrut Teachers Union to oppose school reform so violently. (On the other hand, it must be acknowledged that even today many high school teachers prefer to remain in the Histadrut Union. Its secondary teachers unit has 2,200 members.)

The spokesman of the Secondary Teachers Association, Mr. Shmuel Shimon, offers an interesting theory as to the opposition of the Histadrut Teachers to the reform. He views the issue in relation to its Zionist background.

The sanctity of the eight-year elementary school, Mr. Shimon feels, is a remnant of our early pioneering days. Indeed, the Teachers Union has its roots in those times; it was founded in 1903 as the first professional body in this country, predating the Histadrut itself by 18 years.

The emphasis of the early Zionist pioneers, Mr. Shimon points out, was on the necessity to turn the Jews

into a people of labourers, particularly in agriculture. They scoffed at the attitude whereby "every Jewish mother thought her son must finish high school." These pioneers wanted to provide a good eight-year elementary education for everyone. For those who would become farmers, this was sufficient. Certainly there were youths who went on to high school and even to university, but they were looked upon suspiciously as "careerists" by the pioneering zealots.

When a British Mandatory official after 1945 wanted to reform the school system to 6:6, the entire Jewish Yishuv opposed it. At the time, there was no compulsory education law. It was feared that shortening elementary school to six years would make the sixth grade the school-leaving point for most children.

In 1952, the reform proposal was raised again, after there was a compulsory education law for eight years of schooling. But the Teachers Union opposed reform vehemently, and it was dropped. The same thing occurred in 1958. In 1965, the controversial Prawer Committee Report, commissioned by the Education Ministry, recommended the addition of an extra year of compulsory education — on the condition it was linked with a reform in the school structure, to 6:3:5 or 6:5:6. Again, the Union raised a protest. The Knesset formed a parliamentary committee to study the issue carefully. This is the committee which recently called for a 6-6 system.



Orchestra and choir of the seventh and eighth grades of the Alliance Secondary School.

If Mr. Shimon's historical analysis is valid, the Teachers Union opposition would seem to be based, at least in part, on nostalgia. Not even the Union, of course, would deny the importance of high school in today's world, or recommend that schooling stop after grade eight. But there does seem to be an attitude of conservatism which would preserve the eight-year elementary school at all costs as the bulwark of popular education.

IN Shmuel Shimon's opinion, nothing could be better for young adolescent pupils than putting them in the same building with senior high schoolers. "The presence of older pupils pulls up the younger ones — in positive ways. It presents a challenge to them."

Mr. Shimon is in a position to speak with authority. He has taught at two Tel Aviv secondary schools which have experimented with the six-year structure. He is currently affiliated with the Tichon Hadash secondary school on Haifa Road.

Dr. Yehoyakim Paporisch is principal of Tichon-Hadash, literally "New Secondary," which was new some 30 years ago. The school is owned as a cooperative by its teachers, and it has a reputation for exceptionally warm and informal teacher-pupil relations.

Last September, Tichon-Hadash — which used to be a typical four-year high school — opened its doors to a class of seventh graders. (They pay \$1,200 tuition annually, while 11-year schoolers pay the official state rates.) Next fall, there will be eighth graders too. It will be the third six-year secondary school in Tel Aviv. The veteran Gymnasia Herzliya used to be a 12-year school in the old days, but later became six years. The third is the Alliance Municipal Secondary School in Ramat Aviv. (Another well-known six-year school is Reali in Haifa.)

Asked why Tichon-Hadash decided to go to six years, its principal replied: "Everyone who works in the high school or university field knows that you cannot build a good secondary school today on the basis of four years." There is much more material to absorb these days, with modern science and technology. It is a characteristic of our times that new material is constantly being added to the school curriculum. "In the scientific trend today, you must have a course on computers," he says by way of example.

On the other side of the coin, with

virtually everyone going on to high school nowadays, there is no need to learn a little about everything in elementary school. Dr. Paporisch feels it is "a waste of time for a youngster of 12 to spend another two years in elementary school," studying by methods of the past. In elementary school, seventh graders are studying "arithmetic"; at Tichon-Hadash, they learn "math."

Dr. Paporisch said there were virtually no problems of social adjustment for the 12-year-olds who entered his secondary school last fall. On the contrary, he said, "the older pupils are very considerate of the little ones; they often act as their protectors."

He does not fear premature sophistication on the part of the young children. While there is no school uniform at Tichon-Hadash — "I do not think a uniform is educational" — there is no inclination to "dress up" for school, even on the part of the overclassmen. The 17- and 18-year-old girls barely touch makeup. "If a girl of 18 wears a modest bit of makeup, it is all right. If she wears too much makeup, one of the women teachers will take her aside and tell her that such makeup is not appropriate for the morning hours and for the place. The same applies to clothes."

If a boy wears his hair too long, Mr. Paporisch is apt to hide him about taking away a livelihood from the barber. "It never happened that such a warning was insufficient." Another rule at Tichon-Hadash: a moustache is OK, but not a beard.

The sophistication gap for girls comes not between elementary and high school years, but between the ages of 14-15 and 16-17. "This is when a girl grows up. This was so five years ago, and it was so 500 years ago," Dr. Paporisch declares. As for boys, they don't grow up in high school; they remain boys till the Army.

To help smooth the transition of the seventh graders, the principal appointed a counsellor for them. She's a woman in her thirties with "a motherly heart." She's also a biology teacher, with a master's degree.

THE Alliance Municipal Secondary School in Ramat Aviv has been taking seventh and eighth graders for the past five years. The school is a joint enterprise of the Tel Aviv Municipality and the Alliance society of French Jews.

When the agreement to build the school was signed 10 years ago, at a time when French-Israeli relations were very close, it was intended that the secondary school would include six years. For one thing, the school was expected to cultivate foreign languages, especially French, and four years was considered too short for that. (Both French and English are compulsory at the school.) Moreover, the French are accustomed to a lengthy secondary school: a French *lycee* lasts seven years.

This is explained by Dr. Zacharia Kassis, principal of the Alliance secondary school since its inception. The Teachers Union, he recalls, was not at all happy about having a six-year secondary school in Ramat Aviv. As a compromise with the Union, the seventh-eighth grade section was kept deliberately small — it has only 155 out of the total 1,110 pupils.

More significantly, no pupils are accepted from the neighbouring schools of Ramat Aviv. Alliance agreed lest it be accused of "cream-skimming" good pupils off the schools in Ramat Aviv and Neve Avivim. "Almost all its teachers have B.A. or M.A. degrees. A few have Ph.Ds."

As at Tichon-Hadash, there is little danger of the small children picking up sophisticated habits from their elders. Smoking is strictly forbidden. Unlike at Tichon-Hadash, uniforms are obligatory. Only the girls in the upper class wear "some vestiges of makeup."

The only problem Dr. Kassis encountered with the influx of younger pupils was that "at first, they were pampered, both by teachers and the older students."

But later on, the bigger children began to leave the "babies" alone, to ignore them, in fact. Today there is very little social contact between the junior and senior grades at Alliance. Each age group has its own recess time, its own grades.

"Often a brother and sister who go to our school won't even look at each other during schooltime. After all, he's big, and she's just a little girl."

While emphasizing that the six-year system definitely "works" in his school, Principal Kassis admits that "we have elite student body." The seventh and eighth grades are a highly selective group. He cannot promise how the system will operate when it becomes the rule for everybody. But he is optimistic. "How do you say it in English? We'll cross that bridge when we come to it."