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The Jewish Report warmly wishes our readers, their families and our advertisers Chag Kasher Ve' Sameach for Passover

Please note: Due to the Chag there will be no issue next week. Our next issue will be on April 29

SOUTH AFRICAN

Jewish Report



www.sajewishreport.co.za

Friday, 15 April 2011 / 11 Nissan, 5771

Volume 15 Number 14

Feathers fly at UJ-BGU debate

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HEAVENLY VOICES

Chazzan Yudi Cohen (left) and Chazzan Chaim Adler wowed young and old fans of Chazzanuth, in collaboration with the Sydenham Shul choir under the baton of Jose Stern, last Sunday evening in a brilliant showcase of the best of the best of the discipline. Much of it dated in arrangement and composition from the Golden Era of Chazzanuth in the 1920s. SEE PAGE 25 (PHOTOGRAPH BY ILAN OSSENDYVER.)

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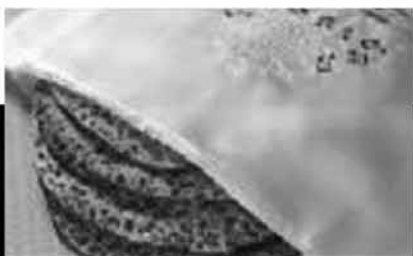
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WISHING ALL OUR CLIENTS, FAMILY AND FRIENDS A CHAG KOSHER V'SAMEACH



Denese Zaslansky
FIRZT
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PESACH MESSAGE

Whose chometz?

IT’S INTO the final stretch now. Soon we’ll be conducting the search for chometz and then it will be Erev Pesach and the beautiful festival of freedom will be upon us.

The very first Mishna in Talmud Pesachim states that we must search for chometz in all places where we may have brought chometz in during the course of the year. Any room where we never brought chometz into does not need to be searched.

There is the well-known interpretation that chometz symbolises arrogance which, like a rising dough, is all about the inflated ego.

Now, let us understand the Mishna in light of this definition of chometz.

“Where should one search for chometz? Anywhere we may have brought chometz into.”

This would then mean: “Where should one seek to uproot arrogance? Anywhere we may have brought arrogance into.”

Now, do we bring arrogance into someone else’s personality? Not usually. We are responsible for our own egos not someone else’s. So, according to a Chassidic twist on the Mishna, we have no business searching for arrogance in other people. The place we need to be searching is inside our very own personalities and psyches.

It is sad that all too often we tend to find fault with others. We might consider someone else to be bigheaded or egotistical. But, actually, the unhealthy ego which we need to “search and destroy” is not the one in others, but the ego within ourselves.

After all, did we bring arrogance into anyone else’s personality? Are we ever the cause for someone else’s ego? Not really. Why then are we searching in a place where we never brought any “chometz” into? We should search in our own backyards.

Why do we look for “chometz” in other people at all? Why look for some juicy piece of gossip or a little misfortune to gloat over? Why not look for good news, happy things or positive information?

There is an interesting question raised concerning the traditional custom of searching for chometz. This was done - and



SHABBOS HAGODOL, EREV PESACH

Rabbi Yossy Goldman
Sydenham Highlands
North Shul

still is - with a candle, a feather and a wooden spoon - the candle to search for any crumbs in every nook and cranny and the feather to sweep the crumbs into the spoon.

Then it is all put into a paper bag which is thrown in the fire when we burn the chometz the next morning. So the question is this: It makes perfect sense to burn the objects which came into direct contact with the forbidden chometz, ie the wooden spoon, the feather, the bag, but why must we burn the remainder of the candle? The candle never touched the chometz at all?

And the answer is that it was the candle that went searching to find the chometz. This candle is an evil-seeker, searching every corner to find the negative. Such a critical, judgmental, disapproving object deserves to be thrown in the fire!

This is also the week in which we mark the birthday of my saintly mentor and teacher, the Rebbe, on the 11th Nissan. The Rebbe, too, was a candle. But he was a candle that only sought to illuminate the good - to find the spark of G-dliness in every Jewish soul, no matter how far away, no matter how dark its surroundings.

The Rebbe saw only the good in everyone and encouraged us to see it too. He sent his students to every corner of the globe to be candles, lamplighters and lighthouses to illuminate the world and to warm it with the light of Torah and mitzvos. May his memory be a blessing for all of us.

Please G-d, we will find and remove our own personal chometz, our own shortcomings and only highlight the good in others. Thereby we will help bring our generation to the ultimate exodus and the final redemption.

SHABBAT AND YOMTOV TIMES

Shabbat Hagadol

April 15/11 Nissan
April 16/12 Nissan

Acharei Mot

| Starts | Ends | |
|--------|-------|----------------|
| 17:35 | 18:23 | Johannesburg |
| 18:06 | 18:56 | Cape Town |
| 17:20 | 18:09 | Durban |
| 17:39 | 18:28 | Bloemfontein |
| 17:37 | 18:28 | Port Elizabeth |
| 17:29 | 18:19 | East London |

Erev Pesach

April 18/14 Nissan

| Starts | |
|--------|----------------|
| 17:32 | Johannesburg |
| 18:02 | Cape Town |
| 17:16 | Durban |
| 17:36 | Bloemfontein |
| 17:34 | Port Elizabeth |
| 17:26 | East London |

Pesach Day 1
(Light candles from a pre-existing flame)

April 19/15 Nissan

| Starts | |
|--------|----------------|
| 18:20 | Johannesburg |
| 18:53 | Cape Town |
| 18:06 | Durban |
| 18:25 | Bloemfontein |
| 18:24 | Port Elizabeth |
| 18:16 | East London |

Pesach Day 2

April 20/16 Nissan

| Ends | |
|-------|----------------|
| 18:19 | Johannesburg |
| 18:52 | Cape Town |
| 18:05 | Durban |
| 18:24 | Bloemfontein |
| 18:23 | Port Elizabeth |
| 18:15 | East London |

Shabbat Chol Hamoed

April 22/18 Nissan
April 23/19 Nissan

| Starts | Ends | |
|--------|-------|----------------|
| 17:28 | 18:17 | Johannesburg |
| 17:58 | 18:48 | Cape Town |
| 17:12 | 18:02 | Durban |
| 17:32 | 18:22 | Bloemfontein |
| 17:29 | 18:20 | Port Elizabeth |
| 17:21 | 18:12 | East London |

Erev Yomtov

April 24/20 Nissan

| Starts | |
|--------|----------------|
| 17:26 | Johannesburg |
| 17:55 | Cape Town |
| 17:10 | Durban |
| 17:30 | Bloemfontein |
| 17:27 | Port Elizabeth |
| 17:19 | East London |

Pesach Day 7
(Light candles from a pre-existing flame)

April 25/21 Nissan

| Starts | |
|--------|----------------|
| 18:15 | Johannesburg |
| 18:46 | Cape Town |
| 18:00 | Durban |
| 18:20 | Bloemfontein |
| 18:18 | Port Elizabeth |
| 18:09 | East London |

Pesach Day 8

April 26/22 Nissan

| Ends | |
|-------|----------------|
| 18:14 | Johannesburg |
| 18:45 | Cape Town |
| 17:59 | Durban |
| 18:19 | Bloemfontein |
| 18:17 | Port Elizabeth |
| 18:08 | East London |

KASHRUT Alert

SOME MOIRS PRODUCTS MARKED PAREV, ARE MILCHIK

Moirs “Smash” Cream Cheese and Chives are erroneously marked parev, but the product is milchik, the Johannesburg Beth Din has advised.

“Further to our notice of March 17, The following “Ponchos 1910” Tequila varieties are now kosher parev, with or without the Beth Din logo: Blanco 43 per cent; Coffee 35 per cent; and Reposado 40 per cent.”

THIS STIR FRY NOT KOSHER FOR PESACH

Fresh Fellas has sold a “stir fry” that contains kitniyot (lentils) and was erroneously marked with a kosher for Pesach sticker. This product is not kosher for Pesach.

The Johannesburg Beth Din says that if you have purchased this product, please return it to the store for a full refund.

Please contact your rabbi if you have already used this product.

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Pesach greetings from Chief Rabbi Warren Goldstein

FREEDOM IS not simple. As Jews all around the world prepare to celebrate Pesach, our Festival of Freedom, the world is going through major changes and upheavals, with people throughout the Middle East rising up and calling for greater freedom.

At this time of Pesach, it is appropriate for us to contemplate these events from a Jewish perspective and that is why this year I have published a short book dedicated to understanding freedom through our Torah teachings. The book is entitled “Freedom Agenda - Blueprint for Creating a Better World” (see page 17) and will, please G-d, be available for free at our shuls and schools, and also as an e-book through www.chiefrabbi.co.za.

The important theme of the book is the eternal relevance of G-d’s Torah to all situations of life. This theme is encapsulated in the words of Rabbi Mordechai Pinchas Teitz, one of the great rabbis of the United States in the 20th century when he said: “The Torah speaks in the language of tomorrow.”

When Hashem gave us His Torah, He gave us His wisdom and insight and principles for life, for all times and all situations.

I would like to share with you an example of the dynamic relevance of Torah that is not discussed in the book. In recent weeks I have been so excited with the major public launch of the Bill of Responsibilities, a project which I have had the privilege of being involved in from its very beginnings.

My inspiration for the Bill of Responsibilities came from a very important Torah idea, an idea which at first glance seems counter-intuitive. And that is that you cannot truly be free without responsibility.

This seems a paradox because freedom is about doing as you wish and responsibility is about the duties that each one of us has. But Hashem, through His Torah has taught us that freedom has to be linked to responsibility in order for it to be real. And that is why the Festival of Pesach is linked directly to the Festival of Shavuot, which celebrates the occasion of G-d giving us the Torah at Mount Sinai. The link between the two festivals is the mitzvah of counting the “omer” - that is counting the 49 days from Pesach to Shavuot.

The message is clear. The freedom which began at Pesach is only concluded with the giving of the Torah at Mount Sinai. The two festivals cannot be separated and that is why the very first words that the Jewish people heard at Mount Sinai of the Ten Commandments link the two events: “I am the L-rd your G-d who took you out of the Land of Egypt, the house of slavery.”

The link is clearly established also when G-d first informs Moses of his mission to help liberate the Jewish people. He makes it clear from the outset that its purpose is to come to Mount Sinai in order to receive the Torah.

And this is the conceptual link between the Bill of Responsibilities on the one hand, and the Bill of Rights on the other. As is



well-known, South Africa has a Bill of Rights which is entrenched in the Constitution. The Bill of Responsibilities is a mirror document to the Bill of Rights and expresses the idea that with every right comes a responsibility.

At the heart of this initiative is the idea that the human rights entrenched in the Constitution cannot properly be enjoyed unless we live in a society that respects responsibility. For freedom to be real it must be accompanied by moral duties.

This project is a wonderful example of how the teachings of the Torah have so much to give us in our own personal lives and also to teach the world.

From the outset of the project, I made sure to involve my colleagues from the interfaith movement, as well as obviously the Department of Education, so that the final product would have the support and confidence of all South Africans. Nevertheless, it is important from our community’s point of view to understand how the values of Judaism have had an impact on South Africa today.

The powerful idea which gave rise to the Bill of Responsibilities, is contained in one word, which is such a uniquely Jewish word and sums up so much of what the philosophy of Judaism is all about, and that is “mitzvah” - commandment - the highest accolade that can be attributed to any activity and a word that reflects the fact that to be a good Jew and a good person is to accept duties and commandments and responsibilities.

As we all know, in Judaism when a child becomes an adult, they celebrate a bar-mitzvah or a batmitzvah, which means a son or daughter of the Commandment. And so as they reach adulthood, which is the age both of independence and of freedom, they assume responsibility.

The Torah speaks to us as individuals and as a people, and indeed as a world on so many different levels, with an eternally relevant message because it was given to us by G-d for all times, for all places.

The light of His wisdom makes the world into a better place. He calls upon us to become His partners in the process of bringing His light into the world. Gina and I would like to wish the entire community a joyous and kosher Pesach filled with inspiration.

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UJ-BGU debate: Feathers fly

ALISON GOLDBERG

PROCEEDING falsely on the assumption that Israel is an apartheid state, Professor of Religion Studies at the University of Johannesburg, Farid Esack, declared on Radio 702 in Redi Tlhabi's Roundtable discussion on Tuesday, that University of Johannesburg's research into water purification with Ben-Gurion University was immaterial to him.

The topic of the discussion was: "Has the University of Johannesburg's decision to cut ties with Ben-Gurion University compromised academic freedom?"

Other guests were SA Associates of BGU Executive Director Brenda Stern and UJ's Professor Adam Habib, deputy vice chancellor Research, Innovation and Advancement, representing UJ.

Representing the UJ Petition Committee, not UJ, when asked by Tlhabi why he had petitioned academics to boycott BGU, Esack fulminated against articles two years ago in Business Day and the SAJR, which reported on joint research between the universities and how this was a boost for Israel.

Because of UJ's apartheid past, Esack felt UJ could not be complicit with an Israeli university. He said the ensuing boycott was a response to Palestinian universities.

Asked by Tlhabi why he did not separate the political situation from the academic one, he blamed the SAJR for making such a big thing of (the co-operation).

Further, he said one didn't have to separate the two; that was a false distinction. The very existence of the agreement between the two universities meant ties to the Israeli occupation and immorality.

Habib said UJ had compiled a list of all universities it had ties with and would weed out (despotic countries) as it had Israel.

Were there moral limits on academic freedom, Tlhabi wanted to know from Stern. Stern said universities were institutions of higher learning in the pursuit of knowledge, but were being replaced by baser instincts towards propaganda and politics.

Citing the fact that one in six people had access to clean water in South Africa, resulting in diseases (often fatal), Habib later called this "scare-mongering".

Challenged on BGU's accommodation of students in the military, Stern said all students had a right to an education; the IDF and a militarised Israel had a right to exist. This was no different at universities worldwide, like Harvard. She also pointed out BGU's Bedouin students were receiving four times as much funding as Israeli students.

The politics of hate and hate speech were not resulting in robust debate, the objective of which was to find solutions, but shutting down that space. She cited BGU Professor David Newman, dean of the Faculty of Humanities and Social Sciences, who has said it is important not to shut down others.

Habib, stressing that UJ was not engaged in an academic boycott but nuanced politics to which Tlhabi said: "Come on Adam, you are engaged in one" - bemoaned the fact that UJ had become a battleground after receiving the petition.



Professor Farid Esack, Brenda Stern and Professor Adam Habib.

The result was the resolution to end formal ties, but encourage joint research at both universities. Asked why he did not tell both parties to stay out of it, Habib said one could not wish politics away; he did admit there was no evidence BGU was discriminating against its Palestinian students.

Asked whether she was not conflating the situation to a discussion on Middle East politics, Stern said the situation had been conflated from the beginning. UJ, she pointed out, had allowed the situation to become like this and then used it conveniently as the reason to cancel the Memorandum of Understanding between the universities.

Habib had not managed the diversity, but had lost the opportunity to challenge Palestinian universities and themselves. The analogy between Israel and apartheid SA was a lazy, intellectual approach.

Tlhabi also asked Habib who was responsible for the politicisation of the agreement. He had no ready answer. Instead he cited Newman's opinion that better engagement took place outside formal arrangements.

The reality was Jews who claimed to be opposed to Israel did not have a copyright on morality, Stern said. The reality was UJ's action was a boycott and "we must be careful of not trying to put a spin on it".

Tackled by Tlhabi on the threatened boycott of UJ by universities overseas, Stern said she was not calling for one but people were free to do what they wanted. Habib said South Africans of all kinds had had the temerity to call for a boycott of UJ.

Saying we could not be isolated from the global community, Stern said the number of academics who had signed a petition by Scholars for Peace in the Middle East calling UJ's action a betrayal of academic freedom, now stood at 5 000 (up from 3 000, including 41 Nobel Laureates last week).

Habib called this a lie. Only the executive of the body had made a statement, he maintained, which Stern refuted.

In the question and answer period that followed, South African Union of Jewish Students National Chairman Stephanie Hodes expressed her disappointment in UJ's decision, saying that the point of academia was to engage.

UJ had created a toxic environment for students. She queried why Esack a professor of religion was not more sensitive to this. Esack said the matter had nothing to do with religion.

Habib assured Jewish students that if they were in any way targeted on campus he would act on their behalf.

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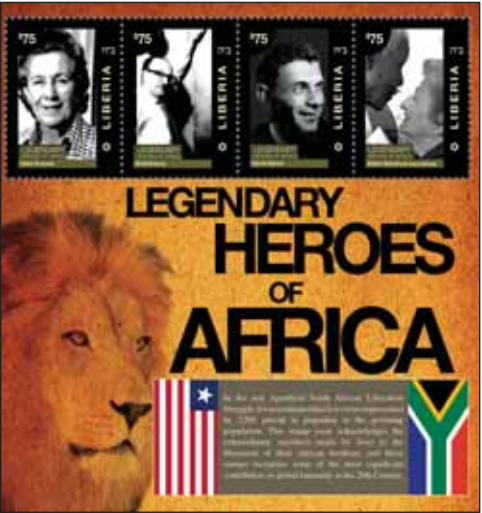
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The Liberian stamps celebrating Helen Suzman; Eli Weinberg; Hymie Barsel; and Esther Barsel.

Lest we forget those who fought racism, injustice

ROBYN SASSEN

RECENTLY, three African nations issued postage stamps to honour Jewish heroes of South Africa’s anti-apartheid struggle. This is the first known time that any country has ever issued postage stamps honouring Jews as a group, rather than as individuals.

“One of the highest honours a country can grant a person is to represent him or her on a postage stamp,” according to the California-based former South African originator of this unique project, who asked to remain anonymous.

“These African countries - Liberia, Sierra Leone and Gambia - knew of the utterly dis-

proportionate involvement of one specific group and wanted to accord them the recognition they so deserved; the idea for the stamps emanated from their governments.

“The governments recognised that these people were not themselves the victims of apartheid, but rather benefactors, and instead of standing by in silence, they sacrificed their own lives and that of their families and communities to do what was moral.

“The message of this project is so pure, so noble and so uplifting - these people stand out as examples of the highest aspirations of humanity,” he told the SA Jewish Report.

The Liberian issue presents Helen Suzman, Eli Weinberg, Esther and Hymie



The Gambian stamps, celebrating the lives of Hilda Bernstein; Lionel “Rusty” Bernstein; Ruth First; and Ronald Segal. (PHOTOGRAPHS SUPPLIED)



The Sierra Leone stamps celebrating Ray Alexander Simons; Baruch Hirson; Norma Kitson; and Yetta Barenblatt.

Barsel. The Sierra Leone one: Yetta Barenblatt, Ray Alexander Simons, Baruch Hirson and Norma Kitson and the Gambian: Ruth First, Hilda and “Rusty” Bernstein and Ronald Segal.

While some may have more prominence in contemporary awareness than others, each was instrumental in fighting for the human rights of others. Some came to South Africa as refugees from their own persecution in Eastern Europe, others were the children of immigrants.

They were of a generation of Jewish activists. They gave witness against racism and social injustice, often at great personal cost.

“We used photographs rather than drawings, because we wanted to make this personalised,” the project’s developer explained. “These people were ordinary people. They didn’t set out to change the world, but through their moral integrity and human leadership, they did. We wanted this stamp issue to stand as an example to all peoples of lives lived.”

On the right of each stamp, the Hebrew acronym for “Behzrat Hashem” appears above the name of each country. “When a stamp is removed from its sheet, it can lose identification from the set. The B’H in Hebrew on each stamp, as well as the Magen David and the name of each individual, associates each irrevocably with the project’s collective ethos.

“This issue of stamps is about a group that stood up for somebody else’s struggle. In the overwhelming disproportionality of their involvement, Jews impressed the decision-makers in each of the governments involved.”

According to the series’ commemorative sheets, it was estimated that Jews were over-represented in their participation in the anti-apartheid movement by 2 500 per cent in comparison to their numbers in the governing white population.

“These men and women’s stories should not be forgotten. What better way to teach our children what it means to be a Jew than leading by example!” For further information, visit www.legendaryheroesofafrica.com

AROUND THE WORLD NEWS IN BRIEF

PM'S PRESSURE REPORTEDLY TABLES TALKS ON E JERUSALEM CONSTRUCTION

JERUSALEM - Discussions on new construction in eastern Jerusalem have been postponed reportedly due to pressure from the Prime Minister’s Office.

The Jerusalem District Planning and Building Committee tabled its talks scheduled for this week on projects to build nearly 1 000 apartments in Har Homa and 600 in Pisgat Ze’ev until May 5, Haaretz reported.

Discussions on building 942 housing units in the Gilo neighbourhood and another 180 in Ramot, also were postponed, according to Ynet.

The Prime Minister’s Office would not comment on the matter, and newspaper sources did not say specifically how the office pressured the committee to table the talks.

The move comes ahead of a meeting of the Mideast Quartet - the United States, European Union, Russia and the United Nations - scheduled for later this week. (JTA)

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Project HEART is a nonprofit initiative of the Jewish Agency for Israel, funded by and in cooperation with the Government of Israel.

For more information or to download the Questionnaire, visit

<http://www.heartwebsite.org>

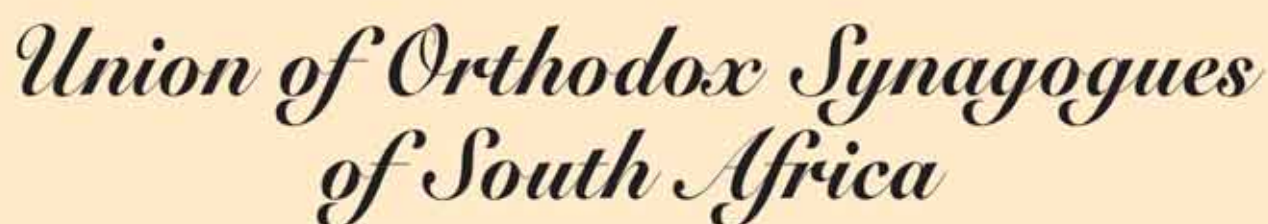
or call toll free 0-800-981-889 or direct line +1-414-967-2581

between 11:00 and 16:00, Sunday through Thursday, except Jewish Holidays, and the Questionnaire will be mailed to you.

If you do not wish to be included in Project HEART, you must send a signed written request for exclusion postmarked no later than June 15, 2011, to

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The **Office of the Chief Rabbi** provides unified national leadership for the South African Jewish community through Torah principles and values. The Chief Rabbi engages with the national network of UOS Shuls, as well as many communal organisations, in order to strengthen and guide Jewish life in all areas. As a national religious leader representing the Jewish community and Torah values, the Chief Rabbi is involved with the South African government, media, and civil society, with the aim of sanctifying G-d's name, fostering tolerance and peace, and contributing to moral regeneration.

The Union of Orthodox Synagogues (UOS) is the coordinating organization of Orthodox Synagogues throughout South Africa. It is the largest Jewish religious organization in the country, catering to the needs of our entire Community.

The UOS fights missionaries, cults and all pernicious groups targeting our community for conversion. **Jews for Judaism** is an international outreach organization aimed at countering these insidious endeavours and is truly effective in "bringing Jews home"

The **Community Development Division** is solely dedicated and committed to enabling and supporting our affiliated Synagogues to meet the needs of their members and potential members in order to secure their future.

The UOS publishes a regular magazine **Jewish Tradition**, which highlights synagogal activities, and issues of religious importance and moral concern to the Jewish public.

With its essential range of services, the UOS is instrumental in ensuring Jewish life is properly maintained and will continue to flourish throughout South Africa.

Time to get those Pesach gifts



Sandy Gottschalk and Cynthia Schneider show off some of their magnificent Pesach gifts.

STORY AND PHOTOGRAPHS BY RITA LEWIS

AS IS usual at this time of the year, all the Jewish gift shops and outlets are busy making up their Pesach presentations, which go a long way as a fundraiser - especially in these financially pressing times, when there is not the plentiful amount of money that there used to be.

Using rolls and rolls of ribbons, cellophane and fancy wrapping paper, each one vies for a high rating in the decorations stakes. Each year new ideas come about, different kosher le Pesach goods come on the market and new workers and volunteers put everything together to be sold to an appreciative public.

This year there is a “new kid on the block” gift shop, Gifttime, situated beside Coffeetime the new coffee shop attached to the Astro

Jewish Sheltered Employment Centre in Cape Town.

In Johannesburg, the Pesach Market is once again on in the central passageway at The Norwood Hypermarket. There everything under the sun which can be gift-wrapped and given as a Pesach gift, is on view.

Many of the stalls are run privately and offer hand-made matzo holders, doilies, tablecloths, etc, hand-painted glassware, and more.

Some of the Jewish organisations such as Hatzollah, Jewish Women’s Benevolent Society, WIZO and Yad Aharon, are also selling their wares there.

The market will be open until next Monday early afternoon and be open on Sunday and daily until around 16:00.

The normal Jewish gift shops will also be open.

- IN JOHANNESBURG CONTACT:**
- **BenArc Gift Shop** at Sandringham. Run by Jewish Women’s Benevolent Society. Phone (011) 640-5232.
 - **Chevrah Kadisha** – for donations in lieu of gifts. Phone (011) 532-9600 and ask for gift certificates.
 - **Elise WIZO Gift Shop** at Genesis in Fairmount. Run by WIZO. Phone (011) 640-2760.
 - **Jewish Women’s Benevolent Society** at Sandringham Gardens. Contact Robyn Kahlberg on 082-338-0865 or JWBS on (011) 640-5232.
 - **King David Schools’ Foundation** – for donations in lieu of gifts. Phone (011) 480-4723.
 - **Orchid Flower Stall** at Sandringham Gardens. Beautiful bouquets and arrangements of various flowers. Phone (011) 728-4513.
 - **Selwyn Segal’s enlarged and revamped gift shop** at the Selwyn Segal Centre in Sandringham. Phone (011) 640-6413.

- IN DURBAN CONTACT:**
- **Masada** at 99 Bellevue Road, Musgrave. Phone (031) 202-3419.
- IN PRETORIA CONTACT:**
- **Jaffa**, 42 Mackie Street, Baileys Muckleneuck. Phone Hilda on (012) 346-2006.
 - **Melanie Fish** in Groenkloof on (012) 460-1754 or cell 082-443-0768.



Frankye Wollach and Nesta Cohen, co-managers of the new Astro Gift Shop in Cape Town, with some gifts.

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YOUNG LEADERSHIP COURSE

The IUA-UCF and Israel Centre will be running a “mini MBA” course especially designed for lay communal leaders. The aim of this course will be to expose participants to knowledge that is different to that of the traditional business MBA.

Participants will learn non-profit financing, how to motivate without power, how to organise and execute projects run by volunteers, and much more.

The course will run for 10 months beginning in May 2011 and ending in March 2012. Participants will be required to attend an after-hours workshop once every three weeks.

A highlight of this course will be a compulsory week-long seminar in Israel where participants will be exposed to superb minds and enjoy a unique Israel experience.

Participants will receive a certificate of recognition from an accredited Israeli university.



Contact Jason:
Email: Jason@Beyachad.co.za
Tel: (011) 645-2525



Supporting Israel in light of the current situation on the Gaza border

Some Pesach cheer in Zimbabwe

STORY AND PHOTO BY SUZANNE BELLING

ARMED WITH boxes and carrier bags, the majority of Harare’s Jewish community (190 people remain) queued outside the Sephardi Hebrew Congregation centre to receive their parcels of Passover wine, matzah and matzah meal for Pesach.

“Travelling Rabbi” Moshe Silberhaft, spiritual leader and executive director of the African Jewish Congress and president of the AJC Zimbabwe Fund, travelled to Zimbabwe two weeks ago to hand out the products donated by Pick n Pay’s Ackerman family and the Union of Jewish Women of South Africa, which had distribution points in Johannesburg.

The Pesach foods have also been sent to the 90 members of the Jewish community living in Bulawayo.

While the food shortage, rationing and empty shelves in shops in Zimbabwe have essentially come to an end, kosher for Passover products are unavailable in the country and have to be brought in from Johannesburg and elsewhere.

A few families are travelling to South Africa and Israel for the festival, while the remaining observant residents prepare their Passover seders and meals from fresh produce.

While in Harare, Rabbi Silberhaft delivered a droshe in the Harare Hebrew Congregation Synagogue.



“Travelling Rabbi” Moshe Silberhaft hands out matzah to Harare resident Mervyn Gordon. Looking on are Philip Hasson, president of the Sephardi Hebrew Congregation, Peter Sternberg, a vice-president of the African Jewish Congress and Irene Fox, Zimbabwe Board of Deputies’ representative of the B S Leon Home.

WISHING YOU A CHAG PESACH
KASHER VE SAMEACH!



Seder venues this Pesach

THE FIRST and second nights of Pesach - falling this year on the evening of Monday April 18 and Tuesday April 19 - are commemorated by a seder. Several shuls and organisations nationally are hosting communal seders on either the first or second nights or both:

Abraham Levy Centre, Port Elizabeth Hebrew Congregation: Both seders. R165 per adult/R85 per child. Lucinda, (041) 373-1332.

Cape Town Hebrew Congregation (Gardens Synagogue): Both seders. IA Abrahams Hall. Adults R220, under-12s R80, (021) 465-1405.

Chabad of the West Coast: Second seder, in the shul. Adults R200, children R100, families

R500, (021) 557-7560 or e-mail reception@theshul.co.za

Chevrah Kadisha: Hosts seders on both nights at Our Parents Home, Sandringham Gardens and the Capri Hotel in Savoy. Shirley Resnick, (011) 532-9710.

Claremont Wynberg Hebrew Congregation: First seder at the Adele Searll Hall. Adults R230, 5 - 12s R80, under-5s free, (021) 671-9006.

Durban United Hebrew Congregation: First seder in the shul hall. R250 for adults/R100 for kids under-10, (031) 201-5177.

Green and Sea Point Hebrew Congregation: Both seders in the shul hall. Adult members R260, scholars R165, under-10s R140. Adult non-mem-

bers R300, scholars R185, under-10s R120. Hannah, (021) 439-7543.

Jaffa, Pretoria, both seders. R130 per person, (012) 345-2006.

Klerksdorp Hebrew Congregation. First seder. R120 per person. Jackie Shall, (018) 462-1956.

Northcliff Shul: Second seder, in the shul hall. R200 adults/R100 children. Louis, (011) 678-3015.

Sephardi Hebrew Congregation Sea Point: second seder in the shul hall. Members R150, non-members R200, children 6 - 12 R75, (021) 439-1962.

Temple Israel, Green Point: first seder at the shul. Adults R200, under-13s R90. Call Liza, (021) 434-8901 or e-mail her on greenpoint@templeisrael.co.za

• **Note:** Metzuyan (011) 880-4153 will be open on Chol Ha Moed Pesach.

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BEN HELFGOTT

The Holocaust Survivor who went on to compete at the Olympic Games

Ben Helfgott was only 9 years old when the Nazis invaded Poland in 1939. He suffered the horrors of 3 concentration camps and emerged weak and emaciated from Theresienstadt. Helfgott was one of 732 young survivors, known as The Boys, who were brought to England after the war. Dr Helfgott will relate some of his experiences during this time.

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SOCIAL SCENE

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Glenda Sauer; Janice Leibowitz; and Leslie Milner, hold on to their boxes filled with debit orders for Helping Hands.

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An enduring message of never giving up

STORY AND PHOTOGRAPHS BY RITA LEWIS

TO TREK for 40 years across the Sinai Desert some 6 000 years ago, was a test of endurance for the Jewish people who had just left Egypt. Although they had "passed over" the Red Sea safely, ahead of them lay the unknown: the possibility that Pharaoh's chariots would overtake them; and after they had been sucked into the sea, there were the questions of the existence (or non-existence) of water in the desert - how they would survive in the hostile land ahead of them among others.

At the Jewish Entrepreneurs Insight 2011, organised by Helping Hands, the fundraising division of the Chevrah Kadisha and held at Investec, Lewis Gordon Pugh, environmental campaigner and maritime lawyer, spoke of his powers of endurance during his undertaking of the first swim across the North Pole in 2007, to highlight the melting of the Arctic Sea ice.

Pugh had previously swum across a glacial lake under the summit of Mount Everest to draw attention to the melting glaciers on the Himalayas and the impact the reduced water supply would have on world peace.

The incredible scale of the endeavour, the meticulous preparation that had been necessary, the emotional magnitude and drain on both him and his 10-man team and the message of not ever giving up, came through his talk clearly.

His ability to put his thoughts, self-motivation, reasoning and resulting actions across to his audience of some 850 young entrepreneurs in such a special way, will act as an example to those wracked with self doubt and indecision and have a lasting impact on all those who heard him.

He spoke of how, when he tried out the water at the Arctic prior to his swim, he felt he could not carry on, as it was so cold. "When I looked at my hands, I had a perfect X-ray of the bones in my hands" - which he could not feel for quite a time afterwards.

He decided he could not face the swim.

However, with advice from his well-chosen team, made up of the best doctor, sports scientist etc, the distance was cut into 10 shorter lengths, each demarcated by a flag of each of the team members' countries. Pugh was therefore able to pace himself, using goal setting, teamwork, power of the mind and self-belief, among other things.

After his talk at Helping Hands and the various speeches, the winners of the 10 prizes were drawn. They were: A Blackberry 8520 to Batya Cohen; a duel SIM card cell-phone to Ilan Berger; a pair of diamond earrings to Amanda Pollak; a Coricraft furniture voucher for R5 000 to Meira Putterman; 2 LG Home Theatre Systems to Alon Niss; a DS Lite to Meira Putterman; a Kindle to Wayne Segal; and two return tickets to Israel to Batya Cohen.



Michael Sieff (left) the Chevrah's CEO, with Akiva Beebe.



Lewis Gordon Pugh holds a copy of his book, "Achieving the Impossible", as he talks to Dorrin Lewis.



Andrew and Dinah Diamond.



Melissa Leibowitz with Aviva Hanan.



Gary Hope with Wayne Segal enjoying their food.



Tony and Carla Marcus with the Chevrah's new chief financial officer (CFO) Ovadia Kaempf and his wife Jody.



Filling in their donation cards are Ori Shushan; Liad Hadar; Alon Kruger; Anton Friedlander; and Russel Lenhoff.



Elaine and Ronald Bobroff (right) with their newly-engaged daughter Cindy and her fiancé Warren Jaches.

WISHING YOU A CHAG PESACH KOSHER VE' SAMEACH

May your year be filled with good health, peace and much happiness.

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CAPE TOWN

From Alan Becker:

“How does one know when to say thank you, and, give back, before it is too late?
“Cape Town has been the home of my family now for many generations. Blissfully, I continue to live here and just take it all for granted.
“I revel in the natural beauty of our location – ‘the finest Cape in all the world’ - whether it be the beaches, a stroll along one of the meandering paths that nature created for enjoying, a sunrise, or a sunset.
“My great-grandparents came here from Latvia and Lithuania. They were lured here by the opportunity and protection the Cape offered.
“When they came here, there was no Cape Jewish Chronicle, no Great Shul in the Gardens, no established Jewish community and neither a welcoming committee.
“This past year I have said goodbye to many who were my last contact with those who built Cape Town into the centre of Jewish heritage and culture it is today. Sadly, I never said either a thank you, or a goodbye.
“In my mother’s memory, I want to say thank you to you all, and to pledge to give back. It is my time to do this.
“A little about the shoulders I am privileged to stand on: Like most people, I just took all that there is here for granted. When I went to the Gardens Shul, I was proud and humbled, as most of us are.
“When I went next door to the old museum, I perused the exhibits but forgot to say thank you to my great-grandfather who was one of the founding builders.
“When I drive along De Waal Drive, I enjoy the spectacular beauty and dynamic exhilaration, but forget to think of, and thank Dr Solly Morris whose passion imbued us with the smooth interchanges and graceful bends.
“My mom, Clare Becker, always taught me that the deed is the reward, not the fame. She was one of the first women to get a BA at UCT.
“Later, she participated on many charitable boards. Fame was never on her agenda.

“I am sure you’ll recognise her friends and colleagues in her giving-back endeavours: Joyce Katz, Doris Meyerowitz, Myra Lubnor, Nita Jaffee, Elma Buchinsky, Ester Swartz, Joyce Levine and her late sister, Jeanny Maskin.”

POTCHESTROOM

By Fay Oppenheim, Canada, (continued):

“My parents’ marriage produced three children and when my older brother was nine and I was seven, our family moved into a custom-built house in Potchefstroom which was an easy driving distance from their business.
“The move meant that we children would be able to attend an English-medium school, as English was the primary language in our home. My paternal uncle who was my father’s business partner, and single, moved in with us into our new home.
“Potchestroom was a prosperous Afrikaner town that held a large number of educational institutions and an Afrikaans-language university. The flat terrain made it ideal for bicycle transport and the town was graced with wide avenues and oak trees.
“The wide streets had been made so that a horse-drawn wagon could perform a turn. Several graceful municipal buildings adorned the small shopping district.
“Several minority groups made their living in the town - Jews, Greeks, Portuguese and Lebanese.
“My mother had the privilege in that milieu of being a stay-at-home mom, with two live-in maids. She was a very active woman, kept busy with charitable works and assisting in book-keeping and banking tasks for the family business.”

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TOBRUK

From Hymie Smuskowitz:

“I refer to the article in the Jewish Report of March 25, 2011 about Tobruk and am enclosing a short history of what my father went through the war at Tobruk.

“My father, Judel Smuskowitz, was born in Riga Latvia and came to South Africa in 1928, after serving two years in the Latvian Horse Artillery, doing his military service.

“This is his story of ‘the Gunner and the Generals’.

“My father was a gunner in the 2nd Division 2nd Field Battalion of

the South African Heavy Artillery (25 Pounders). He was captured at Tobruk on June 21, 1942. Somehow he became an interpreter for Brigadier Klopper who was the commanding officer at Tobruk

“He surrendered to Field Marshall Edwin Rommel (‘The Desert Fox’) who was well respected by Klopper and my father as a professional soldier. Rommel treated them very fairly as prisoners of war.

“He even advised my father, that because of his Jewish faith, if asked by the Germans where he learnt to speak German, he should say in South West Africa.

“From Tobruk my father and Klopper ended up in Hamburg, Germany and from there Klopper was sent to an officers’ POW camp in Italy and my father to a POW camp in Sulmona, Italy, mainly for English and Scottish soldiers, with very few South Africans.

“The one well-known South African in the camp was Uys Krige, the writer, who was captured as a news correspondent sometime before Tobruk.

“When Italy capitulated on September 9, 1943, my father managed to escape with some Scottish inmates from the camp in the confusion and Uys Krige also got out.

“My father then roamed around Italy, being hidden by Italian peasants and farmers and eventually made his way to the Allied lines. He came back to South Africa in December 1943.

“My father and Klopper became very firm friends after the war.”

TOBRUK

From Harry Rajak:

“Regarding your story on Tobruk in the Jewish Report of March 25, one small correction. The captured South Africa division did start off life as prisoners of war in Italy, but most were subsequently transferred to a German-run prisoner of war camp called Lamsdorf, in that part of Silesia which today is in the Czech Republic.

“An account of this experience - from capture in Tobruk to liberation and demobilisation – is told by one of the South Africans, Ike Rosmarin, (who was my uncle) in his book ‘Inside Story’, which provides a full list of names of those South Africans who were captured.”

• Flight-Sergeant Eduard Ladan remembers: “People blame General Klopper for surrendering, but he had no option.”

‘Travelling Rabbi’ had a bee in his bonnet

SUZANNE BELLING

A PRE-PESACH visit to the Jewish community of Harare brought about an 11th plague on the head of Moses’ namesake, Rabbi Moshe Silberhaft, spiritual leader and executive director of the African Jewish Congress, who was attacked by African killer bees en route to shul in Harare this past Shabbat.

After delivering the sermon at the Ashkenazi Harare Hebrew Congregation on the Friday night, Silberhaft accompanied by HHC’s baal koreh Yosi Kably, set off on the 35-minute walk each way to the Sephardi Shul, in sweltering heat on Saturday morning.

In the city centre area, a hive of bees was nested below a makeshift wooden telegraph pole.

“They suddenly swarmed on us from nowhere, buzzing around our heads and in our ears. We didn’t even hear them coming,” Rabbi Silberhaft recounted.

Being stung repeatedly (“we must have had over 80 stings each”), the two men ran into the midst of the traffic, pounding on car windows. But, pursued by the bees, no one would risk opening their car windows for fear of letting the bees in.

Kably dropped his kippah and prescription glasses - later salvaged by a kind passer-by - while another man ran into a nearby shop and came

back with a poisonous spray in an effort to exterminate the bees, which also chased several Zimbabwean children walking behind the two. A group of people set a tyre alight in an effort to smoke out the bees, but the hive was still there the next day,

Rabbi Silberhaft and Kably finally ran into a nearby gym to telephone for help and were taken to a doctor’s clinic, where they received adrenaline, oxygen, antihistamines, cortisone and painkillers. The stings were plucked out one by one by the doctor and assistants, but not all the stings could be removed.

“They will eventually fall out in the shower,” the doctor told them.

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18 minutes to Passover freedom

STORY AND PHOTOGRAPH BY
EDMON J RODMAN
LOS ANGELES

IN EVERY generation, the Haggadah tells us, the wise, the simple, the non-askers and even the baddies are obligated to see themselves as though they themselves actually had come out from Egypt.

Unfortunately, the closest many of us come to this ideal is a stroll through the Passover aisle of our supermarket.

This Passover, to personalise my leaving Egypt, I decided to forego the usual rectangular shrink-wrapped packages of matzah. If our ancestors could prepare for their journey in one night by baking an unleavened quick bread, so could I.

With only a teaspoon full of baking experience, I consulted Claudia Roden's authoritative "The Book of Jewish Food", which assured me that Jewish people once "made unleavened bread at home".

According to Rodin, all I needed was some "special hard wheat bread flour", spring water, an oven and a fork to poke holes in the rolled-out dough.

Problems rose immediately: The flour is harder to find than any affikomen. Many observant Jews will have nothing less than shmurah flour for their matzah, which is made from wheat that has been guarded from the time it was taken to the mill to ensure that it has not come in contact with fermentation-causing moisture.

Searching for shmurah flour, I called a kosher market where I shop. They didn't have it.

Unfazed, a local Chabad Lubavitch rabbi, Mendy Cunin suggested that as I proceeded, I should see the "humility of the matzah. It's unlike the egotism of the challah, which is mostly air," he said.

A Conservative rabbi with whom I consulted had another opinion, believing that I could simply use kosher flour.

I prepared my exodus with a bag of kosher whole wheat flour and a bottle of spring water. I cranked up the oven as high as it would go, to 550 degrees.



With just flour, water and a homemade "forkler", freedom from commercial prepared matzah is attainable.

Someone long ago determined that the matzah-baking process from the time you add water to flour until you take the unleavened bread from the oven could not take more than 18 minutes.

Round 1: I added water to flour, mixed the sticky ball for a minute and slapped it down. With a rolling pin I flattened and spread the dough. But when it came time to lift the taco-sized round, my exodus was stuck.

Round 2: I needed to knead longer. As I did, I could feel the dough becoming less sticky. I flipped the easily freed round into the oven and rolled out another. But why did the kitchen smell like burning toast? I opened the oven door: Two of the Haggadah's wonders were happening in my kitchen: fire and pillars of smoke.

Round 3: The fork wasn't working; to bake more crisply, the dough needed more holes. What would Moses do? Didn't liberation call for taking freedom into your own hands? So with three forks, some duct tape and a piece of cardboard, I devised a "forkler". I mixed, kneaded and rolled. I forkled.

Flipping the round into the oven with plenty of time to spare, I watched. Still warm out of the oven, I admired my work as I ate it. It was one part haste, one part invention and one part humility, but all parts with meaning baked in. (JTA)



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The human rights of ordinary people

THE THREAD of the struggle for human rights - freedom from slavery in its myriad forms - running through the Passover seder, resonates this year with three coinciding milestones.

It is the 50th anniversary of Adolf Eichmann’s trial in Jerusalem, which began on April 11, 1961 - the man responsible for sending millions of Jews to their deaths during the “Final Solution”. Judges sentenced him to death in December that year.

Three ceremonies were scheduled for last Monday in different places: Jerusalem, site of the trial; Wansee Villa in Germany, where the “Final Solution” for the Jews’ extermination was decided; and New York, containing the world’s largest Jewish community.

It is also the 50th anniversary of Amnesty International’s founding in London in July 1961, whose mission is campaigning for compliance with international human rights laws and pressurising governments to stop abuses occurring. It received the 1977 Nobel Peace Prize and the 1978 United Nations Prize in the Field of Human Rights.

And it is five years since Israeli soldier Gilad Shalit’s kidnapping on June 25, 2006 by Hamas terrorists from Gaza. He has been held there since then. Passover is a time when families come together - Gilad will be absent from the Shalit family’s seder table again this year.

His plight has evoked protests worldwide among Jews and non-Jews alike. The Irish Times, in marking Amnesty’s 50th anniversary by profiling a prisoner each month, focused on Shalit in an opinion piece last month.

“At 11am last Tuesday, in towns and cities across the state of Israel... thousands of men and women stopped what they were doing, downed tools or left their offices, and stepped out into the street to observe five minutes of silence in solidarity with imprisoned Israeli soldier Gilad Shalit; one minute for each year he has been in captivity...

“Over five years his family has received a few letters, a tape recording and, most recently in 2009, a video. He has had no other communication with his family. Hamas also refuses to allow the Red Cross access to Gilad in violation of the Geneva Convention...

“(Shalit) is an Israeli soldier captured in a conflict situation... Human rights abuses by Israel cannot excuse abuses of human rights by Palestinians. Under international humanitarian law, captured soldiers must be treated humanely. Gilad Shalit should be allowed prompt access to the Red Cross and allowed to communicate with his family.”

The paper calls on readers to support this call by logging onto www.amnesty.ie and taking action.

Shalit’s family doesn’t know if he is alive. Israeli media reported on Monday that the Red Cross had met with Hamas head Khaled Mashaal in Damascus, asking him to provide a sign of life from Shalit before Pesach. Activists working for Shalit’s release have demanded that the Red Cross stop visiting Hamas prisoners in Israeli jails until the Shalit family receives a sign of life from Gilad.

For South Africans, the human rights struggle against apartheid is branded into our consciousness. A seminal event occurred 51 years ago - the Sharpeville Massacre on March 21, 1960.

Police fired on a crowd of black protesters against the pass laws, killing 69. From then on South Africa was increasingly isolated internationally. March 21 is now commemorated as Human Rights Day and Sharpeville was where President Nelson Mandela signed into law South Africa’s Constitution in 1996. Unesco marks March 21 as the yearly International Day for the Elimination of Racial Discrimination.

Pesach is about human rights for all, encapsulated in the phrase: Thou shall not oppress the stranger; for you were strangers in Egypt.

It would be fitting this year, as families and friends gather at their seders, to make a point of remembering Gilad and how ordinary people get caught up in wars not of their making. Hopefully at next year’s Passover he will be sitting at the Shalit family table, celebrating freedom.

OPINION AND ANALYSIS

FORUM FOR DIVERSE VIEWS



Israeli reservists taking part in an urban warfare exercise at a base in southern Israel in which they can simulate training as if they were fighting in the Gaza Strip or West Bank, October 2010. (PHOTOGRAPH: TSAFRIR ABAYOV/FLASH90/JTA)

Pushed by Goldstone, Israeli army embraces new ‘smart’ warfare

LESLIE SUSSER
JERUSALEM

DESPITE ISRAEL’S rejection of the Goldstone Report on the Gaza war a year-and-a-half ago, the international criticism it engendered has led the Israel Defence Forces to make a number of significant changes in policy and doctrine.

And they’ll stay, even though Mr Justice Richard Goldstone has recanted one of the most significant findings of his committee’s report - that Israel intentionally targeted civilians and may have perpetrated war crimes and crimes against humanity in Gaza.

Among the changes made by the IDF, were modifying the way soldiers fight in urban areas, teaching relatively low-level combat officers nuances in the laws of war, attaching humanitarian liaison officers to active forces and making media relations a priority.

Last May, eight months after the Goldstone Report was released, the IDF issued a new document defining rules of engagement in urban warfare. Although the ideas elaborated long had been standard practice, putting them down in writing was tantamount to introducing a new doctrine for fighting in built-up areas.

The document noted that during the Gaza operation, even after every effort had been made to induce civilians to evacuate areas where combat was expected - for example, by dropping fliers and making direct telephone calls to area residents - more often than not some non-combatants stayed behind.

The new doctrine requires that after efforts have been made to warn the civilian population to leave, the incoming troops first fire warning shots and give the remaining civilians a chance to leave safely. Then, to minimise casualties among civilians who nevertheless choose to stay, IDF fighters and commanders must use the most accurate weapons at their disposal and choose munitions of relatively low impact.

The IDF also has taken significant legal steps. Officer training courses at company, battalion and brigade levels now include detailed study of international law, with special reference to the rules of war.

The Military Advocate General’s Office and the Foreign Ministry consult regularly with foreign governments and international organisations to ensure that all IDF operations conform to accepted legal norms.

During the month-long Gaza War in the winter of 2008 - ‘09, legal advisers from the Military Advocate General’s Office served with combat forces, advising commanders in real time of what might constitute a breach of law.

In January 2010, then Chief of Staff Lt-Gen Gabi Ashkenazi standardised this practice, instructing commanders

to consult with legal advisers not only in the planning stages of military operations, but also during the actual fighting.

To prevent possible loss of military focus, however, Ashkenazi ordered that the legal advisers be sent to divisional headquarters rather than battalions or brigades, as is common in some other Western armies.

Another step the IDF has taken to help minimise civilian casualties and humanitarian distress on the other side, is to attach humanitarian liaison officers to troops in the field. The officers come from a pool set up by the Coordinator of Government Activities in the Territories, or COGAT, and are in regular contact with the Palestinian Authority in the West Bank and international aid organisations in Gaza.

Their task in the event of hostilities is to help co-ordinate humanitarian needs on the Palestinian side and to point out locations of sensitive facilities like hospitals, schools and UN aid centres to ensure that they are not mistakenly targeted. Such officers were assigned during the Gaza War on an ad hoc basis and, according to the IDF, proved very effective.

As a result, Ashkenazi decided in February 2010 to refine and institutionalise the system.

The most radical change in IDF thinking since Goldstone, has been in the realm of media relations. Now there is a firm consensus in the army that the way military actions are perceived is at least as important as their physical impact.

Brig-Gen Avi Benayahu, the Israeli army’s outgoing spokesman, is fond of quoting the US Joint Chiefs of Staff Chairman Adm Mike Mullen’s dictum that whereas public relations once was supplemental to battle, now battle is supplemental to PR.

More than ever, IDF generals agree, all operations must now be planned with media, legal and international legitimacy aspects in mind. To instil more media savvy, the IDF Spokesperson’s Office routinely sends its mobile communications’ school unit from one combat unit to the next, teaching officers to get their messages across in 20-second sound bites. More important, trained media officers are now attached to combat units.

This means that in future combat situations, commanders will have legal, humanitarian and media advice on tap.

Not everyone is happy with the changes. Some say it will make it difficult for the Israeli army to operate in combat situations and won’t prevent the next Goldstone Report because, they say, war is always ugly, brutal and destructive.

Nevertheless, it seems that in the post-Goldstone era, with Israel under severe international scrutiny, the IDF

is determined to do all it can to uphold the strictest standards of international law.

Moreover, the IDF is collaborating with some of the human rights organisations critical of its actions to make sure cases of alleged IDF misconduct are handled appropriately. Last July, the military advocate general, Avichai Mendelblit, singled out B’Tselem, which monitors Israeli actions against Palestinians, for thanks.

“Between the military and various human rights organisations, there is constant dialogue,” IDF spokesman Capt Barak Raz told the Forward newspaper last year.

Another inkling of the IDF’s heightened legal sensitivity came earlier this month, when the Israeli army notified the Supreme Court that any Palestinian civilian deaths in the West Bank caused by the IDF in noncombat situations will now automatically spark a criminal investigation.

Under the old policy, the army first conducted a fact-finding field inquiry to decide whether or not to open a criminal file, laying itself open to charges that the “fact-finding” often was simply a ruse to block criminal proceedings. Now such criminal investigations will be mandatory.

In what American military strategist Edward Luttwak has dubbed “the post-heroic era”, the IDF finds itself hampered by two major constraints: care not to conduct operations that might incur international censure or operations that could lead to heavy Israeli military casualties.

Sometimes the two principles are at odds, as when Israeli ground forces used heavy fire in the Gaza War to avoid casualties, and in so doing put Palestinian civilian lives at risk. But often they are complementary, as in the IDF’s reluctance to commit ground troops unless absolutely necessary.

Part of the solution to the post-Goldstone dilemma lies in technology. For example, using super-accurate munitions that can pinpoint terrorist targets, pilotless planes that can identify and attack would-be rocket launchers, and active defence systems like the Iron Dome - anti-missile batteries that last week downed several Grad rockets launched from Gaza. The system simultaneously located their launch points, enabling immediate attacks on the militiamen firing them.

These capabilities enabled Israel to cool the latest Gaza flare-up without incurring international opprobrium or risking soldiers’ lives.

In other words, the Goldstone Report and its international ramifications have pushed the IDF into a process of self-examination resulting in a new doctrine of “fighting smart” from operational, legal, humanitarian and media points of view. (JTA)

OPINION AND ANALYSIS – FORUM FOR DIVERSE VIEWS

Remembering how Eichmann trial, TV, changed Holocaust perceptions

TOBY AXELROD
BERLIN

THE FACE, with its twisted mouth, receding hairline and dark-framed glasses, is familiar around the world today. But 50 years ago, when Adolf Eichmann - former head of the Nazi Department for Jewish Affairs - first sat in a Jerusalem courtroom to face war crimes charges, his visage was known to very few.

Television changed that. For West Germans, the impact was profound. Twice a week, for four months, entire families - and sometimes neighbours - gathered in living rooms to watch the reports from Jerusalem.

“There was a lot of watching, and it changed the discussion about the Holocaust,” said philosopher Bettina Stangneth, whose book “Eichmann vor Jerusalem” (“Eichmann Faces Jerusalem”) is set to be published in Germany on April 18.

It wasn’t as if most Germans wanted to watch the trial. “But back then, there was not such a big choice of programmes,” Stangneth said. “They could not change the channel so easily.”

Now, as historical institutes and museums in Europe and elsewhere look back at the pivotal trial that began 50 years ago, on April 11, 1961, media coverage of the event is a key theme.

In Frankfurt, German TV reports from 1961 will be shown at the Fritz-Bauer Institute, which is hosting a symposium on the Eichmann trial this month. At Berlin’s Topography of Terror documentation centre, videotaped testimony by witnesses and by Eichmann are part of a new exhibit. In Paris, the Memorial de la Shoah is dedicating a programme to documentary filmmaker Leo Hurwitz, who directed the videotaping of the four-month trial.

Back then, Israel was practically a country without TV, said Ronny Loewy, an expert on cinematography of the Holocaust at Frankfurt’s German Film Institute. Israelis either listened to a broadcast of the trial live on the radio or attended a simulcast in an auditorium near the court.

“Beside the United States, there was no other country where they were reporting to the same extent as in Germany,” Loewy told JTA.

A survey showed that 95 per cent of Germans knew about the trial, and 67 per cent favoured a severe sentence, according to the 1997 book “Anti-Semitism in Germany, The Post-Nazi Epoch Since 1945” by German scholars Werner Bergman and Rainer Erb.

To get out the news at the end of each court day, two hours of clips were flown to London for dissemination to European and US news programmes, recalled cinematographer Tom Hurwitz, who was 14 when his father was assigned to direct the taping.

In Germany, the clips were used to produce biweekly, 20-minute reports called “An Epoch on Trial”.

These broadcasts, and other coverage by some 400 German journalists in Israel, had a decisive impact, according to Stangneth.

Until the trial, many Germans had dismissed the few books about the Holocaust as biased. Teachers largely had avoided the subject. Once the broadcasts of the Eichmann trial began, however, they could ignore it no longer. Young Germans looked at the wartime generation differently. Dozens of new books about the Holocaust were written.

The story of how Eichmann was brought to justice seemed made for TV. He escaped an American POW camp in Germany after the war, got help from the Catholic Church to flee to Argentina, and lived there for years under the pseudonym Ricardo Klement.

Recently it was revealed that German intelligence officials knew of Eichmann’s location as early as 1952.

Before his capture, Eichmann had boasted to friends of his involvement in the Final Solution and shared his dreams of resurrecting National Socialism. He even told Dutch fascist journalist Willem Sassen in the late 1950s that he regretted his failure to complete the job of genocide.

Eichmann reportedly said he hoped the Arabs would carry on his fight for him, according to Stangneth, who recently recovered some 300 pages of “lost” interview transcripts.



Above: Eichmann at his trial in Jerusalem in 1961.

Right: Hannah Arendt who coined the phrase “the banality of evil”. (PHOTOS SUPPLIED)



In 1960, the Mossad captured Eichmann in a dramatic operation that ended with his being brought clandestinely to Israel.

As the date of the trial neared, German Chancellor Konrad Adenauer became intensely worried, according to historian Deborah Lipstadt, whose new book, “The Eichmann Trial”, came out in March. Adenauer feared “that Eichmann might expose the number of prominent Nazis who served in his government”, she said.

Even worse, Lipstadt said, by 1951 Adenauer was fed up with the guilt he felt was being foisted on the Germans for perpetrating the genocide of the Jews.

“He thought it was time to move on,” she said. “It is shocking that he could say that. And here it was, coming back, in a very strong way.”

The Eichmann trial was full of drama, drawing the world’s attention to the perpetrator and to his victims. Eichmann faced 15 criminal charges, including crimes against humanity and war crimes.

Many millions of eyes studied Eichmann through TV sets, trying in vain to discern in his word, manner and expressions signs of remorse.

Tom Hurwitz recalled how his late father once filmed Eichmann viewing a selection of film clips taken after the liberation of concentration camps; Eichmann had the right to see the clips before they were shown in the courtroom. During the screening, one cameraman focused on Eichmann as he watched one horrific image after another. Eichmann sat impassively.

Hannah Arendt described the stony figure in her 1963 work, “Eichmann in Jerusalem: A Report on the Banality of Evil”, launching a debate that continues to this day as to whether Eichmann was a cog in the Nazi machine or a true believer in genocidal anti-Semitism.

The guilty verdict was pronounced in December 1961, and Eichmann was hanged on May 31, 1962 - the only judicial execution ever carried out in Israel. Eichmann’s ashes were scattered in the Mediterranean Sea.

Even once Eichmann was gone, the impact of the trial and its coverage continued. With so many German journalists in Israel, reports about life in the young Jewish state abounded. An era of exchange began.

And the obvious fairness of the trial - Eichmann had a German lawyer and obviously was not being tortured - “looked like justice, not revenge”, Stangneth said. “This also had an impact on the image of Israel. One can say that Israel came a little bit closer to Germany.”

The trial also helped Germany come closer to confronting itself.

Soon afterward, in December 1963, Germany launched its famous Frankfurt Auschwitz trial, which lasted through the summer of 1965 and lay out the brutality of former neighbours and relatives for all to see.

“The Eichmann trial put the theme there,” Stangneth said. “One could not ignore it.” (JTA)

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OPINION AND ANALYSIS

FORUM FOR DIVERSE VIEWS

UJ handled matter with BGU as transparently as possible



PROF ADAM HABIB
UJ DEPUTY VICE-CHANCELLOR FOR RESEARCH, INNOVATION AND ADVANCEMENT

THE UNIVERSITY of Johannesburg rejects the notion that UJ misled BGU or acted in bad faith in its decision to cut institutional ties as suggested in the SA Jewish Report by Brenda Stern in her article entitled “UJ acted in bad faith towards BGU”.

UJ has repeatedly met with the Associates of BGU at their request, even on public holidays. The Se-

nate originally invited both BGU and the advocates of an academic boycott to make their case at UJ which they did. The whole matter has been handled as transparently as possible. How many universities in South Africa or elsewhere have dealt with this or similarly sensitive issues as transparently as UJ has? Most simply make a decision by administrative and managerial fiat. UJ’s management decided rather to enable the highest academic body of the University to consider the issue and make this decision.

The basis of the UJ Senate decision is that given prevailing conditions in the Middle East, institutional relationships between Israeli, Palestinian and South Africa institutions are seen as an obstacle to effective academic collaborations. The Senate’s decision to allow its Memorandum of Understanding (MoU) with BGU to lapse was due to the over-politicisation of the matter and not due to BGU’s failure to meet the conditions of the resolution that placed conditions on the partnership between UJ and BGU.

The institutional relationship between UJ and BGU had become the focus of intense pressure from, on the one hand those who demanded the relationship end and those who wished it to contin-

ue in some form. Clearly there are politics underlying the issue and whatever way the Senate voted would have political consequences.

What then is UJ’s responsibility as a high education institution? It is not to wish away the political circumstances it finds itself in. In this context it is to create the best conditions for science and other academic collaborations to happen. A number of members of the Senate felt that the MoU had become so politicised that it undermined the possibilities of the science happening. They voted to let the MoU terminate and allow the science to happen as and when individual academics wanted it to happen. There were other senators who also voted for termination of the MoU but on the grounds that they support an academic boycott. And there were others who voted for the possibility of two bilaterals; one with BGU and the other with a Palestinian university. The final decision was 60 per cent voted in favour of the MoU terminating on April 1, but on the grounds that it unduly politicised our research collaborations. Thirty six per cent voted for the bilateral option and the remainder were abstentions.

The resolution made it clear that individuals can pursue their research with whomsoever they please, provided it is within the value structure of UJ.


Some people interpret the decision as if UJ closed the possibility of any research collaboration with BGU academics. The resolution and subsequent statements have been categorical that academics and researchers are entitled to continue their research engagements with BGU and/or any other colleagues if they so desire. UJ views this as part of their academic freedom, a constitutional right that UJ actively supports and defends.

Some have interpreted the Senate resolution as a vote for academic boycott of Israel. Professor Ihron Rensburg, vice-chancellor of UJ is on record that the Senate vote was not part of an academic boycott of Israel. “I need to make this quite clear,” he noted in a general media release at the time. He added that it has never been UJ’s intention to sever all ties with BGU, “although that may have been the intention of some UJ staff members”. Rather, he said, the UJ Senate voted to bring an end to the formal institutional agreement between the two universities “which at this particular time, in the Senate’s view, creates an obstacle to cooperation between academics in Israel and Palestine”.

He said the Senate resolution does not prevent individual academics from continuing and engaging in research and other partnerships with their peers from BGU and other institutions around the world. “The UJ Senate vote, in fact, encourages peer-to-peer engagements and UJ stands ready to assist in facilitating this effort and to put resources in place to support these relationships,” he said.

UJ’s position has been relayed repeatedly to the Associates of BGU and UJ has confirmed that it will happily enter into a research contract with BGU academics to safeguard the rights and responsibilities of all parties. It is disconcerting therefore that there are repeated attacks in the public domain on the executive of the University from that quarter and the executive’s integrity is being called into question.


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OPINION AND ANALYSIS – FORUM FOR DIVERSE VIEWS

More than meets the eye

BRENDA STERN
EXECUTIVE DIRECTOR SA
ASSOCIATES OF BEN-GURION
UNIVERSITY OF THE NEGEV

A UNIVERSITY is not a collection of buildings and laboratories, but in fact it is a collective of people, engaged in the pursuit of knowledge.

The pursuit of truth through academic research is the highest form of intellectual purpose. The basest form of intellectual discourse is propaganda, for it does not rely on facts, but distortions of the truth to achieve political means.

It is the capitulation to propaganda, through a systematic political campaign on UJ campus, that has undermined its institutional autonomy and jeopardised academic freedom in South Africa.

The anti-Israel boycotters are buoyed by their “victory” at UJ against BGU, targeted as a proxy for their delegitimisation campaign against Israel.

This “politicisation” of the academic environment and the UJ academic community was endorsed and supported by members of the UJ administration. It cannot now claim, disingenuously, to be the victim of the very politicisation it allowed to take root and run rampant.

David Newman, dean of Humanities at BGU, is clear that academic boycotts strengthen the hand of extremists and the right wing - on both sides of the conflict.

Senators did not vote against the continuation of the Memorandum of Understanding (between UJ and BGU on water reclamation research) because it became politicised. They effectively voted against their administration for allowing their academic collective to become a political playground as an act of protest.



PHOTOGRAPH: ILAN OSSENDYVER


For the UJ administration to now attempt to limit the damage they have caused by distancing themselves from the decision of Senate, is contemptible.

The UJ administration was formally asked, in writing, to distance itself from the so-called “UJ-BGU report”. They failed to do so. The only logical deduction is that they tacitly supported the conclusions.

It seems bizarre then that UJ, a non-existent player in the Middle East, should now be making the unsubstantiated and misleading claims as contained in Prof Adam Habib’s article. Bizarre and misleading because BGU and her Palestinian academic partners in many projects, know that far from an MoU being “an obstacle to co-operation between Israel and Palestine”, it is an enabler and facilitator of partnership.

Our many projects with Palestinian, Jordanian and other neighbours in the Middle East, as well as the global academic community, have proved that the transfer of skills, the sharing of knowledge and the joint endeavour to build links that empower the pursuit of truth and knowledge, are the links which provide bridges between nations in the pursuit of peace.

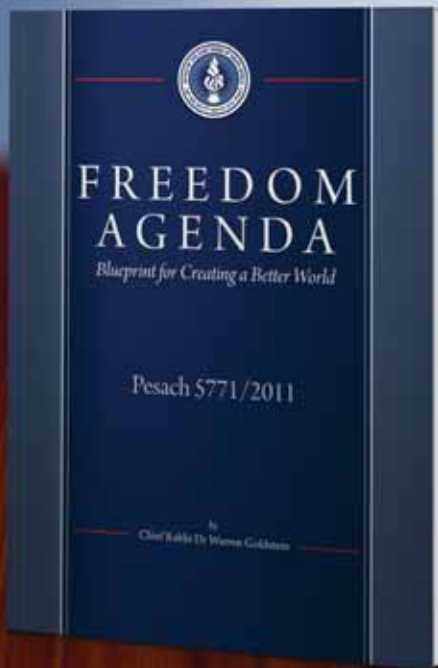
By closing down this space with a misguided and politicised judgment, UJ has allowed itself to fall into the trap of those calling for the delegitimisation and isolation of Israel and her people – and for this the UJ Administration must take responsibility - and bear consequences. Their leadership has failed the covenant which every other university in the world has protected when faced with this same trap – the protection of the principle of Universal Learning and Knowledge in the pursuit of truth.



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ARTS MATTERS

COMPILED BY
ROBYN SASSEN
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week prior to publication

Art One Sixty, Parkwood:
“The Layers that Lie
Beneath”, paintings and
drawings by Bevlee Michel
curated by Gordon Froud,
until April 23, (011) 447-4967.

Elizabeth Sneddon
Theatre, Durban: Jonathan
Roxmouth and Roelof Colyn
in “A Handful of Keys”, until
April 17, (031) 260-2296.

Foxwood House,
Houghton: “Slap Koejawel”,
with Vanessa Cooke and
Annelisa Weiland, directed
by Robert Whitehead, on
Sundays only, until May 1,
(011) 486-0935.

Goodman Gallery, Cape
Town: “Between Darkness
and Light”, by Jodi Bieber,
until April 30, (021) 462-7573.

Goodman Gallery,
Rosebank, Johannesburg:
“Till Death Do Us Part”, by
Frances Goodman, until May
7, (011) 788-1113.

iArt Gallery, Cape Town:
“The Swimmers”, by Carla
Liesching, until April 27,
(021) 424-5150.

Joburg Theatre,
Braamfontein: In the
Nelson Mandela, “The
Sopranos”, April 19-May 1. In
the Fringe, “African
Adventure”, until May 5,
(011) 877-6800. In the People’s
Theatre, “Pinocchio” extend-
ed until April 17, (011) 403-
1563.

Market, Newtown: In the
Main Theatre, Rajesh
Gopie’s “Coolie Odyssey”,
until May 8, (011) 832-1641.

Montecasino, Fourways: In
the Pieter Toerien, Alan
Swerdlow directs “Perfect
Wedding” until May 8; in the
Studio, Moira Blumenthal
directs “Love, Loss and What
I Wore” until June 12; in
Teatro, “Dreamgirls” until
May 22, (011) 510-7472.

National Children’s
Theatre, Parktown: “Pippi
Longstocking”, extended by
popular demand until April
23, (011) 484-1584.

Old Mutual Theatre on
the Square, Sandton:
Steven Berkoff’s
“Decadence”, until April 30.
Friday concerts feature
Adrian Ignat and the Vienna
String Quartet on April 15,
and Carel Henn (‘cello) and
Pieter Jacobs (piano), on
April 29, (011) 883-8606.

Playhouse Loft, Durban: A
debut season of three new
plays by Maurice Podbrey
and Bheki Mkhwane’s “Just
In Time Productions”, until
April 24; (031) 369-9540.

Resolution Gallery,
Rosebank: “Regard”, works
on paper by Kagiso Pat
Mautloa and Manolo
Belzunce, until June 11, (011)
880-4054.

Wits Theatre Complex,
Braamfontein: In the main
theatre, Greg Homann
directs “A Midsummer
Night’s Dream” until April
21, (011) 717-1380.

TAPESTRY

ART, BOOKS, DANCE, FILM, THEATRE

An ‘endorphin rush’ not to be missed

Show: “Slap Koejawel”, Foxwood Theatre, Houghton (011) 486-0935
Cast: Vanessa Cooke, Annelisa Weiland
Director: Robert Whitehead
Until: May 1 (Performances are on Sundays at 11:00)

REVIEWED BY ROBYN SASSEN

ONE SELDOM gets the privilege to be not only in the company of seasoned stage professionals, but also having them perform a brilliantly funny script in a breathtaking environment.
“Slap Koejawel”, a play 20 years in development, from the bowels of the Market Theatre, where all three collaborators worked at the time, offers you all this, in a venue which is one of Johannesburg’s best kept secrets.
Foxwood Theatre, in the 1920s-built Oates family home on Fifth Street Houghton, is an unexpected delight. With rambling colonial gardens, strolling guinea fowls and peahens and a house that has been kept up but not crassly modernised, the establishment functions as a boutique hotel; its theatre was opened in 2007.
“Slap Koejawel” is a complicated essay (in English) on the vagaries and discipline of theatre. It offers beautiful canards into the hysterical misunderstandings that growing older engenders, and it teeters below the panty-line in innuendoes which are simultaneously gorgeously innocent and ridiculously rude.
Cooke and Weiland (who Sewende Laan fans will recognise as Hilda de Kock) are seasoned actresses playing seasoned actresses playing old dears. They switch seamlessly between Chekhov, Brecht, their current conversation and the lines they’re rehearsing - from the get go, you know you’re in good hands as they render the post-modern idea of a script within a script pants-wettingly funny.
The play within the play is about old age. The misunderstandings complicated by phrases misheard or mis-listened, will have you rolling in the aisles - things that can turn a prolapsed womb into an atom bomb, with the slip of a hearing aid and the aggressive assumptions that come with years.
Violet and Mavis are roles reprised with grown-up empathy. But this is not mushy stuff - the empathy is about teasing open the sensibilities of older people to reveal a network of thoughts funny and sharp, relevant, vicious and wise, even though the people articulating them are themselves not young as they jostle between a stuffed bra and a stuffed abdomen, props to construct the ageing female body.
The play, set in the drab dressing room of a theatre, takes us through the couple of hours before the first curtain call; we get to see last minute make-up applications, run-throughs of words and



Vanessa Cooke (Harriet/Violet) and Annelisa Weiland (Frederica/Mavis). (PHOTOGRAPH BY STANIMIR STOYKOV)

the abject playfulness of the women.
And while we’re getting to grips with the inner mechanism of how a play gets tossed about and sullied in the process of coming to life, we’re also getting one of the most remarkably funny belly laughs that South African theatre has engendered in years.
The only thing is, the play is short; you’re left surprised and saddened it’s over, but filled with the endorphin rush that comes of much hilarity. Don’t miss this one, it’ll rubbish any negative ideas you harbour about old people.

Wolf-Ferrari provides moments of true comical relief

Opera: Susanna’s Secret by Ermanno Wolf-Ferrari, staged by the Black Tie Ensemble
Repetiteur & Accompanist: Susan Steenkamp Swanepoel.
Director: Marcus Desando.
Costume & Set Coordinator: Arnold Cloete
Cast: Thabang Senekal (Gil), Caroline Nkwe (Susanna), Elias Moss (Sante)
Venue: Brooklyn Theatre, Pretoria

REVIEWED BY PAUL BOECKKOOI

IL SEGRETO di Susanna is a major masterpiece by a minor composer. It is described as an “intermezzo” in one act by Ermanno Wolf-Ferrari, implying that it is less than an opera. Wolf-Ferrari, who had a German father and Italian mother, used the Italian libretto by Enrico Golisciani as the story-telling core of this (for 21st century audiences) strange tale.
Its premiere on December 4 1909 was in the Hoftheater in Munich. A translation of the libretto in German by Max Kalbeck featured then, while in this production by the Black Tie Ensemble, heard in Pretoria two weeks ago, an English version by Claude Aveling formed the narrative base for this event.
Event it certainly is, due to the fact that we just about never get the opportunity to experience Wolf-Ferrari’s work.
Susanna, sung by soprano Caroline Nkwe, is a secret smoker - something people still frowned upon (like again now) in the early 20th century. Her husband Gil (baritone Thabang Senekal) is the jealous type and suspects she has a lover who smokes. He’s enraged, but initially she and their servant, Sante (Elias Moss), who doesn’t sing but only mimes, find the whole situation comical up to the point when Gil becomes aggressive and starts throwing things around in their stylishly furnished lounge...
The opera seldom lives up to the effervescence of its delectable overture and its equally popular, but short intermezzo - here experienced in the not faultlessly performed piano reduction.
The vocal parts are surprisingly dramatic, but in other sections (relief!) at least also pleasingly lyrical.
Nkwe and Senekal sang their parts with technical ease, but their biggest struggle was their English diction. One could not easily follow the libretto’s text in the solos and duets. English is an extremely difficult language to sing in, especially when it is translated from easier and more “singable” languages like Italian or German.
Even if this production was no artistic triumph, it gave the audience some true moments of comical escape, some of which were enhanced by Elias Moss’s handling of his silent role.



Soprano Caroline Nkwe and Baritone Thabang Senekal in Il Segreto di Susanna. (PHOTOGRAPH COURTESY BLACK TIE ENSEMBLE)

FELDMAN ON FILM
Peter Feldman

PICK OF THE WEEK
Unknown

Cast: Liam Neeson; Diane Kruger; January Jones; Aiden Quinn
Director: Jaume Collet-Serra

“Unknown” is a superior action flick for the adrenalin junkie. It has more twists and turns than a corkscrew, but it’s unlikely to leave you unfulfilled because of its plotting, its wicked sense of humour and in its mostly top-notch acting.
Spanish director Jaume Collet-Serra has fashioned a stylish and muscular thriller set in a cold, inhospitable Berlin using its wide streets for three of the most exciting car chases you are ever likely to see on screen.
Liam Neeson, who in my book always delivers the goods, and is a naturally forceful actor, plays an American biologist named Dr Martin Harris who arrives in the German city with his lovely blonde wife, Elizabeth (January Jones), for a bio-chemical conference in which he is delivering an important paper.
Speeding back to the airport to retrieve a lost briefcase, he is involved in an accident in which the taxi and its female driver, Gina (Diane Kruger), end up in the river.
They both survive the ordeal, but when Dr Harris awakens from a four-day coma he discovers to his horror that his wife suddenly doesn’t recognise him, and another man (Aidan Quinn) has assumed his identity. Ignored by disbelieving authorities and hunted by mysterious assassins, who will stop at nothing to kill him, he finds himself alone, tired and on the run.
Aided by an unlikely ally in Gina, Martin’s only course of action is to plunge headlong into a deadly mystery that will force him to question his sanity, his identity, and just how far he’s willing to go to uncover the truth.
As the motives are revealed and the pace and paranoia heat up, “Unknown” will have you on the edge in anticipation of the next move.
There are echoes of Hitchcock in tone and texture, but Collet-Serra is deft enough to leave his own signature.
Liam Neeson imbues the characters he plays with a no-nonsense mission (some may remember him in “Taken”) and he doesn’t disappoint here.
A host of interesting character actors emerge, too, and it’s fascinating to see Frank Langella and Aidan Quinn in among the action, along with the notable German actor, Bruno Ganz, playing a quirky, methodical private detective who used to be a key operative in the Stasi, the East German secret police, but has now been enlisted to help Martin.
A feisty Diane Kruger also gets down and dirty as Gina, but January Jones as Elizabeth doesn’t connect and is too robotic in her actions.
But for a fun run you can’t go far wrong with “Unknown.”

TAPESTRY – ART, BOOKS, DANCE, FILM, THEATRE



Bheki Mkhwane and Maurice Podbrey. (PHOTOGRAPH COURTESY PUBLICITY MATTERS)

Podbrey brings his theatre skills to Durban in a new venture

ROBYN SASSEN

DURBAN-BORN theatre professional Maurice Podbrey has returned to his province of birth after an absence of 60 years. He’s bursting with enthusiasm about the inception of a brand new lottery-seeded theatre company, Just In Time Productions, which he has started in partnership with Bheki Mkhwane.

In the 1960s, Podbrey founded and began growing Montreal’s most important English-language theatre, the Centaur, which he ran for 28 years, and for which he received the Order of Canada - the country’s highest civilian accolade.

Speaking from Durban’s BAT Centre, Podbrey explained how he returned to South Africa in 1997 to continue working in the industry, with the focus of addressing “the terrible lack of cultural infrastructure in the country”.

He was jubilant about the company’s launch last week. “Most of the audience drew from a council meeting for social services acknowledging the importance of the work we do for all the social agencies in KwaZulu-Natal.

“This trio of plays carries strong statements about the quality of life in this province,” he added. It’s fuelled by a promise to create and stage productions in indigenous languages; develop and produce new local work; train people in all spheres of theatre; be sustainable; translate existing local scripts into indigenous languages; and forge international relationships. This might seem insurmountable to most, but with Podbrey on board, Just In Time’s in good hands.

There are few opportunities right now for indigenous work to have meaningful presence in mainstream professional theatre in South Africa. This is where Just In Time has its work cut out. The stark reality, according to a media release, is that not even theatre great John Kani has worked on a full-length play in his own language.

“Each piece is distinctly local,” Podbrey adds, describing Just In Time’s debut season. “‘Sitting around the fire’ is a work about homelessness in this province. It’s written and directed by Bheki, who also performs in it, and is a tale of the realisation of context that loss brings. Last year, it received an Ovation Award at the Grahamstown Festival.

“‘A Plague of Heroes’ - voted the best production in Baxter Theatre’s Ikhewi festival last year - is the story of a young man rendered paraplegic after a successful career as a criminal, a member of the gangster elite in the Greyville horse-racing tote call. It’s a semi-autobiographical piece, by Vusi Mazibuko.

“Lara Foot’s ‘Tshepang’ - the harrowing true story of the raped Northern Cape infant, is the third work. It’s been translated into Zulu by Bheki and in this context is called ‘Thembulethu’ - meaning ‘hope’ (as does ‘tshepang’). Through the years, this play has earned numerous accolades.

“The plays go to Grahamstown for the Festival later this year,” Podbrey added. “Meanwhile, we develop new material.”

Just In Time’s debut season ends April 24, at Durban’s Playhouse, (031) 369-9596.

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Even in inhuman circumstances,

love can still alter lives

The Wedding in Auschwitz by Erich Hackl (Serpent's Tail, R148)

REVIEWED BY GWEN PODBREY

INEVITABLY, THE title of this book evokes disbelief: a wedding - affirming love and a future - in the hell of Auschwitz, between a male prisoner and a woman from outside? A celebration of romance in a place run on the principle of "break the body, break the spirit, break the heart"?

Yet the story is real enough.

Rudi Friemel was born in Vienna, where he was raised by a conservative family. Nevertheless, the boy's instincts veered towards freedom, both political and personal, and his adolescence was punctuated by repeated criminal offences, most of them the result of his impassioned anarchy in a country whose citizens were mired in order and tradition.

By the time the Nazis rose to power, Friemel was a committed anti-Fascist and a Marxist. In 1938, while fighting Franco's forces with the International Brigades in Spain, he met Margarita ("Marga") Ferrer, the daughter of a leading socialist.

Although Friemel by this time was already married to an Austrian woman and the father of a child, he and Ferrer fell deeply in love. Through the exigencies of war and their respective political commitments, the couple were separated and moved from country to country, yet they remained in touch. Their meetings were few, but intense.

Friemel, finally arrested by the Gestapo as a veteran of the Spanish war, was transported to France, then back to Austria and, finally, to Auschwitz. Incredibly, however, he managed to obtain permission to file for divorce from his Austrian wife (which he secured in August 1941), possibly because Liebeheenschel, the camp commandant who had replaced Rudolf Hoss, was anxious to sanitise the place's terrifying image.

When news came that Marga had given birth to his child, Friemel was determined to marry her: an unheard of request in a concentration camp.

Battling through endless bureaucratic problems, the incredulity of the camp administrators and his fellow prisoners, Friemel (prisoner number 25173) persisted - and eventually gained consent. (It is important to remember, too, that, as a political, Christian detainee, Friemel's conditions in Auschwitz - though hellish enough - were significantly better than those of Jews. Food was more plentiful, the labour less arduous and rudimentary medical care was available.)

Marga duly travelled to Poland, where she joined him in Auschwitz - probably the only known incident of voluntary incarceration in a concentration camp - and on March 18, 1944, the couple were married. The book includes a picture of a well-wishing card from Friemel's fellow prisoners.

The event profoundly affected the camp inmates, particularly the girls in the registry office who, for once, were able to register a joyous event, alongside the daily lists of deaths.

Moreover, the wedding - and all it affirmed in terms of perseverance, hope and courage - inspired other political prisoners to attempt an escape.

Still, this was Auschwitz - and the story could only end tragically. For his collaboration in planning that escape, Friemel was hanged in the Auschwitz Appelplatz on December 30, 1944. Marga survived the war, remarried and died of Creutzfeld-Jacob disease in 1987.

The book offers numerous contrasting perspectives on the Friemels, based on interviews with their family, prison guards and offspring. The different voices flesh out and animate the characters, each one offering a little more background.

Marga's brother, for example, sheds light on just what lengths Friemel's National Socialist father went to in order to show his Aryan fervour: "(Rudi) didn't talk much about himself at all... Because his father was a Nazi. He denounced his own wife, that's how it must

ERICH HACKL

THE WEDDING IN AUSCHWITZ

have been, otherwise I don't understand how the woman ended up in a concentration camp. She was murdered there. Why, I don't know. I only know that Rudi once told me she was killed... Yes, that's what you said, Rudi. Or did my sister tell me? Did I dream it?"

The voices also give brief, but riveting glimpses of families in turmoil, caught up in the conflicting political forces of war-torn Europe. This was a period when betrayals, abandonments and blackmail were legion, bringing out the worst (but also the best) in individuals.

Skilfully and subtly translated from the German by Martin Chalmers, the book's narrative is at once accessible and credible, though the voices change continually, forcing the reader to keep adjusting and distinguish who is speaking.

The language studiously avoids any hyperbole, hysteria or intensity, allowing the full irony and horror of the tale - as well as its ultimate transcendence - to speak for themselves.

Occasionally, though, a voice (in this case, that of Friemel's ghost) interjects with searing poignancy: "All the dead rest in the restlessness of a perhaps unnecessary death. You know the sentence... It's not as if I believed I could outrun time... it always catches up. Love and time either like one another or are deadly enemies, one cannot exist without the other... But time is stronger than love. That, too, is a sentence, which in the restlessness of my perhaps unnecessary death, I do not want to accept. Look at me. I'm smiling. I'm wearing thin striped prisoner's trousers. I'm wearing a wedding shirt embroidered with roses. Time like love. There's nothing more to be seen."

The book reminds us that even in the most inhuman, barbaric circumstances, love can still alter lives.

As the last remaining Holocaust survivors die off, and the memory of Auschwitz is entrusted to future generations, this book deserves a prominent place in the literature of the period.

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LETTERS

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|--|--|

GIRD OUR LOINS FOR A MAJOR CYBER BATTLE

I'M A 23-year-old woman who grew up in Johannesburg, before making aliyah just over three years ago.

I wrote a message on Facebook, with the following gist:

The last few weeks I have felt the anger and sadness of the injustice we as Jews continuously encounter and I see the will in everybody to show the world the truth.

As a student of communication, I have for the last three years studied the power of the Internet and the ability and opportunity it gives us to shout out and speak to the world. We are citizen journalists and we have the ability now to fight for the truth.

However, our message isn't getting across as we have clearly seen.

As much as you think you are telling the world the truth, when you post an article on Facebook or you change your status, it is not going any further than all your Jewish friends (or maybe a few non-Jewish friends as well).

That is why I wish that all of us, with all our anger and pride for our country, begin the cyber battle and start to really equip ourselves with proper armour!

In the three and half years I have lived in Israel I've learned a lot about Jews. We are proud people and smart people and kind. But we are afraid - afraid because we are a minority, because we have to fight anti-Semitism and basically because everybody hates us.

But the time has come to be brave! And what better place than on the Internet?

We can do this by firstly opening a Twitter account (www.twitter.com). After

the bomb in Jerusalem I went onto Twitter to see if anyone had written about it. There were no posts. Nothing.

Twitter is an extremely powerful tool through which we have to spread our message to random people around the world - anybody and everybody can read Twitter.

The second weapon we have is the Internet's ability to comment on almost everything, whether it's on YouTube, a CNN news report, a blog post, etc.

Don't just read the negative comments, answer them! Especially on YouTube.

Another option is to join the website Digg (www.digg.com). It is like Facebook, but it is public. It is a place where you can share any article you've ever read online, and once again, anybody can read it. Go onto Haaretz or Ynet and share the articles about the bomb in Jerusalem or the rockets in the south.

Lastly, there is always the option to create a blog - a place where you can put all your feelings and truths about what's going on. It's time to fight!

Expect anger and negativity and a lot of people arguing against us. This is the world we live in and this is our destiny as Jews.

A small thing, though, is to try not to be too extreme. Unfortunately, the more extreme your messages are, the easier it is to brush it off and say "crazy right-wing murderous Jews". Be smart, use facts, show confidence and pride.

If you really want to make a difference, this is the way!

Gila Klatzkin
Herzliya, Israel

DENNIS DAVIS IS PRACTISING SELECTIVE MORALITY

IN HIS op-ed, in the SA Jewish Report of April 8, Mr Justice Dennis Davis opens with "Debate and contrary viewpoints are central to our tradition". Is it not ironic then, that he wrote an open letter to the press calling on the University of Cape Town, to deny Professor Alan Dershowitz a platform at the university?

Does this not contradict the Sanhedric traditions that he claims to understand, uphold and value? Can he not see that he is practising "selective morality" which he claims to reject? It seems from Davis' perspective, that he is only in favour of opinions critical of Israel and even of those that completely delegitimise its right to exist.

How else do you find that he is not moved to action, when Alan Hart and Holocaust deniers speak at the university?

He goes on: "This kind of behaviour

A QUESTION OF FEEDING STRAWBERRIES TO PIGS

I'M NOT sure what all the fuss is about relative to the UJ-BGU debate.

So nu! The powers that be at the University of Johannesburg made a decision to cut ties with an Israeli institution.

In any event, there was little or no quid pro quo for Ben-Gurion University of the Negev and if you look carefully at the standards of tertiary institutions here in South Africa, then I think BGU's co opera-

tion with UJ was like feeding strawberries to pigs.

Obviously safe drinking water is not a priority for UJ.

Those of us who can afford to drink bottled water, will do so.

Ben Levitas
Cape Town

Nathan Cheiman
Northcliff
Johannesburg

MILITARY PRESENCE IN GOLDSTONE COMMISSION A SAD OVERSIGHT

THE PARTIAL "retraction" by Mr Justice Richard Goldstone leaves egg on many faces. However, didn't the Goldstone Commission lack credibility from the start?

The object of this "enquiry" were the rights and wrongs relating to a highly specialised military operation of the trickiest type - urban warfare.

Back to classical times (your readers will remember that Pyrrhus was killed by a stone, thrown by a woman from a rooftop), this type of warfare involved house-to-house fighting and the inevitable presence of civilians.

Obviously, therefore, the Commission should have consisted of senior officers (preferably from brigadier upwards) with personal experience of urban warfare and no political baggage. Instead, none of the commissioners had ever heard a shot fired in anger. Only one, an Irish lieu-

tenant-colonel, had a military back-ground.

One commissioner was a woman who, just prior to the hearings, had publicity made strongly anti-Israel remarks.

Not one witness was cross-examined. In fact, as Chief Rabbi Warren Goldstein pointed out, the large number of alleged "witnesses", quoted in the commission report, could not have given evidence in the limited time available.

Should the Goldstone Commission not rather have investigated the ongoing persecution of Middle Eastern Christians, of which the gruesome murder of 58 Roman Catholics (including two priests), by Baghdad Muslims, last December, is a recent example?

Julian Schragenheim
Pinelands
Cape Town

DENNIS DAVIS SHOULD PRACTISE WHAT HE PREACHES

"DEBATE AND contrary viewpoints are central to our tradition," writes Mr Justice Dennis Davis in his "The Jury is Out" column of April 8. He goes on to discuss the merits of debate and conflicting ideas and ends with the wish to find leaders in our community who would encourage such debate.

Through your newspaper I would like to pose a few questions to Justice Davis.

"Why, sir, if you are so in favour of free speech and debate, did you campaign to have Professor Alan Dershowitz barred from speaking at the University of Cape Town? A university should after all be a bastion of free speech, debate and the transfer of ideas.

Surely you believe that students should be presented with all ideas and then be allowed

DOES DAVIS ONLY BELIEVE IN FREE SPEECH WHEN HE AGREES WITH SPEAKER?

OUR VERY own defender of human rights and free speech, Mr Justice Dennis Davis, has seen fit to put his name to, and support the banning of Prof Alan Dershowitz from speaking at Cape Town University. One must then question weather Justice Davis is only in favour of free speech when he agrees with the speaker.

If Davis does not agree with Dershowitz's stating Israel's case, surely the people of Cape Town have a right to hear it? If Davis is upset about Dershowitz's criticism of (Richard) Goldstone, Archbishop (Desmond) Tutu, Goldstone himself has admitted that his report was wrong and biased against Israel.

One only has to read Tutu's statements about the Jews over the years to realise that he is a virulent anti-Semite. So why has Davis

'I NEVER SOUGHT TO DISINVITE DERSHOWITZ,' SAYS DAVIS

I do indeed believe in freedom of speech. I spent most of my life arguing in favour thereof particularly during apartheid, in which period many of those who now seek to lambast me were deathly silent.

I assume that much of this nonsense about me seeking to prevent Alan Dershowitz speaking at UCT, stems from a truly defamatory article he wrote in a right-wing journal, HudsonNY.org (essentially a Tea Party supporter) which refuses to even give me a right of reply!

I assume that your correspondents will support my right, given their articulated commitments.

The facts are: I signed on to a letter which questioned the wisdom of inviting Dershowitz whose own writings show luminously that he is in favour of forms of collective punishment, torture with a judicial warrant and views that are the antithesis to international law, which is so contrary to my position as a lawyer and my deeply-held conception of Jewish values to justify the letter to which I appended my signature.

I made clear that my position was the following: Dershowitz had a right to speak at UCT, I had (have) an obligation to defend his right to speak and the right of those who wished to listen, but there was no obligation on me to attend.

My sole point was this: Why do we invite someone who puts Israel, in my view, in the worst possible light, if we seek to persuade beyond a few thousand of our own? Why not

RACE DISCRIMINATION KNOWS NO BOUNDARIES

I WISH to apologise to South Africa's Chinese community for the recent statements made by the ANC Youth League leader, Julius Malema.

Jews and Judaism in China have had a long history. Jewish settlers are documented in China as early as the 7th or 8th century CE but history books show they may have arrived during the mid Han Dynasty or even as early as 231 BCE.

Relatively isolated communities developed through the Tang and Song Dynasties (7-12th century CE) all the way through the Qing Dynasty (19th century), most notably, the Kaifeng Jews.

In the 19th and early 20th centuries, Jewish immigrants from around the world arrived with Western commercial influences, particularly in the commercial centres of Hong Kong, In the first half of the 20th century, thousands of Jewish refugees escaping Stalinist Russia and the Holocaust in Europe arrived in China.

Jews, along with the Macanese and Sherpas are now considered one of 27

to decide for themselves that with which they do or do not agree?

Why, if you support and encourage debate, did you not choose to debate Professor Dershowitz rather than pen your vicious, decontextualised article entitled "Dershowitz is not welcome here?"

If you truly opine that free speech and debate are essential components of society, then how, in your opinion, can anyone ever be "unwelcome" to speak? Conflicting ideas must ensure more vibrant, thought-provoking debate, do you not agree?

Methinks your actions smack of censorship of the highest order.

Monessa Shapiro
Glenhazel, Johannesburg

tried to muzzle Dershowitz?

For those who never heard Prof Dershowitz at the Zionist Fed conference, you missed a most uplifting and wonderful address. One came away reinvigorated in the knowledge that despite all the negative propaganda against Israel, especially among our own, that Israel's cause is just and right and with people like Dershowitz to defend it, the case for Israel and its right to defend itself, is certainly justified.

I would strongly recommend everyone who was not at the conference to get the video, now available, and hear Dershowitz's presentation.

Maurice Sackstein
Johannesburg

Amos Oz or David Grossman?

At no time did I seek to persuade anyone at UCT to disinvite Dershowitz and I challenge anyone to show to the contrary. My position was and is the following: Here is a man who favours policies that, for me, are truly objectionable, so objectionable that even he seeks sometimes to run away from them (Hence his claim that we have lied.)

But I would never deny him the right to speak, nor did I. I exercised a democratic right to protest his views - views, in particular concerning Archbishop Emeritus Desmond Tutu, have truly brought our community into disrepute among those many millions of South Africans who hold Tutu as an icon of non-racialism.

That the SAJBD or Zionist Federation has not even responded to these hateful and unjustifiable remarks against the Archbishop, is a disgrace of leadership.

Again, for the record, I continue to protest the academic boycott against Israel and in public, for reasons articulated in my last column and due to my commitment to (free) speech.

As proof of the points made regarding Dershowitz, I am sending the editor all the writings of Dershowitz, which were attached to the original letter, plus my initial response published in the Cape Times.

Dennis Davis
Cape Town

"unrecognised ethnic groups" still fighting for recognition in China.

As a former SAUJS member during the '80s student revolts against apartheid, I feel it is my duty to remind South Africa that race discrimination knows no boundaries. It is found wherever there is ignorance and prejudice.

Malema's jingoistic utterances therefore deserve our condemnation since his words have done nothing less than fan the flames of race hatred while serving a narrow and chauvinistic race agenda.

Race like culture is not immutable. This is the abject lesson of apartheid. As long as the ANCYL fails to distinguish between our regional concerns as a nation and the concerns of larger economic trading partners, there will be xenophobic attempts to enshrine race and class privilege. Such attempts must be avoided if we are to stand as equals among nations.

David Robert Lewis
Cape Town

Staff Wise

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THREE TOP POSITIONS IN CAPE TOWN

The South African Zionist Federation & The South African Jewish Board of Deputies in Cape Town are looking for three professional appointments with the following criteria:

- Relevant tertiary qualification, ideally political science, international relations, journalism or media
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- Great computer skills, including knowledge of social networking
- Must be passionate about Israel and the Jewish community
- Knowledge & interest in Israeli & South African Politics
- Salary will be competitive and based on experience

Applicants must be willing to relocate to Cape Town for these positions.

If you match all or most of the above criteria then please send your CV to staff@ctjc.co.za or speak to Linda or Joanne on (021) 464-6700.

CTV apologises to CT community for 'highly problematic' programme

MOIRA SCHNEIDER
CAPE TOWN

CAPE TOWN Television (CTV), has broadcast an apology after the South African Jewish Board of Deputies (SAJBD) Cape Council was "inundated by complaints from both Jewish and non-Jewish viewers" following the airing of "Understanding Anti-Semitism: Why do some people dislike Jews", on two occasions last month.

CTV, which has 1.4 million viewers a month, withdrew the one hour and 17 minutes-long programme after SAJBD Executive Director David Jacobson contacted station manager Karen Thorne.

In Jacobson's words, a "basic" letter of apology followed, which the Board found to be "entirely unsatisfactory".

Inter alia, the station conceded that the material "problematises the relationship of various powerful Jewish people in the US Administration (under President George W Bush), inferring that they manipulate US foreign policy to become favourable to the State of Israel.

It highlights Jewish ownership of mainstream US media and suggests that Jewish media owners are consciously responsible for promoting degenerate culture and manipulating media messages for political ends...

"The material further questions the extent to which the Holocaust involved or affected Jews, suggesting that while many Jewish people died in the concentration camps, the extent to which this was deliberate act on the part of the Nazi authorities is questionable."

Under the guidance of senior Board member Mervyn Smith, the Board then drafted an official letter of complaint which it sent to CTV board chairman Martin Jansen and Thorne.

Describing the film as "deeply offensive" and "grossly anti-Semitic", it labelled as "bizarre" the fact that the station should "twice screen such a film as a run-up to Human Rights Day, a day in which we celebrate the human rights given to all our citizens in all our rich cultural and religious diversity".

Condemning the film as hate speech in terms of the country's Constitution, the Board said it was "capable of doing immense harm in poisoning the attitudes to Jews and reinforcing prejudices".

"CTV needs to apologise unreservedly to all its viewers for airing this programme and to do so immediately and during a prominent time-slot," the letter demanded. "We would also ask that Cape Town TV air a suitable programme (which we will supply in due course) to counter the malicious damage done by the airing of the above anti-Semitic film."

The channel has in fact broadcast an acceptable apology on several occasions and has agreed to air a programme to counter the damage done if the Board provides one.

The Board will be monitoring the station to ensure that promised changes have been made.

If members of the community have any film of a Jewish/Zionist/cultural nature that may be suitable for broadcasting and is not restricted by copyright, kindly contact David Jacobson at davidj@ctjc.co.za

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ONCE IN A LIFE TIME, MOST AFFORDABLE PRICES

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Giving a clear voice to the silent child

ROBYN SASSEN

THERE'S AN understated yet deeply inspiring sense of work ethic in the open-plan Tomorrow Trust Foundation office in Sandton. Nothing flashy - not even founding CEO Kim Feinberg has an office of her own.

A founder of the Survivors of the Shoah Foundation and board member of the Apartheid Museum, 48-year-old Feinberg started adult life as a beautician. Since then, having been honoured in 2009 by CCLP Worldwide as the Most Influential Woman in Business and Government Welfare, she has given hundreds real hope.

In 2004, she was invited to Washington as an Ashoka fellow. Based on the Foundation for Tolerance Education, Ashoka invests in people. “Social entrepreneurs, actually,” she explains. “The organisation focuses on innovating, implementing and sustaining.”

Being selected for an Ashoka fellowship is prestigious, with not yet 2 000 people having been chosen worldwide since 1981.

At Ashoka, she met Duke Kaufmann, a co-founder of the Topsy Foundation, an Aids-awareness organisation. He opened her eyes: “The realities addressed by Topsy exposed me to the plight of vulnerable kids; it changed my life. It set into relief the fact that the child’s voice - the most powerful of all - is silent.”

In 2005, she produced a coffee-table book about it, a research document. “Cyril Ramaphosa, first deputy chairman of the Commonwealth Business Council and former vice chairman of the Global Business Coalition on HIV/Aids, approached me, with the suggestion of what was to become the Tomorrow Trust Foundation. Seventy per cent of funds raised from the book seeded the foundation.

Vulnerable kids are coming of age all the time. South Africa has the world's worst HIV/Aids statistics," she adds. "How can you constantly raise money for people totally reliant on charity? Sustainability is key.

“‘Tomorrow’ is the only word these kids don’t take for granted. Initially, I wanted to focus on assisting on a tertiary level - at Topsy I learnt that the hardest time for orphans is post-matric. There’s no structure to support them starting life outside the orphanage. We planned to come on board at that point in their lives. We did; I didn’t realise how complex a commitment it was.

“We work with these young people on two levels. There is a school holiday programme in which kids at township schools come to us for help. It is about changing their point of view from one of poverty to one of abundance. It enables them to aim higher.

“In the post-secondary programme, school-leavers are assisted with learning skills, getting jobs and learning to function in society.”

She cites an example of a young man from Limpopo Province. “He had no street savvy. We taught him how to use everything, from taxis to restaurants. He was a thirsty learner. Today, he’s aced his first year of dentistry at Stellenbosch University.

“This will change not only his future, but also his family’s. He will be the first graduate in his generation and he’ll be able to break the cycle of poverty for his entire family. But he is not unique - Karabo Leopeng, Tomorrow Trust’s first graduate, is a 25-year-old B Com graduate, employed in a managerial capacity at PricewaterhouseCoopers, an unreachable dream for her five years ago.

“In six years, our capacity has grown from 200 to 1 300 school holiday kids; we started with 12 post-secondary kids and are now assisting 150. We have 85 graduates, all employed. We moved our target market’s age younger and younger, all the way to grade R.” MaAfrika Tikkun and Topsy, among other grassroots organisations, feed the foundation.

The fields post-matriculants can choose from, range from political science to business. "Their choices are based on their passions and the market. We no longer support journalism or tourism," she adds. "There are no jobs."

Feinberg describes herself as very proudly South African and equally proudly Jewish; she acknowledges that the highest level of charity is “giving income-earning skills rather than hand-outs. It is your obligation, as an adult in a society to give back.



Kim Feinberg, with some of the Tomorrow Trust children. (PHOTOGRAPH: SUPPLIED)

We all have talents; not all of us have the support to hone those talents.

“The work is frustrating, but it is not about putting charity in a black hole: results are immediate. What we are doing creates a ripple effect which touches all of society.

“Our theme, this year, is sustainability and the impact of heritage,” Feinberg mentions the foundation’s second book, *Raising Wisdom*, launched last year.

“We’re supported by experts in the field and companies with pro bono work. The book has raised over R2,8m; our annual budget is R15m. Our biggest challenge is raising money. There is never time to rest on our laurels, be

arrogant or complaisant. There is so much to do, so many to help. It's humbling."

It's not all doom and gloom: Tomorrow Trust's successes attest to this. "The attrition rate at universities nationally is over 50 per cent. It's nil among Tomorrow Trust's graduates. Wits' undergraduate pass rate is 37 per cent. We boast an 87 per cent pass rate among our Wits students." She attributes this to their mentoring.

“We are not a bursary fund. We support each individual psycho-socially and academically, and give them a monthly stipend for food and transport. Each graduate gives back 10 per cent of their salary to the trust, for two years. They also mentor others. It’s about developing responsibility to uphold connections to roots,” Feinberg cites Nelson Mandela: “You must know where you are coming from in order to go forward.”



IUA Israel United Appeal **UCF** United Communal Fund

THE FIRST QUARTER OF 2011 HAS BEEN A BUSY AND EVENTFUL ONE!



Colonel Richard Kemp



Gerald Leissner, John Howard;
Naomi Hadar, Avrom Krengel

On the Sunday 27th March the IUA-UCF held an Exclusive Campaign Dinner.

Keynote speakers were Professor Alan Dershowitz, former Australian Prime Minister John Howard and Col Richard Kemp. The speakers enthralled and gripped the guests with their messages.

It was an impressive and elegant event held in a private home and an exceptional meal was served.

The response of the donors to our appeal was extremely generous and for this we would like to thank our loyal and committed contributors. The IUA-UCF would like to express their gratitude to Ivan and Lynette Saltzman for their sponsorship and generosity!



John Howard & Ivan Saltzman



Avrom Krengel & Alan Dershowitz



Lex & Pam Stone with Naomi Hadar & Bev Schneider

Naomi Hadar and Bev Schneider were invited to the KwaZulu-Natal midlands last week where they spoke to a group of Christian Zionists about the current situation in Israel, the IUA projects and the history of the Jewish people.

They were very well received and were asked to meet with the wider community in that area. As a result of their visit, generous contributions were made to the campaign.

The IUA-UCF has plans to continue outreach programmes to non-Jewish communities and hopes to foster goodwill and improved relations.

The Young Adult Division (YAD) hosted a very successful whisky tasting event.

It was extremely well attended and thoroughly enjoyed by all those who participated.

Illusionist Ilan Smith mesmerised the guests with his magic, Lindt supplied chocolates and Glenfiddich sponsored the whiskey and an interesting presentation of the art of whisky drinking.







YAD together with Bnei Akiva organised a communal memorial service for the Fogel family who were brutally murdered in Israel. Money was raised and sent to the surviving children.