

Eastern Europe

Soviet Union

Domestic Affairs

Leonid Brezhnev, who for eighteen years stood at the helm of the Soviet Union as secretary general of the Communist party and president of the presidium of the Supreme Soviet, died on November 10, 1982. Brezhnev's death did not come as a surprise, since he had been ill for a number of years. On November 12 Yuri Andropov, 68 years old, was chosen to succeed Brezhnev as secretary general; on November 23 Andropov was elected to the presidium of the Supreme Soviet; on June 16, 1983 he assumed the post of chairman. Andropov was also appointed to the all-important (but less visible) post of chairman of the Supreme Defense Council, which, under the overall direction of the politburo, supervised the armed forces of the country. Though Andropov's accession to power could not have been flatly predicted, a number of signs had pointed to it. For a period of 15 years he had served as head of the KGB, the internal security organization. However, in May, Andropov stepped down from this position when he was appointed to the all-important secretariat of the Communist party.

The elevation of Andropov was followed by some changes in the ruling group. Geidar Aliev, a former party boss in Azerbaizhan, was elected to the politburo, apparently replacing Andreii Kirilenko, who resigned for reasons of health. Aliev, a 59-year-old Azerbaizhani (Shiite Moslem), was also appointed first deputy premier of the USSR. Arvid Pelshe, 84 years old, the only current member of the politburo who had actually participated in the October 1917 revolution, died at the beginning of 1983. Vladimir Dolgikh, 57 years old, was promoted to candidate member of the politburo. Vitalii Fedorchuk, a veteran Ukrainian KGB official, was made head of the KGB, but was not elected to the politburo; soon Fedorchuk was appointed minister of the interior, being replaced at the KGB by his top deputy, Victor Chebrikov.

Party chief Andropov's accession to power took place during a period of growing economic difficulty for the Soviet Union, in which it was forced to confront problems which appeared to be inherent to its system of industrial and agricultural management. An upward trend in living standards was no longer in

evidence, while overcentralized planning was interfering with industrial growth. In the absence of increased productivity and improved technology, continuing investments failed to produce the desired results. During 1982 industrial production rose by only 2.8 per cent; it was expected to remain around three per cent for the foreseeable future. The agricultural harvest in 1982 was estimated at about 160 million tons—a serious setback. Indicative of the plight of Soviet agriculture was the fact that two per cent of the land, which was held by peasants for personal use, supplied more than one-third of all available meat, eggs, milk, and vegetables. Significantly, a decree was passed in September which permitted certain categories of Soviet citizens to own a variety of farm animals—a step that would strengthen the “private” farming sector.

In his first major speech, party chief Andropov called for “efficiency, initiative, and enterprise.” Andropov even suggested that the Soviet Union might look beyond its borders for appropriate economic models. A number of articles appeared in *Trud* and *Literaturnaia Gazeta* calling for increased private initiative in limited areas of personal and domestic service, such as cooperatives and shops for small repairs. One step that Andropov did take was to intensify the campaign against corruption which had been initiated under Brezhnev. “Idleness, wastefulness, and inertia,” he insisted, had to come to an end.

Dissidence

Soviet security agencies continued to employ severe measures against dissidents, including arrest, exile to labor camps, and internment in mental institutions. On the basis of incomplete data, Amnesty International reported that over 200 individuals had been placed in mental institutions during the period 1975–1982. Political dissidents who were scheduled to be freed after completing their sentences were often resentenced to additional terms. Viacheslav Bakhmin, for example, who was active in the fight against the internment of dissidents in mental hospitals, received an additional three-year prison term. The authorities also used the old tsarist method of exile abroad as a means of silencing writers and intellectuals who were unwilling to follow the accepted political line. After jailing most of the activists in Andreii Sakharov’s Movement for Human Rights, the KGB arrested the representatives of the Solzhenitsyn Fund, which had been aiding political prisoners and their families for several years with funds supplied by the exiled Soviet writer. Among those arrested were Valerii Repin, the Solzhenitsyn Fund representative in Leningrad, and Sergei Khodorovitch, the Moscow representative. The significance of the Solzhenitsyn Fund’s activities could be gauged from the fact that it helped about 1,000 families throughout the USSR.

In March Sakharov, from his place of exile in the city of Gorky, addressed an open letter to Soviet scientists—Sakharov remained a member of the prestigious Soviet Academy of Sciences—urging them to participate in the struggle for human rights. A group of dissidents issued an appeal to the countries that were party to

the Helsinki accord, asking them to come to the aid of Vladimir Gershuni, an activist who had been rearrested.

While harsh measures undoubtedly had some effect, the authorities were unable to bring a halt to dissent among various sectors of society. In December, 60 people were arrested in Moscow for marking United Nations Day. A new organization, the Group of Confidence, issued a call, endorsed by scientists and intellectuals, for the establishment of peaceful ties between nations and between East and West. One of the initiators of the call, the painter Sergei Batovrin, was placed in a mental institution; another leader, Sergei Rozenoer, was arrested; all of the participants were accused of engaging in activities hostile to the state. Issues of *Khronika Tekushchikh Sobytiy* (Chronicle of Current Events) appeared in Moscow, as did other dissident publications, including Samizdat editions of old books and articles considered undesirable by the authorities.

Dissidence was manifested by groups on both the Left—Democratic Socialists and Christian Democrats—and the Right—Russian nationalists and extreme chauvinist and antisemitic elements. Some Russians, particularly those of the younger generation, yearned for a strong-man—a “Stalin”—who might improve the Soviet economy through iron discipline. A circle of young socialists distributed an underground magazine, *Variants*, which put forward a program quite similar to that of the Democratic Socialists of the pre-Bolshevik period. In Moscow, some members of this group were arrested at about the same time that another small group was taken into custody in the city—young people sporting black shirts, some with swastikas, who had gathered in Pushkin Square to mark Hitler’s birthday.

Toward the end of 1982 the Moscow group which had been monitoring violations of human rights in the Soviet Union announced that it was disbanding because of harsh persecution by the authorities. Among the members of the group were Elena Bonner, the wife of Andrei Sakharov, and Naum Meiman, a physicist and Jewish activist who had been barred from emigration.

Nationalities

The problem of nationalities increasingly preoccupied the Kremlin leadership. Moscow ideologists pressed the idea of “one Soviet people” centering about a fundamental core composed of three Slavic groups—Russians, Ukrainians, and Belorussians. At the same time, many other peoples of the USSR, particularly in the Baltics, the Ukraine, and much of Moslem-dominated Soviet Asia, were showing signs of self-assertiveness. It was clear that demography was working against the Slavic elements of the Soviet Union and that with the passage of time Soviet Moslem peoples would be assuming an increasingly important role in the labor force and the military. Currently, there were over 45 million Moslems in the Soviet Union, and the authorities were concerned about the impact upon them of events in Afghanistan and Iran. Speaking at a Communist party meeting, M. Gapurov, first secretary of the party in Turkestan, warned against the “imperialist propaganda using religious traditions of the local peoples.”

Soviet authorities, despite a constitutional guarantee of the right to use local languages, instituted a drive for a "common language," which meant, in fact, employing Russian as a vehicle for communication and schooling. In some areas Russian was the required language in higher schools; dissertations for advanced degrees had to be submitted in Russian. Needless to say, this situation of "cultural imperialism" created deep resentment among the various local populations, particularly in intellectual circles. There were also objections when Russians arrived from Moscow to take over the management of local party organs and key Soviet institutions. Nevertheless, the nationality policy of the USSR remained faithful to the old tsarist idea of Russification. This was particularly obvious in the newer republics, such as Moldavia (partly the old Bessarabia, including the city of Kishinev), where Russian-language schools were rapidly replacing schools using the local language. In Armenia and the Ukraine, appeals for strong national schools were illegally distributed.

The mood of national unrest was particularly strong in Lithuania, Latvia, and Estonia, areas which were Sovietized during World War II; in these areas, religious factors also played a role. The remnants of Crimean Tatars, notwithstanding exile and police harassment, struggled for the right to return to Crimea, from which they had been deported by Stalin in 1944. The Tatars staged demonstrations in Moscow and Uzbekistan, the latter their place of exile.

Foreign Affairs

While the Kremlin remained very much concerned about the situation in Poland, it continued to support the efforts of General Wojciech Jaruzelski to achieve stability through martial law and internal Communist party reform. Among Soviet officials visiting Warsaw was Konstantin Russakov, a member of the central committee, who was in charge of relations with Soviet bloc parties. For added emphasis, Russakov's visit was followed by that of Marshal Viktor Kulikov, commander of the Warsaw Pact forces.

There was some movement in the hitherto stagnant Sino-Soviet talks. A Soviet expert on China, Mikhail Kapitsa, met in Peking with top Chinese foreign-affairs officials. There was also an increase in cultural exchange between the two countries. Prime Minister Nikolai Tikhonov, in an interview, declared that Moscow wished to improve relations with China. Mongolia, clearly acting with Soviet approval, discussed various boundary issues with the Chinese. Still, the ideological split between the Soviet Union and China remained wide; there were significant disputes over territory as well. Moscow closely monitored the course of Sino-American relations, hoping that they would ultimately founder.

The Soviet army continued to battle guerrilla forces in Afghanistan. Over 100,000 Russian soldiers were stationed there, and no political solution appeared in sight.

Immediately after party chief Andropov's rise to power, Prime Minister Tikhonov visited Finland, where he appealed for peace and an end to the arms race. At about the same time, a group of foreign anti-war activists, including the

American Daniel Ellsberg, clashed in Leningrad with the host organization, the Soviet Peace Committee, demanding that the USSR end nuclear testing.

Soviet aid to the third world countries represented a substantial drain on available resources. In 1980, for example, over six billion dollars worth of aid and arms was given to 11 client countries, including Angola, Cuba, Ethiopia, and Afghanistan.

Relations with Israel

The Israeli assault against the PLO in Lebanon provoked a strong Soviet reaction, since the PLO had long served as an instrument for Soviet penetration of the Middle East and as a link in KGB operations. An official Tass statement in June maintained that Israel was "perpetrating a criminal act of genocide." On July 10 *Pravda* carried a letter by the well-known "official Jew" General David Dragunsky denouncing Israel. Israel's action was protested by 50 Soviet scientists and artists; the Jewish state was denounced at mass meetings in Lithuania, Estonia, and Belorussia. While not intervening directly, the Soviet Union demanded that the United Nations force an Israeli withdrawal from Lebanon. Moscow also sent additional military supplies to Syria, the only country in the area in which there was a substantial Soviet presence. Party chief Brezhnev sent a message to Yasir Arafat praising the PLO's stand against Israel in West Beirut. Brezhnev informed U.S. president Ronald Reagan that the USSR would not tolerate a permanent Israeli presence in Lebanon. Soviet authorities maintained a barrage of anti-Israel propaganda in the media, some of it clearly directed to an Arab audience.

Sovetish Heimland published a number of letters from Jews who had emigrated to Israel, in which the writers complained about the difficult life there and the indifference of Israeli officials. Sporadic contacts between Israel and the USSR were maintained, however, and several delegations, consisting primarily of scientists, exchanged short visits; in June, 16 Israeli physicians participated in the congress of the World Association of Cardiologists in Moscow.

JEWISH COMMUNITY

Demography

The 1979 Soviet census put the Jewish population of the Soviet Union at about 1,810,000. Of late some sources had cited a figure of 1,700,000. As a way of dealing with the relative decrease of the Slavic population and the growth of the Moslem element, Soviet authorities were encouraging Jews to "pass" into the Russian, Ukrainian, and Belorussian nationality groups. A more accurate estimate of the actual Jewish population, therefore, would be about 2,620,000. (See the discussion in AJYB, Vol. 82, 1982, p. 233).

Emigration

The mass emigration of Soviet Jews largely came to a halt in 1982. During the year, only 2,688 Jews left the USSR, as against approximately 51,000 in 1979, 21,000 in 1980, and 9,500 in 1981. While some students of Soviet affairs attributed the halt in emigration to the increasingly cold relations which prevailed between Russia and the United States, domestic considerations may have also played a role. It was clear that Soviet authorities viewed emigration as an act bordering on treason. The emigration movement included not only Jews, but also a substantial number of Volga Germans (who also experienced a reduction in emigration in 1982), Armenians, and members of various Christian sects (e.g., the Vashchenko family, Siberian Pentecostals, who took refuge in the American Embassy in Moscow after staging a demonstration demanding the right to emigrate). Soviet hardliners objected to continuing departures which they viewed as creating a mood of dissent and even the potential for upheaval. According to reliable informants, Jews who belonged to the Soviet establishment were also alarmed by the emigration movement, since they feared that all Jews would be placed in the "unpatriotic" category.

As part of the campaign of harassment against would-be emigrants, Soviet authorities began revoking academic degrees. Some Soviet Jews who applied to leave the country were informed that their candidate (European doctorate) or other advanced degrees had been cancelled. The number of such cancellations amounted to between 50 and 60. Among those affected was Professor Vladimir Melamed of Moscow, who had been teaching for nearly 30 years. Soviet police confiscated incoming mail, and the *vyzovs* that were required of would-be emigrants often did not reach them; many letters were returned to the West stamped "addressee unknown."

At present, most Jewish emigrants went to the West; only a minority chose to settle in Israel. In April HIAS, which was in charge of immigrant operations from Vienna to the United States and other countries, reverted to a policy which left individuals free to choose their country of residence. The U.S. state department supported this decision.

There were widely differing estimates of the number of Jews who wished to leave the USSR. Some Jewish agencies outside the Soviet Union thought that the figure ran as high as several hundred thousand. Under prevailing circumstances, however, there was no way to establish a precise figure.

Communal and Religious Life

There were no Jewish communal or social organizations in the Soviet Union. Religious life was coordinated by local congregations (*dvadtsatkas*), but—in contrast to the situation which prevailed in the Russian Orthodox church and the Moslem community—no central Jewish religious body was permitted. Soviet officials spoke about some 100 synagogues being available to Jewish believers, but a

more conservative estimate put the number at around 50. In some places communal prayers were conducted in private *minyonom*. In Leningrad, in addition to the main synagogue, there was a small hasidic *shtibl*.

There were very few rabbis in the Soviet Union, and it was thus significant that three Soviet students were training for the rabbinate in the neological (Conservative) rabbinical seminary in Budapest. It was expected that two additional rabbinical students would go to Budapest in 1983. In Moscow, Adolf Shayeveich, a 1981 graduate of the Budapest seminary, was serving as rabbi of the Great Synagogue. Another Budapest graduate, Menahem Nidel, took over the rabbinate in Riga. A. Kuroiedov, chairman for religious affairs of the council of ministers of the USSR, declared in *Literaturnaia Gazeta* (#27, 1982) that there was one yeshivah among the 18 functioning religious seminaries in the country. In fact, however, the Moscow yeshivah, which had been founded by the late Rabbi Solomon Shliefer, did not have any students or competent teaching personnel; Soviet authorities discouraged applicants.

Boris Gram continued to serve as chairman of the Moscow synagogue, which published a Jewish religious calendar for the year 5743. Prior to Passover, the synagogue distributed *matzot*, but because of increased demand, it was forced to reduce the amount each individual could buy from 11 pounds to 6.5 pounds. A Seder that was organized by the synagogue attracted about 100 Jews. *Matzot* were also available in some provincial cities, but there were problems with distribution in the more outlying areas.

There was no formal Jewish religious or secular education, and the great majority of the young people knew very little about Jewish tradition and history. (The situation was somewhat better in the Baltics and Moldavia, areas occupied by the Soviets during World War II, where the impact of pre-war Jewish life was still felt.) Nevertheless, a segment of Soviet Jews continued to search for some form of Jewish identification. Amateur theater groups performed Purim plays in Moscow, Leningrad, Riga, and Novosibirsk despite the fact that Soviet authorities interfered with their efforts. To the extent possible, committed Jews organized seminars dealing with Jewish subjects, published Samizdat material on Jewish history, and set up groups to study Hebrew; in 1982 there were some 60 groups studying Hebrew. The authorities attempted to halt these activities through harassment, police raids on homes, and arrests of teachers. Jews, particularly young people, continued to gather outside synagogues in Moscow, Leningrad, and other cities during the high holy days, Simchat Torah and Passover. The police did not interfere when they sang Hebrew songs and performed Israeli dances.

Antisemitism and Discrimination

Anti-Jewish sentiment existed in all strata of Soviet society. While party chief Andropov, on the occasion of the 60th anniversary of the USSR, appealed to party and state workers to respect national differences and the national traditions of the

various peoples of the Soviet Union, no steps were taken to halt antisemitic activities, which increasingly echoed old tsarist slogans based on the notorious "Protocols of the Elders of Zion."

In February the important military monthly, *Sovetskii Voin*, carried V. Pigalev's "The Dark Path of Reaction," which traced the origins of the Solidarity movement in Poland to a Masonic-Zionist conspiracy. In the wake of the massacre of Palestinians in refugee camps in Beirut, *Literaturnaia Gazeta* (September 29)—without informing its readers that the killings had actually been done by Christian Phalangists—likened the Israelis to the Nazis at Babi Yar. *Pravda* (October 11) ran a cartoon depicting an Israeli soldier being directed by Hitler to kill Arabs.

A quota system, much like that which existed under the tsars, affected Jews in almost all areas of endeavor. In the political sphere, the acceptable number of Jews was clearly established by the unwritten rules of the Communist party; a few perennial "official Jews," including Veniamin Dymshits, a deputy premier of the USSR, were present in the top organs of the state. A *de facto* quota system functioned in state enterprises and the state bureaucracy, although a substantial number of Jews were visible in a few areas—accounting, planning statistics, and medicine. A harsh quota system was applied to Jews in higher education, and the number of Jews entering top schools declined considerably. For the 1981–1982 academic year, not one Jew was admitted to Leningrad University's mathematical institute, while only five Jews were accepted as mathematics students in Moscow. Two Jewish academics, Boris Kanevsky and Valerii Senderov, conducted a study of Jewish admissions to Moscow University and found a clear pattern of discrimination. Both men were arrested and sentenced to prison and internal exile for "anti-Soviet agitation."

Anti-Jewish bias manifested itself in some academic studies, particularly in the areas of history and anthropology. *Sovetish Heimland* (No. 10, 1982) carried an article by Vladimir Chernin criticizing M. Matatov's study of Tat Jews which had appeared in *Sovetskaia Etnographia* (No. 5, 1981). Matatov claimed that Tat Jews were exclusively a religious group, with no ethnic dimension. Chernin surveyed Tat history and demonstrated that Tat Jews were an organic part of the Jewish people, and had always been considered as such in Russia, even under the Soviets. It took some courage for *Sovetish Heimland* to attack Matatov's article, since it reflected the current Soviet campaign negating Jewish peoplehood.

Jewish Resistance

Despite harsh measures, including lengthy sentences meted out to dissidents, Soviet Jews continued the struggle for emigration and national Jewish identity. Of the older activists, Anatoly Shcharansky, universally known as the Jewish Prisoner of Conscience, was still in jail, his physical state considerably worsened as a result of serious illness. During the year he was transferred to the Chistopol prison, which maintained a particularly harsh regime. Vladimir Slepak, one of the initiators of the

Jewish emigration movement, returned home to Moscow after five years of exile in Siberia. On the other hand, Ida Nudel, upon completing four years of exile in Siberia, was barred from returning to Moscow. Among others, Iosif Begun and Victor Brailovsky were in the hands of the KGB. Aleksandr Lerner, a Soviet expert on cybernetics who had applied to emigrate a decade ago, was still refused permission. Lerner was warned not to receive any foreign visitors in his apartment, and he complied. Iurii Tarnopolsky, a leading Jewish refusenik in Kharkov, was arrested on charges of "anti-Soviet agitation and propaganda."

Mikhail Tsipin was taken into custody when he displayed a placard in Moscow's Red Square stating "Let me go to Israel." Tsipin previously had been denied an exit visa on the ground that his parents were opposed to his plans. Anatoly Mirkind, professor of history at Kishinev University, committed suicide after his application for emigration to Israel was repeatedly rejected. A group of Jews in Riga sought to exert pressure on Soviet authorities to allow increased emigration, by issuing an appeal to the Helsinki Conference in Madrid.

Jewish Culture

Secular Jewish activities centered around *Sovetish Heimland*, the Yiddish-language magazine of the Soviet Union of Writers. While *Sovetish Heimland* carefully followed the Communist party line on most matters, it seemed uneasy about a government policy which clearly aimed to obliterate the last vestiges of Jewish life in the USSR. Thus, when *Sovetish Heimland* (No. 12, 1982) marked the 45th anniversary of the International Yiddish Cultural Congress, which had been held in Paris in 1937, it may have been hinting about the unfulfilled needs of Jews in the present-day Soviet Union. In June *Sovetish Heimland* inaugurated a new department, "Jewish Ethnography," by carrying Mikhail Chlenov's article on the current state of Soviet Jewry; in July the magazine returned to this subject. In one of his articles, Aron Vergelis, the hard-line editor of *Sovetish Heimland*, touched on the heretofore forbidden issue of the arrest and persecution of Yiddish writers under Stalin.

Research on Jewish subjects was increasing in the USSR. In 1982 the Geographic Society of Moscow held a special session on the so-called "Assyrian Jews" of Russia; in 1981 the Society had discussed the Karaites. An ethnographic conference in Naltchik heard a presentation by Amnon Davidov on the Jews of Bukhara. Ludmila Dakhina was preparing a dissertation on Jewish musical folklore for the Far East Pedagogical Art Institute. Essays appeared dealing with the Jewish component in the writings of Pushkin and Lermontov; Leib Wilsker, in his essay on Pushkin, even touched upon the subject of Hebrew writing in Russia and Israel.

The Yiddish department of the Gorky Institute of Literature began its second academic year with a number of qualified students, including Aleksandr Brodsky and Lev Berinski, professional translators, Moishe Pens, a teacher, Boris Sandler, a musician, and Vladimir Chernin, an ethnographer.

For the first time in years, the Khabarovsk Book Publishing Company issued a Yiddish textbook for use in the elementary schools of the Jewish autonomous region of Birobidzhan. The 238-page volume was printed in a large format, with numerous multi-colored illustrations; it was labeled an "official textbook approved by the appropriate authorities." Among the linguists who worked on the book were Chaim Baidier, Shimon Sandler, Nochem Kravetz, and Heshel Rabinkov.

Between 1948 and 1982 a total of 91 books in Yiddish were made available in the USSR. To compensate in part for the shortage, *Sovetish Heimland*, in 1982, issued 12 booklets, each with about 60 pages, containing stories and essays; included in the series was *Zikhroines* (Memoirs) by Leonid Brezhnev. The Novosti Press Agency claimed that during the past 20 years 85 books had been published in the Yiddish language, and that 148 Yiddish works have been translated into Russian. A new edition of a book in Russian dealing with Shlome Mikhoels, the great Yiddish actor who was murdered under Stalin, was issued.

In Chernovits and Kishinev, cities with strong Jewish roots, local writers celebrated, respectively, the 75th anniversary of the birth of Chaim Melamud and the 70th birthday of Iekhiel Shraibman.

The Yiddish Musical Chamber Theater of Birobidzhan, the only legitimate Yiddish theater in the Soviet Union, staged performances in three cities in East Germany—Leipzig, Erfurt, and Rostok—receiving very favorable reviews. The Birobidzhan group also performed in Tbilisi, Georgia. Moscow Television devoted a 15-minute program to the activities of the Yiddish Musical Chamber Theater. The Kovno Yiddish Folk Theater, including a vocal group led by D. Gomberg, a dramatic ensemble led by I. Ronder, a vaudeville group led by K. Amdur, and a dance ensemble led by R. Smolianskaia, performed in many cities in Lithuania. The Moscow Yiddish Drama Ensemble, under the direction of Iakov Gubenko, staged its work at the Stanislavsky Dramatic Theater in Moscow. The Vilno Yiddish Folk Theater played to large audiences in the area; Mikhail Pertsov, one of the directors of the group, celebrated his 60th birthday. In Kishinev, Boris Raisov, a singer, and Sergei Bengelsdorf, his accompanist, presented many recitals of Jewish music. There was also a very popular group in Kishinev which sang Russian romances; among the members of the group was Elena Abramovich, the great-granddaughter of Mendele-Mokher Sforim. In Riga, Maks Goldin put together a concert of Jewish music for piano and voice that was performed by the local philharmonic ensemble. There were also individual artists presenting Jewish material on the stage, among them the veteran Sidi Tal, and a newcomer, Polina Belilovskaia; the latter had graduated from the State Pedagogical Institute with a dissertation on "Yiddish Folklore in the Work of Shostakovich and Prokofiev." Zinovii Kompaneets, the well-known composer and musicologist who was active in the Jewish field, celebrated his 80th birthday; his most recent composition was based on traditional Jewish wedding songs.

Paintings devoted to Jewish themes were presented to the public. In Moscow the Union of Russian Painters mounted an exhibition of the work of the late Victor

Midler. Also in Moscow, the gallery on Vavilov Street exhibited paintings by the late Meir Akselrod; a special catalogue was issued for the occasion by the Moscow Union of Painters. Among contemporary Jewish painters and art critics were Hersh Inger, Grigorii Frid, Yusef Gurvich, Rivka Rubin, Wilhelm Levik, and Shaia Bronstein.

After much opposition, a 500-page volume of the selected works of Boris Pasternak appeared in Moscow; the volume was edited by Pasternak's son Evgenii. A volume of satiric songs by the late Vladimir Vysotsky appeared in Moscow.

Birobidzhan

While Jews, numbering about 10,000, constituted only a small minority in Birobidzhan, the area was still considered the center of Jewish life in the USSR. On December 2, 1981 the presidium of the Soviet of the RSFSR, in a special decree, reconfirmed Birobidzhan's status as a Jewish autonomous region. Soviet authorities apparently hoped to relegate all official Jewish cultural activities to Birobidzhan. In connection with the upcoming 50th anniversary of the region, the Khabarovsk Book Publishing Company was preparing an album dedicated to Jewish life there. Two Jewish writers, R. Shoikhet and L. Shkolnik, were preparing an almanac of literary works connected with Birobidzhan. The Yiddish Library and other libraries of the region were planning book exhibitions.

In honor of the 20th anniversary of *Sovetish Heimland*, the Birobidzhan radio station presented a series of broadcasts on Yiddish literature.

Despite some Jewish manifestations in Birobidzhan, it was clear that the small Jewish remnant there was rapidly losing its Jewish character.

Holocaust

While there was no official commemoration of the Holocaust, Jewish groups, sometimes aided by local officials, organized memorial events. In December some 150 Jews at Romboli participated in a ceremony commemorating the 41st anniversary of the mass murder of Jews in the Riga ghetto. A number of Kiev Jews visited Babi Yar to commemorate the 1941 massacre there. Small memorial events were also held in other cities.

Personalia

Mendl Rozenhoiz, a well-known Jewish librarian and bibliographer, died in Moscow, aged 81. Dvoira Khorol, a Yiddish poet, died, aged 89; many of her poems had been translated into Russian and other languages of the USSR. Irme Druker, a Yiddish writer, died in Odessa, aged 76. Ickhok Zhabotinsky, a Yiddish actor, died in Kiev, aged 85. Piotr Iakir, an historian and erstwhile dissident, died in Moscow;

he was the son of Soviet general Iona Iakir who was murdered by Stalin. Leonid Kogan, the celebrated violinist, died in Moscow, aged 58.

The Soviet Academy of Sciences named a recently discovered asteroid in honor of Janusz Korczak, the Jewish educator who, together with his pupils, was murdered by the Nazis in Treblinka.

LEON SHAPIRO

Soviet Bloc Nations

Introduction

WITHIN THE SOVIET EMPIRE, the Polish upheaval continued unabated in 1982. Soviet authorities and those in the satellite countries viewed with great concern the struggle between General Wojciech Jaruzelski and the opposition forces consisting of workers, the intelligentsia, and the Catholic church. If, against all probability, Solidarity emerged victorious, the consequences for Soviet power in Eastern Europe would be incalculable.

Severe economic problems were prevalent throughout Eastern Europe, with some of the countries experiencing not only a substantial slowdown in the rate of growth, but also shortages of manufactured goods and food. Two countries, Poland and Rumania, were burdened with exceptionally high foreign debts. There was an obvious need for thorough economic reform, but this was impossible without a fundamental change in policy on the part of the Soviet Union.

Poland

The military dictatorship of General Jaruzelski, basing itself on the martial law decree of December 13, 1981, introduced tough measures. Special military regiments and the so-called *zomo* riot police carried out massive searches, while armored vehicles cruised the streets of Warsaw and guards stood ready at important squares and bridges. The official military newspaper, *Soldierz Wolnosti*, made reference to "forces eager to disturb and disrupt the process of normalization . . ." In the aftermath of May Day riots, two United States diplomats were expelled from the country. According to official figures, the police arrested some 145,000 individuals for engaging in acts proscribed by martial law. The vast majority of those arrested were released from custody after being warned not to repeat their offenses. The authorities even offered detainees the choice of exile abroad, promising to issue exit visas to their families as well. Some 5,000 individuals were being held in prison camps.

Strong police action did not succeed in halting underground resistance, most particularly in Gdansk, the birthplace of Solidarity. While officially banned, Solidarity maintained an underground network which engaged in radio broadcasts and staged a May Day march in Warsaw that attracted some 30,000 workers chanting "We want freedom." Similar demonstrations, in some instances leading to riots, took place in several cities. A strongly-worded petition requesting an end to martial law was signed by about 100 intellectuals, including Tadeusz Konwicki, Julian

Strykowski, Mark Nowakowski, Feliks Falk, and Andrzej Wajda. The petition was sent to Parliament and to Cardinal Jozef Glemp.

The Roman Catholic church in Poland, in a situation unique in the Soviet empire, played a significant role in the developing events. In February Cardinal Glemp went to the Vatican and held confidential discussions with Polish-born, Pope John Paul II. Glemp was accompanied by Cardinal Franciszek Macharski, who had succeeded the pope as archbishop of Cracow. The Vatican sent Archbishop Luigi Poggi to Warsaw with a message for Lech Walesa, the former leader of Solidarity, who was being detained by the regime. Walesa was released from detention on November 14, but did not resume the key public role that he had played before.

Pope John Paul II maintained close contact with the Polish military regime throughout the year. It was clear that the Catholic church was doing its utmost to preserve the last vestiges of Polish independence by avoiding a Soviet invasion; the church also wished to maintain its own key role in the affairs of state. In this connection, it was significant that when the authorities dissolved the actors' union in December, Cardinal Glemp advised the protesting actors to return to work. Following the May Day riots, the Polish bishops condemned social disruption in the country and urged talks between the opposing forces. The regime resuscitated Pax, a Catholic group (created during the time of Stalin) which professed full acceptance of the Communist dictatorship. One Pax member, Cazimierz Morawski, was appointed to the Council of State. The long expected visit home by John Paul II was rescheduled for 1983.

In another church-related development, Maximilian Kolbe, a Polish Franciscan who gave his life at Auschwitz to save another prisoner, was proclaimed a saint by Pope John Paul II. Sadly, Polish Jews could not help recalling that Kolbe had been an active participant in anti-Jewish actions during the inter-war years. In 1926, for example, Kolbe had stated that the Freemasons were an "organized group of fanatical Jews, who want to destroy the church."

General Jaruzelski made substantial changes in the top personnel of the Communist party and over 1,000 officials were dismissed. The membership of the party declined by as much as 100,000. General Jaruzelski showed a strong predilection for professional managers, and appointed two economists, Jan Glowczyk and Manfred Gorywada, as top party secretaries. Henryk Jablonski, president of the Council of State, a largely ceremonial position, remained at his post. Interestingly enough, Stanislaw Kania, former secretary general of the party who was ousted by Jaruzelski, was appointed to the Council of State. A group of hardliners emerged who insisted on an end to all reform. Thus Henryk Samsonowicz, rector of Warsaw University, was forced to resign; the same was true of the rectors of the universities in Gdansk, Katowice, and Lublin. In August General Jaruzelski visited Soviet party chief Leonid Brezhnev and told him that the unrest in Poland was being directed by outside forces, mainly the United States.

Under the chaotic conditions prevailing in Poland, the economy verged on collapse. It was estimated that Polish industrial output declined by some 22 per cent,

creating a critical shortage of necessary goods. Poland had difficulty in paying the interest on its foreign debt and in finding hard currency for food imports, including those from the United States. As an interim step, the United States paid 71 million dollars that Poland owed to American banks, thereby avoiding a declaration of default. However, in October, President Ronald Reagan suspended the favorable trade status which Poland had enjoyed for nearly 22 years.

In late summer General Jaruzelski announced that the rules of martial law would be eased. However, he made it clear that there would be no return to the situation which had existed prior to the military coup. Indeed, the regime was preparing the ground for a public trial of the members of KOR—the Workers Defense Committee, established in 1976—which had become the intellectual reservoir for the fight for human rights. Among those scheduled to go on trial were Jan Lipski, a distinguished historian, Jacek Kuron, a writer, Adam Michnik, a historian, and Jan Litynski, editor of the underground magazine *The Worker*.

JEWISH COMMUNITY

Events in Poland had a significant impact on the Jewish community, which numbered about 6,000 identified Jews. There were thought to be another 1,500 to 2,000 Jews in the country who had lost all connection with Jewish life and were completely integrated into Polish society. With the introduction of martial law, all organizational activities of the various national minorities (Jews, Ukrainians, Czechs, etc.) came to a halt and facilities were closed down. In closing the local affiliate of the Jewish Cultural and Social Union in Walbrzych, the police ripped off the Yiddish signboard on the outside of the building. In Gliwice the Jewish Club was taken over by the authorities and given to another organization. The situation was remedied, however, when the Jewish community received another facility. In Warsaw, the police closed down the central offices of the Jewish Cultural and Social Union and the offices of *Folks-sztyme*. Anti-Jewish writings appeared in various publications (e.g., *Glos Szczecinski*), but were stopped by the authorities after some interval. In speaking to the leaders of the Jewish Cultural and Social Union, Jerzy Kuberski, minister for religious affairs, declared that Jewish activities would be supported as before and that antisemitism would be punished. "The editors of *Glos Szczecinski* were fired from their jobs. We are interested that Jewish activities continue normally," Kuberski stated. The offices of the Vaad-Hakehilot (Union of Religious Congregations) remained open, as did the offices of other religious bodies. Beginning in February, the authorities loosened some of the controls and a meeting of the leadership of the Jewish Cultural and Social Union took place; two Polish officials, Czeslaw Budzinski and Stanislaw Demianuk, participated in the session. Steps were taken to reestablish Jewish cultural activities; lectures were organized in various cities, including Katowice, Lignice, Lodz, Zary, and Dzierzoniow.

Edward Reiber continued to serve as president of the Jewish Cultural and Social Union; Abraham Kwaterko was secretary. Moses Finkelsztejn was president of the Union of Religious Congregations; Jerzy Kornacki served as administrator. Other Jewish leaders included Szymon Szurmiej, head of the Yiddish State Theater, Henryk Robak, and Maurycy Weiler.

In April and September, Polish radio devoted special programs to, respectively, Passover and the high holy days. A volume was published in honor of Jewish educator Janusz Korczak, who died with his pupils in Treblinka; a monument to Korczak was erected at the Genszer cemetery in Warsaw. At a special seminar sponsored by the Jewish Historical Institute—which was headed by Maurycy Korn—Helena Datner-Spiewak spoke about the Jewish intelligentsia in Warsaw during the second half of the 19th century. Several projects of the Jewish Historical Institute were supported by the Memorial Foundation for Jewish Culture in New York. For the first time since its establishment 35 years ago, *Folks-sztyme* carried an article on the basic elements of the Hebrew alphabet; the article was prepared by the well-known Polish orientalist, Witold Tyloch of Warsaw University. The budgets of all Jewish institutions were covered by the state, and the Jewish Cultural and Social Union appealed to the ministry of interior for an increased subvention.

After a 14-year hiatus, the American Jewish Joint Distribution Committee (JDC) was invited to renew its activities in Poland; it did so in mid-December 1981. A special JDC delegation, made up of President Henri Taub, Executive Vice-President Ralf Goldman, and JDC coordinator Akiva Kahane, visited Warsaw in February, 1982. The delegation was warmly received by the authorities and Jewish leaders; before departing Poland, the delegation met with Vice-Premier Mieczyslaw Rakowski. JDC relief work on behalf of invalids and the elderly in Poland was handled through a coordinating committee made up of representatives of the Jewish Cultural and Social Union and the Union of Religious Congregations. Some 4,000 individuals received food packages, medical aid, and cash relief as part of the JDC program. Kosher food was made available at specially functioning kitchens. JDC coordinator Kahane visited Poland in May and November; in connection with the latter visit, *Folks-sztyme* ran a very favorable report about the JDC's work.

During 1982 the Union of Religious Congregations proceeded with repair work on the Nozik-Shul; the job was scheduled to be completed in March 1983. Repairs were also being made at the Jewish Cultural Center in Szyudborow, which hosted many activities.

On April 19 the Jewish Cultural and Social Union sponsored a memorial gathering in honor of the Warsaw ghetto uprising and Janusz Korczak. Among the foreign guests participating in the event were Stefan Grayer, president of the World Federation of Jewish Partisans and Fighters, and Maurice Goldstein, president of the International Auschwitz Committee; David Boguchwal chanted memorial prayers. Other memorial activities took place in 14 cities, including Wroclaw, Lodz, Cracow, Gliwice, Lignice, and Lublin. In October Grayer and another Israeli, Stefan

Krakowsky, participated in an official ceremony at the monument to the victims of the Warsaw ghetto.

Two Polish Jews, Abraham Kwaterko and Moses Finkelsztejn, participated in a meeting of the European section of the World Jewish Congress. Marian Fuks, a historian, participated in the World Congress of Jewish Studies in Jerusalem.

The Jewish Cultural and Social Union took note of the 100th anniversary of the birth of Noah Prilutski, leader of the *Folkspartei* and an eminent scholar of Yiddish, who was murdered in Vilno in 1941. A memorial event was also held on the occasion of the 20th anniversary of the death of the great Yiddish poet B. Leiwick. Interestingly, a proposal was put forward to name a street in Warsaw in honor of Artur Zigelboym, the Polish Bundist leader who committed suicide in London in protest against the indifference of the Western world to the Holocaust.

Shmuel Tenenblat, an important Jewish leader and editor of *Folks-sztyme*, died on October 31. According to press reports, Tenenblat was buried in a religious ceremony that was attended by representatives of the Communist party.

Wladislas Gomulka, who governed Poland from 1956 until his ouster in 1970, died at the age of 77. Gomulka had been responsible for the unprecedented, official antisemitic campaign of 1968, in which most Jewish members of the Communist party were forced to leave the country after being accused of having secret Zionist sympathies.

Rumania

Nicolae Ceausescu, head of the Communist party and president of the state, maintained a strong grip on power after nearly 20 years of rule in Rumania. In 1982 he made important changes in the leadership of the country, ousting Prime Minister Ilie Verdet, Deputy Prime Minister Cornel Burbica, Education Minister Aneta Spornic, and a number of other high-ranking officials. The new prime minister was Constantin Dascalescu.

While maintaining rigid political control, Ceausescu stressed the doctrine of "national Communism," on the basis of which he rejected many Soviet policies, particularly in the area of foreign affairs. Rumania maintained diplomatic relations with Israel and enjoyed lively trade exchange and tourism with the Jewish state. Rumania had close ties with the United States—U.S. secretary of state Alexander Haig visited the country in 1982—and enjoyed a "most favored" trade status. In 1981, for example, the United States imported over 560 million dollars worth of Rumanian goods, while exporting to Rumania merchandise valued at about 503 million dollars. There were reports that Rumania was preparing to introduce an education tax on would-be emigrants, a step that would have affected its trade status with the United States. In fact, however, the tax was not imposed.

According to official figures made public by Rumanian chief rabbi Moses Rosen, 1,204 Jews received approval to emigrate in the first six months of 1982; in 1981, 1,067 Jews had left the country. Some 12,000 ethnic Germans also emigrated in 1981.

JEWISH COMMUNITY

The Jewish community of Rumania numbered around 35,000, with nearly half the Jews being over the age of 65. The younger generation showed little interest in things Jewish. Most Jewish activities centered around the Federation of Jewish Communities, which was headed by Rabbi Rosen. Emil Schechter was general secretary of the Federation; Professor Chaim Riemer was chief editor of the semi-monthly *Revista Culturui Mosaic*, which was published in Hebrew, Yiddish, Rumanian, and English. In addition to rabbinic material, the *Revista* carried useful information about Jewish life around the world; it was published in some 10,000 copies. Among the leaders of the Rumanian Jewish community were Simion Kaufman in Iasi, Paul Ornstein in Braila, and Theodor Blumenfeld in Bucharest. Paul Friedlander, president of the community in Timisoara, died. Leading rabbis, in addition to Chief Rabbi Rosen, were Itschak Marilus in Bucharest, Ernest Neiman in Timisoara, and Carol Jolesz in Cluj-Napoka.

The Federation encompassed 68 Jewish communities and 27 smaller units. There were 120 synagogues, including 25 which had been recently renovated. Under the dynamic leadership of Rabbi Rosen, religious and educational activities took on substantial proportions. Twelve communities had talmud torahs for children aged seven to 12. Sixteen communities maintained choirs and 19 offered Hebrew language courses. There were three youth hostels—two at the seashore and one in the mountains. Twenty-two communal *sedorim* were organized throughout Rumania. A roving Hanukkah “caravan of light,” organized by Rabbi Rosen, visited 26 communities in 11 days; rabbis Neiman and Jolesz actively participated in the project, as did a number of foreign guests, including Jewish Agency aliyah department head Raphael Kotlovitz, Tel Aviv mayor Shlomo Lahat and his wife, Tel Aviv vice-mayor Igal Griffel and his wife, Bar Ilan University professor Iakov Randt and his wife, and Theodor Feder of the JDC.

The Federation conducted widespread welfare activities for the poor and the aged, providing food, clothing, and medical help to approximately 11,000 individuals. Sami Edelstein was responsible for Federation efforts in this area. Eleven kosher kitchens served daily meals to some 2,000 individuals; nearly 900 homebound invalids received food at home. Twenty-five medical centers around the country ministered to health needs. In addition, there was a group of rest homes, including the 200-bed Amalia and Moses Rosen Home for the Aged. Part of the Federation budget was supplied by the state, which also covered the salaries of the clergy and the administrative personnel. The JDC allocated money for social welfare activities, while the Memorial Foundation for Jewish Culture in New York provided funds for cultural work.

With the approval of the authorities, the Federation maintained close contact with Jewish organizations abroad. The Federation was affiliated with the World Jewish Congress and participated in many rabbinical conferences. A Federation delegation consisting of Rabbi Rosen, Professor Riemer, and General Secretary Schechter took part in the opening of an exhibit on “Jews in Rumania in the Modern

Period," which was organized at the Museum of the Diaspora in Tel Aviv. Jewish groups from abroad visiting Rumania included an American delegation led by JDC representative Feder and a World Jewish Congress delegation headed by President Edgar Bronfman.

Rabbi Rosen celebrated his 70th birthday and received congratulatory messages from, among others, the president and prime minister of Israel. A Moses Rosen Chair in East European Jewish Studies was established at Bar Ilan University in Israel.

The Rumanian government supported an active secular Yiddish sector, which included Yiddish-language publications and the State Yiddish Theater. Two well-known Yiddish actors, Shmuel Fishler and Sevilla Pastor, passed away. The latter had been deported under the fascists to Zhmerinka in the Ukraine (Transnistria), where she gave theater performances.

Hungary

Janos Kadar, head of the Hungarian Communist party, succeeded in maintaining a variant of "national Communism" which permitted not only free market elements in the economic sphere, but also a general loosening of social controls. Profit incentives and the absence of bureaucratic interference led to a situation in which Hungarians had available abundant food and a broad variety of Western consumer goods. While there was a substantial foreign debt—about seven billion dollars—it was well managed. All in all, Hungary enjoyed a state of economic well-being that was unique in the Soviet satellite empire.

Party chief Kadar and his prime minister, Gyorgy Lazar, were careful not to take any steps in internal matters or foreign affairs which the Kremlin might construe as outright liberalization—this in fear of Soviet retaliation. There was internal dissent—the so-called "democratic opposition"—but it was not yet a major phenomenon. Among the dissidents were Janos Kiss, a philosopher, and Lazlo Rajk, the son of Ladislav Rajk, the erstwhile Communist leader of Hungary who was murdered in a Stalin-inspired purge in 1949. For years Lazlo Rajk had been selling books out of his apartment which were not generally available in Budapest stores. Toward the end of 1982, however, the police put an end to this project. The police also raided the home of Ferenc Koeszeg, editor of the dissident periodical *Beszelo*.

While there were no diplomatic relations between Hungary and Israel, Imre Hollai, a Hungarian official, assured leaders of the World Jewish Congress that Hungary was opposed to attempts to change the status of the Jewish state.

JEWISH COMMUNITY

The Jewish population of Hungary stood at about 80,000, including Jews who were not involved in organized Jewish life. There was no Jewish emigration, and it was

clear that Jews were generally satisfied with their lot in the country. Antisemitism was considered a criminal offense. Jews were integrated into the surrounding society and intermarriage was an accepted social fact. Those Jews who were interested in Jewish communal life took part in the activities sponsored by the Central Board of Jewish Communities, which included both Neolog (Conservative) and Orthodox trends. Interest in things Jewish was declining, particularly among the young, who were educated in state schools and worked in various state enterprises.

The Central Board coordinated efforts in some 70 communities. Budapest, the largest, had 29 synagogues which were staffed by rabbis and other religious functionaries. There was a beth din, a ritual bath, and a burial society. There were 12 kosher butcher shops, as well as a slaughterhouse which supplied kosher meat to other countries of Eastern Europe. A new kosher kitchen provided 1,000 meals daily. There were also two homes for the aged and a 200-bed hospital. A bakery for *matzot* assured an adequate supply before Passover. Imre Heber was president of the Central Board in Budapest; Iliana Seifert served as secretary. An Israeli, Aharon Hoffmann, who was Hungarian-born, assumed the post of rabbi of the Orthodox community in Budapest.

There was a Jewish *gymnasium* and an elementary yeshivah in Budapest. Budapest's neological Rabbinical Seminary continued its training program, supplying rabbis not only to Hungary, but other countries of the Soviet bloc as well; there were 20 students in all, including young men from Russia, Bulgaria, etc. The Seminary's library held more than 250,000 volumes, some of them quite rare. The school was headed by Aleksander Scheiber, a rabbi and well-known Judaica scholar. Each Friday evening after services, Scheiber arranged a social event which attracted young people from all over the country. On occasion, rabbinical students visited provincial communities where they conducted religious services.

The Central Board administered a Jewish research program that was unique in Eastern Europe. Aspects of the program included a continuation of the encyclopedic *Monumenta Hungariae Judaica* and the compiling of material on the Holocaust. The Jewish Museum, which contained a rich collection, was undergoing repairs; Ilone Benoshofsky served as curator. It was expected that in 1984 a portion of the Jewish Museum's holdings would be displayed at the Museum of the Diaspora in Tel Aviv.

The Central Board's budget was covered in part by the state, which also paid the salaries of religious personnel. The JDC participated in the costs of social programs; the Memorial Foundation for Jewish Culture in New York provided a grant in the cultural field.

The Hungarian Jewish community maintained close ties with Jewish organizations abroad. Iliana Seifert represented the Central Board at a meeting of the European section of the World Jewish Congress. Edgar Bronfman, president of the World Jewish Congress, accompanied by Secretary General Gerhard Rigner, visited Budapest in May 1982. Bronfman spoke to the students at the Rabbinical Seminary and met with Imre Miklos, minister for religious affairs.

Yugoslavia

President Josip Tito, who ruled Communist Yugoslavia for some 35 years, died in May 1980. The presidential rotation system which Tito had instituted before his death worked surprisingly well; the country was ruled by a 23-member Council of the Communist party and a nine-member Federal Collective Presidency, which strongly maintained the unity of Yugoslavia's six constituent national republics and two autonomous regions.

Tito's "self-management" principle, which called for workers to participate directly in the administration of political and economic affairs, was maintained, although some dissenters voiced doubt about the possibility of "self-management" in a one-party system. Yugoslavia's current economic program emphasized austerity, efficiency, and self-reliance; 85 per cent of all farmland was in private hands. Despite many difficulties, the Yugoslav leadership continued to implement a gradual decentralization of the power structure. About ten per cent of the population held membership in the Communist party.

The current president of the state was Petar Stambolic; Milka Planinc served as prime minister and Lazar Mojsov as minister of foreign affairs. Dusan Dragosavac was the head of the Communist party, which in June 1982 held its first general meeting since Tito's death. Among the foreign guests attending the gathering were Vasili Kuznetsov, first vice-premier of the USSR, and a representative of the PLO. In accordance with Yugoslavia's traditional policy of non-alignment, Dragosavac criticized "all great powers" for attempting to dominate other peoples and intensifying the arms race. Interestingly, Dragosavac expressed solidarity with Poland's workers and called for a solution to the Polish crisis "without external pressure."

Conflicting nationalisms constituted a major problem in Yugoslavia, a country containing many ethnic groups and four major religions. While the various groups were attempting to live in peace with one another, traditional suspicions remained, e.g., Catholic Croats vs. Greek Orthodox Serbs. Adding to the unrest was Albanian propaganda directed to the Albanian population in Yugoslavia's Kosovo province. Intellectual dissent in Yugoslavia centered around the universities in Belgrade and Zagreb, but it was hindered by a state monopoly of the printed word.

There were no diplomatic relations between Yugoslavia and Israel; relations between the two countries had been broken following the 1967 Six Day War. At the Communist party conclave in June 1982, a special resolution was passed condemning Israel for "genocide" against the Palestinians and demanding an immediate Israeli withdrawal from Lebanon.

JEWISH COMMUNITY

The Jewish population of Yugoslavia stood at about 6,000; there were some 1,600 Jews in Belgrade, 1,400 in Zagreb, and 1,000 in Sarajevo. Unlike the situation in

some other East European countries, there was no central Jewish religious organization in Yugoslavia. The existing Federation of Jewish Communities was a secular Jewish body. Lavoslav Kadelburg, a well-known Jewish leader, continued to serve as president of the Federation; Luci Petrovic was secretary.

A special commission established by the Federation dealt with religious affairs. The commission organized holiday celebrations and made available *matzot* and kosher wine; *etrogim* and *lulavim* were received from abroad. Holiday services were conducted in, among other places, the Zagreb home for the aged. Rabbi Cadic Danon prepared a religious calendar for the year 5743, which also contained some prayers; the *luach* was an annual publication. It was clear that religious life was dwindling. In some places synagogues had ceased to function, and in others Sabbath and holiday services were conducted exclusively by older people. Inter-marriage was widespread.

Despite the absence of diplomatic relations between Yugoslavia and Israel, the Jewish community maintained ties with the Jewish state. In April Federation president Kadelburg visited Israel, where he met with representatives of several Israeli organizations that had links to Yugoslav Jewry. Of late, the Yugoslav press had begun to carry articles questioning the Jewish community's attitude toward events in the Middle East and raising the issue of dual loyalty. Such articles appeared in *Belgrade Politika* on June 20, 1982 and again on July 17. At a July 9, 1982 meeting in Belgrade, which was held in connection with the Israeli invasion of Lebanon, a poster was held aloft which read "Sons of Judah—we shall revenge Beirut"; at the same meeting an effigy bearing a yellow star and the word "Jew" was burned. Federation offices around the country received threatening phone calls and anti-semitic letters. In Split, the "Jewish community" sign outside the Federation building was broken and removed on September 18, 1982. In Zagreb, two swastikas and the slogan "Down with the Jews" were painted on the building which housed the Jewish Youth Club. Zapis, a Belgrade publishing house, issued a blatantly anti-semitic novel. The Sarajevo periodical *Svijet* (October 1982) carried a letter attacking Israel for its invasion of Lebanon and claiming that this position reflected the point of view of the Federation. In fact, however, as the Federation magazine *Jevrejski Pregled* (December 1982) pointed out, the letter was a fraud.

The Federation took a courageous stand in openly protesting the manifestations of antisemitism. The organization indicated that it, together with the World Jewish Congress, had demanded an investigation of the Beirut massacre, "so that those responsible for the killings would be identified and brought to justice." At the same time, the Federation vowed to "fight against every manifestation of antisemitism." A copy of the Federation statement was sent to Yugoslav political leaders.

The Federation was affiliated with the World Jewish Congress. In May a Federation delegation consisting of President Kadelburg, Isak Levi, and Eduard Tauber, participated in a conference on Jewish community services in London. The Federation was in close contact with the JDC and the Memorial Foundation for Jewish Culture in New York; the JDC supported social activities, including a home for the aged and assistance to the elderly and the handicapped, while the Memorial

Foundation funded cultural efforts. A Denver, Colorado United Jewish Appeal delegation visited Yugoslavia in October. In December JDC representatives held talks with Federation leaders.

In the absence of Jewish schools, the Federation organized youth clubs in the ten largest Jewish communities. Twice each year the Federation organized a seminar devoted to a special theme; seminar participants included scholars from Israel and other countries. Hebrew language courses were offered in Belgrade and Zagreb. There were special youth camps which hosted Jewish children from East European countries and Israel. There were two choirs—Mosa Pijade in Belgrade and Braca Baruh in Zagreb. A project was under way to collect archival material from around the country and establish a central archive in Belgrade. The Jewish Museum in Belgrade contained a fine collection of materials relating to the history of the Jews in Yugoslavia.

The Federation published *Zbornik*, a periodical, *Jevrejski Pregled*, an anthology of Jewish material, and *Kadima*, a youth magazine. A second edition of Simon Dubnow's *Short History of the Jewish People* in Serbo-Croatian was issued by the Federation.

In 1982 the state established a chair in Hebrew at the University of Sarajevo; Professor Moses Werbach was appointed to the post.

LEON SHAPIRO