

26 - 27 OCT



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■ Volume 22 – Number 36 ■ 19 October 2018 ■ 10 Cheshvan 5779

www.sajr.co.za

GLENHAZEL

→ Youth pop-up shul

All youth are invited to a special pop-up-shul at chez Basserabi. Services kick off with a 10:30am Mussaf, followed by a Kiddush like no other.

10.30AM
59 Paulo Street,
entrance in Lynn
goo.gl/YA7dbk



Dovi Levitt
Kerren Sher
Mikaella Wald
Ariella Lurie
Ben Marks
Gidon Fox
Aviel Abrams
Jacob Sacks
Anna Goldstein

→ Boys Seudah Shlishit

This one's for the boys. Enjoy a third meal and chill at The Base.

4PM
32 Sunny Road
goo.gl/rKzjTP



Noam Levy
Avi Smith
David Arenson
Tamir Palay
Menashe Barnett
Dani Schwartz
Gavi Fisher
Yaakov Nossel

→ Seudah: Switch off to switch in

This one's for the girls. It's a third meal like you've never seen it before. Think hay bales, crates, songs and stories.

4PM
Yeshiva College field
goo.gl/FfeTKN



Che Sackstein
Kiki Shalpid
Liran Weltman
Shoshi Cohen
Chaya Stein

→ Lit together

Make sure everyone has access to the mitzvah of candle lighting by setting up communal candle lighting spots around town.



Kerren Berkman
Jaiden Bank
Eliana Lewis
Kayla Cohen
Talya Davis
Josh Burgin

→ Street Havdallah

These guys are bringing everyone together for a magical musical street Havdallah open to all.

So, wherever you find yourself in Joburg, make your way to the Kosher-World parking lot for a Havdallah to remember.

8PM
Kosherworld
Long Avenue
goo.gl/tgWcxR



Noam Levy
Avi Smith
David Arenson
Tamir Palay
Menashe Barnett
Dani Schwartz
Gavi Fisher
Yaakov Nossel

SANDTON



→ We got the walk

This Sandton squad are rewarding anyone who's doing the mileage. All you need to do is commit to walk and you can sign up for a free pack of goodies. Think drinks, snacks, some great reading material and a nom-nom bracelet, thanks to the wonderful people at Elegance Jewellers.

goo.gl/DAGvCe



Georgia Luntz
Hannah Prissman
Rael Hanan
Shmuel Kregel
Adam Danelowitz

→ Let's chalk Shabbat

No one will be in the dark about when Shabbos comes in, thanks to these girls. They'll be chalking Shabbat times all over town. (Also keep a look out for their surprise Instagram installation.)



Che Sackstein
Kiki Shalpid
Liran Weltman
Shoshi Cohen
Chaya Stein



VICTORY PARK

→ Picnic Seudah

It's all happening in VP with a Friday challah bake at school and a super-glam Moishes third meal picnic on the school field, and a full Shabbat of activity in between.

4:30PM
King David Victory Park field
goo.gl/1LuJTF



Kira Fisher
Jenna Kaufman
Jamie Oliver
Chad Rayd
Shalya Kuzneff
Shneur Uzwolk
Joey De Aguiar
Jessi Wainer

HERZLIA

→ Herzlia's got it together

Herzlia school learners are convinced they can get the most Shabbos Project keepers, and they have officially put out the challenge.

Herzlia's got it together...
King David, what about you?



Carla Kassel
Lara Kassel
Kalya Botha
Joshua Maughan
Rozanna Sherman

CAMPS BAY

→ Beach Havdallah

DJ, firethrowers and supper – join these switched on kids for Havdallah on the beach.



Jessica Conne
Lexi Sank
Jamie Sulcas
Sam McNally

8.30-10.30PM
goo.gl/xLYo2C

SEA POINT

→ Secret Seudah

These girls have Sea Point in suspense, with the secret venue for their city-wide Seudah Shlishit picnic. What's more, they have developed a week-long treasure hunt to take us there...



Ashleigh Wingerin
Bianca Curitz
Ruby Epstein
Samantha Levetan
Sarah Katz
Giorga Katz
Michal Sacks

Lunch
maraisroadshul.com

The Shabbos Project
KEEPING IT TOGETHER

STUDENT UPRISING

*From Havdallah concerts on the beach to Shabbat walking packs, these high-school learners across the country have started a **Shabbos Project** revolution!*

SYDENHAM

→ Shabbat fest

Expect 25 hours of programming from these guys. Kabbalat Shabbat, street Kiddush, youth brocha and lunch with TED-style talks... and a special Yad Aharon collection barrel.

24 Main St,
Rouxville
sydshul.co.za



Kayla Diamond
Saul Joseph
Ari Poyers
Natanya Joseph

LINKSFIELD

→ Fire to fire

These guys are linking it all together. Opening with Shabbos Pres (think candle making, mocktails and a photobooth) to a third meal and Havdallah ceremony at the end of Shabbos. Take part in an inspirational Shabbos together and light the world on fire!

5PM
Linksfeld Shul
100 Club Street
goo.gl/fwWC92



Skye Solomon
Jake Rosen
Rowan Sandler
Jared Mosselson
Ariel Kraitzick
Jayden Friedman



WAVERLEY

→ Unity Seudah Shlishit

These guys are bringing everyone together to see Shabbos out in style, with an incredible interactive outdoor third meal. We're talking about special speakers, youth activities, blankets, pillows and more.

5.15PM
Ohr Somayach Savoy
5 Aintree Ave
<https://goo.gl/x4bhS7>



Rebecca Breger
Danit Krawitz
Devorah Hodes
Aaron Greenstein
Kayla Melnick



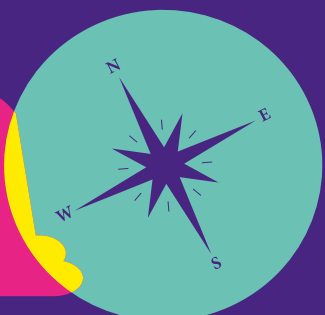
STOP DOING . START BEING.

26 - 27 Oct

THE SHABBOB PROJECT
KEEPING IT TOGETHER

THE SHABBAT MAP 2018

You are at the gateway to an unforgettable adventure. Here's a map that will guide you through your Shabbos experience.



Disclaimer: This map is a basic guideline to begin your Shabbos journey. If you are looking for more information on the laws of Shabbos, contact a rabbi near you.

SHABBOB JUST BE

It's time to switch off and switch on... to light candles, breathe, pray and welcome in the holiness of the Shabbos. This is the chilled part of the map - this is where all the magic happens when we keep it together. Shabbat Shalom.

13 BREATHE

It's Shabbos! What's done is done. All that's left now is to enjoy the incredible energy of the day.

14 CARRY ON

On Shabbos, we don't carry or transport items outside of our houses, shuls or other 'private' domains, unless we are within an *eruv*. This can be complicated when it comes to house keys, babies, prams or tissues. Fortunately, an *eruv* makes it easier to get out over Shabbos. Technically, an *eruv* turns a neighbourhood, suburb or city into a 'single enclosed area'. Before Shabbos, find out if you live within an *eruv*. If you don't, you will have to think about house key hiding places and nearby Shabbos outings for kids.

15 WET, WET, WET

We don't use umbrellas on Shabbos. If it looks like rain, get out your raincoats (a plastic throw-away poncho will also do the trick).

16 KNOCK, KNOCK

If you're going to shul or out for dinner, enjoy the walk! Resist the urge to ring the bell or use the door knocker, which we don't do on Shabbos. Join the global chorus of Jews shouting "Shabbat Shalom". Use your outside voice!

17 EAT

After singing the traditional Shabbos songs - *Shalom Aleichem* and *Eishet Chayil* - make Kiddush, Hamotzi and let the feast begin... no explanation necessary! Remember to take the food off the hot tray before you serve it.

CAN'T TOUCH THIS

MUKTZEH

Muktzeh, meaning "set aside", refers to items that we don't move during Shabbos. Things are *muktzeh* if they have no intended use during Shabbos, or if handling them may cause you to break Shabbos.

Here are some *muktzeh* items:

- Electronic toys
- Musical instruments
- Money
- Twigs
- Matches
- Pens
- Tools
- Makeup
- Rocks
- Phones
- Computers
- Bars of soap
- Batteries
- Cameras
- Detergents
- Flour
- Glue
- Light bulbs
- Shofar
- Sand
- Spray paint



REST ASSURED

MELACHAH

In the Torah, Hashem asks us "to remember and safeguard the Shabbos", "to keep it holy", and "to rest and to refrain from all work (on the seventh day)".

What constitutes 'resting' and 'refraining from work'? The Oral Torah, given by G-d at Sinai, passed down through every generation, explains that this "work" - *melachah* in Hebrew - comprises the 39 creative actions dedicated to the building of the *Mishkan*, the Sanctuary which accompanied the Jewish people while travelling in the desert from Egypt to Israel. In general, these 39 activities are all physically creative and constructive, and exercise control over our environment. In every generation, these 39 eternal principles are applied to the particular local conditions, circumstances and technology of the time.

Today, on a practical level, we don't use computers, phones, Kindles, iPads, TVs, and social media. We don't send emails or check social media. We don't cook, drive, use hot water from a geyser, or do laundry (yay!), partake in business, go shopping, handle money, or do any gardening. And we don't apply makeup or thick creams. It's a distraction-free day. It's a holiday from our demanding world. It's about accepting that we cannot do it all, have it all or be it all.

Here are some examples of what we don't do on Shabbos:

- Driving
- Cooking and baking
- Phoning
- Laundry
- Gardening
- Shopping
- Writing
- Working
- Knitting and sewing
- Smoking
- Switching lights on or off
- Vacuuming



DEAR FRIENDS

I am excited to share this Shabbat Map with you, which takes us on a journey of how to prepare for and fully experience Shabbos in all its beauty. The map reveals the secrets to discovering the magic of the G-d-given Shabbos experience, which has captivated Jews throughout the world for generations.

The Shabbos Project started in October 2013 in South Africa, and by 2017 it had spread to 1 416 cities in 97 countries, bringing together 1 million Jews. 2018 is set to be even bigger, with more cities across the globe, from Honolulu to Herzlia, LA to Sydney, Cape Town to New Orleans, Rio to Abuja, and everywhere in between gearing up for this October.

The Shabbos Project is all about unleashing the amazing energy that comes with keeping a complete Shabbos together, from sunset to stars out. This map shows how to do it. Enjoy the adventure! Here's to keeping it together!

Chief Rabbi Warren Goldstein

START

theshabbosproject.org



1 GET YOUR FRIENDS AND FAMILY ON BOARD

Shabbos is best shared! Talk about it with family and friends. What are your expectations? No phones, Facebook, iPads or Xboxes. How are you going to keep busy? How can you make this experience fun, exciting and an opportunity to grow and connect with Jews all over the world?

2 MAP YOUR WALK

Shabbos means trading in four wheels for two shoes. Plan your walking routes to friends, shul and parks. You'll probably see your neighbourhood like never before.

3 CARDIO WORKOUT

We don't use elevators on Shabbos, so if you live in an apartment block, make friends with the stairwell!

4 GET SHOPPING

Skip to **THE WEEK BEFORE** for a handy Shabbos shopping list to get you started on some extras you might need for Shabbos.



FOOD PREP 101

COOKING AND BAKING

If you aren't going to be cooking for Shabbos, join a communal meal or pre-order your meals. If you want to do it yourself, remember that all cooking and baking must be done before Shabbos, so prep is essential. Plan a menu and get started early in the week, to avoid pre-Shabbos panic.

HOT TRAYS ON FRIDAY NIGHT

Any ready-cooked food or soup can be put on warming plates or hot trays before Shabbos comes in, to keep warm for a delicious Friday night dinner. Alternatively, a fresh cold meat/chicken or a salad meal is also great if you're not ready to invest in a hot tray.

☑ *Tip: If you want a piping hot meal when you sit down to eat on Friday night, heat the food before you put it on the hot tray.*

If you want some hot food on Shabbos day, it can be placed on a hot tray that is designed to keep food warm but not designed to cook it. The food must be fully cooked, and it has to be solid (it can't be soup, and any gravy must be removed). If your hot tray has a dial to vary the heat (as opposed to just an on-off switch) the dial must be covered with tinfoil. You can have the hot tray go on with a time-switch to save electricity.

* If it's more complicated than that, speak to your rabbi.

SLOW COOKERS

If you happen to own a slow cooker, now is its time to shine! The scent of Shabbos lingers through the night, and we wake up to the aroma of cholent, stews or soups that have been simmering in the slow cooker from Friday afternoon, to be kept warm for any meal on Shabbos. The food must either be edible or completely raw when Shabbos begins. (There's a concern that if it's somewhat cooked but less than edible, a person might be anxious to adjust the heat.)

THE WEEK BEFORE

LISTS, LISTS, LISTS

It's time to make your Shabbos lists... think guest lists, shopping lists, menus and other to-do's you want to have planned for Shabbos. Decide which shul you'll be attending and map your walk. Get shopping if you're hosting a meal or two. Think of the guests you can invite. If you're more comfortable to order in rather than cook, this would be the time to place your Shabbos order!

- ☐ Candles for Friday night
- ☐ Havdallah* candle
- ☐ Matches
- ☐ Wine or grape juice for Kiddush and Havdallah
- ☐ Spices for Havdallah
- ☐ Ingredients for all your cooking
- ☐ Shabbos treats for the kids
- ☐ Salt (for dipping the challah)
- ☐ Tissues**
- ☐ Liquid soap**
- ☐ Mouthwash**
- ☐ Spray-on sunscreen** (if necessary)
- ☐
- ☐

* Havdallah is said at the close of Shabbos, to usher in the new week.

** On Shabbos, we don't tear toilet paper, squeeze toothpaste or use thick substances that are smeared on.



5 GET COOKING (OR ORDERING)

Remember, all food must be cooked before Shabbos comes in - just think, you'll feast like royalty on Shabbos, and you won't have to cook for 25 hours!

6 CHALLAH

Looking to buy fresh challah on the Friday morning before Shabbos? Just follow your nose (and the trail of other Jews) to your local kosher bakery. You'll need two whole challahs for each of the three Shabbos meals. You could use rolls or bagels instead of big loaves.

7 GET YOUR HOUSE IN ORDER

Skip to **THE DAY BEFORE** for a helpful pre-Shabbos checklist.

8 LIGHTS ARE ON AND EVERYONE'S HOME

Remember to put lights on where you need them (bathrooms, living rooms, dining rooms and kitchen) and off where you don't (bedrooms), because you can't put lights on and off during Shabbos.



9 GET RED-CARPET READY

Bath, shower, do hair and makeup (if that's your thing) all before Shabbos starts, because you can't do these things once Shabbos is in.

10 LAST-MINUTE RUSH

We know it's hectic, but you're not alone! The chaos only intensifies the tranquility that descends when Shabbos comes in. Skip to **GET YOUR HOUSE IN ORDER** to check out our last-minute checklist for peace of mind.

11 SHUTDOWN

The moment we have been waiting for... enjoy turning off your mobile and the knowledge of the freedom it brings. Remember to disable any daily reminders and alarms.

12 LIGHT UP

Light candles before sunset, before Shabbos begins. Go to myzmanim.com for candle lighting times in your area.



AN ABSOLUTE LIFE-SAVER

PIKUACH NEFESH

The Torah regards saving a life as one of the highest values of all.

The laws of Shabbos are completely suspended to save someone whose life is in danger.

It is a mitzvah not to hesitate if you think someone's life may be in danger, even if you are not 100% sure; you must take whatever action is necessary to save them.

GET YOUR HOUSE IN ORDER

WHAT TO WEAR?

Wash and iron before Shabbos comes in.

A SWITCH IN TIME

Time-switches are the way to go on Shabbos, to ensure hot trays, lamps, heaters and other plug-in appliances go on and off when you want them to.

LIGHTS ON

If you have a time-switch on your DB board, set it on Friday afternoon to turn the lights on and off at suitable times. If not, leave the lights on where you need them (communal rooms and bathrooms) and off where you don't (bedrooms).

LIGHTS OUT

If the light in your fridge can be deactivated by taping down the switch or removing the light bulb, do so, so that it remains off over Shabbos, even when the fridge is opened.

- ☐ Everyone bathed and showered

- ☐ Lights on and/or off as required

- ☐ You can fill up an urn before Shabbos, or if you're really brave, go coffee/tea free

- ☐ Heat up all your food for Friday night before Shabbos starts, then turn off your oven so the food will stay warm until dinner time, or place it on a hot tray. If you need hot food on Shabbos day and want to place it on a hot tray, make sure the hot tray is turned on before Shabbos or set the time-switch

- ☐ Alarm clocks and reminders off

- ☐ Time-switches activated if you have them

- ☐
- ☐
- ☐

THE DAY BEFORE

CHECK IT OFF

Make sure you've checked off everything on your list, so you can get your day-before prep under way. These include things like switching on hot trays, urns and lights, and switching off phones, TVs and iPads. Get your food fully cooked (or delivered), your house clean and ready, and yourselves bathed/showered and fresh before Shabbos comes in.

- ☐ Food cooked
- ☐ Foil or food-wrap sheets pre-torn* so that you can wrap leftovers after meals
- ☐ Clothes clean and ready
- ☐ House clean and ready
- ☐ Electronics packed away
- ☐ Tissues in bathrooms*
- ☐ Time-switches set
- ☐ Electronic remotes removed from the keys you will be using over Shabbos
- ☐ If you are staying in a hotel with electronic keys, ask for a manual key before Shabbos (to use on Shabbos). If there isn't one available, you may arrange with the hotel to open your room for you
- ☐ Disable automatic doors, lights or sensors, or remember to avoid setting them off
- ☐
- ☐

* On Shabbos we don't tear foil, food-wrap or toilet paper.





Jim Dine,
woodcut on Okawara paper
R100,000 - R150,000



Marc Chegal,
hand coloured etching
R80,000 - R120,000

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Community rallies in support of abused Parktown boys

NICOLA MILTZ

The “house mom” of Parktown Boys High in Johannesburg has appealed to the Jewish community to be in court when the judge passes sentence against the man found guilty of sexual abuse.

“From the bottom of my heart, please come and support our boys at court,” Mariolette Bossert, 49, pleaded on Tuesday night to a large Jewish gathering in Glenhazel. “The 23 boys that have been in court the last month are all heroes in my eyes. They are not my flesh and blood, but they became my boys as well.”

Bossert spoke publicly for the first time at a gathering hosted by Koleinu SA, an organisation offering a helpline for victims of abuse. The gathering was held in response to popular demand following a weekend seminar at the HOD, at which Nicole Levenstein – one of the Frankel Eight – shared her story of abuse (See page 4).

Bossert had attended the Koleinu SA and Shalom Bayit child-abuse seminar on Sunday, and was moved by the community’s compassion. It prompted her to ask for support for “her boys” who have been ostracised and isolated ever since their ordeal came to light.

In front of a stunned crowd, Bossert shared a harrowing account of how 23 boys aged between 13 and 16 at the well-known school were sexually abused and assaulted by their student master and assistant water polo coach. The incidents took place in the boarding house between 2015 and 2016.

Last month, acting Judge Peet Johnson in the South Gauteng High Court sitting in the Palm Ridge Magistrate’s Court, found Collan Rex, 22, guilty of 12 counts of assault and 144 counts of sexual assault.

Initially facing 327 counts, he pleaded guilty to 144 counts of sexual assault against 12 of the 23 boys who are complainants in the sex scandal that has rocked the school. Rex, a former Parktown Boys student himself, pleaded not guilty to a further 183 counts including rape, attempted murder, sexual assault, exposure of pornography to a child, and sexual grooming.

Bossert and her husband, Chris, 55, a teacher at the school and the boarding director, discovered the large-scale abuse when they started working at the boarding house in 2016. Their shocking discovery came in November 2016, when they came across video footage of Rex engaged in sexual acts with the boys in the common room. This led to a nightmare journey of “us versus them”, in which she claimed she and her husband as well as the violated

boys were constantly vilified and criticised for bringing the school’s name into disrepute. The boys were called “snitches and liars”, she told the community.

The discovery of the footage led to further revelations of alleged physical abuse taking place during initiation and on camps by Grade 12 boys on younger Grade 8 boys.

She said the boys had asked her why they had not received the same amount of support at court as the little girl who had been raped in the toilets at the Dros restaurant in Pretoria, which sparked widespread condemnation.

“They wanted to know why they didn’t get the same support during their testimony as they had only some media and parents at court,” she said.

“I feel honoured and special that they trusted me enough to tell their story. This has broken my heart, and as I stand here in front of you tonight, we have two boys in a psychiatric hospital and two boys on suicide watch. These boys will get their justice, and

if the sentence is not what we want, we will just start again. This fight is far from over.”

The details of the abuse that Bossert gave to the Glenhazel crowd were so graphic and devastating, the *SA Jewish Report* has chosen not to repeat them.

According to her, there have since been four suicide attempts, and a boy has been taken off the roof of Montecasino in northern Johannesburg.

“Most of these boys have still not told their parents the entire story of what happened to them. They were very ashamed, some boys were struggling with the thought of maybe being gay, whilst others were just heartbroken because they let it go on... they did not want to live anymore.”

She said some boys began taking drugs to cope.

Levenstein’s story captured Bossert’s heart, and she has since shared it with the Parktown boys. “I told them they did not have to wait as long as you did for justice,”

said Bossert.

The Bosserts were appalled when they first entered the boarding house. “I got the shock of my life. It was a dirty, rat infested, and evil place with torn mattresses, and not even a chair for the boys to sit and have a cup of coffee.”

Together with a few moms and her husband, they set about cleaning the place up. They painted it and put up surveillance cameras in response to some cell phone theft and reports of bullying which they did not tolerate.

She said that one night, a boy had asked to watch the surveillance footage, as he had misplaced a bag and wanted to see if it had been stolen. This was how the abuse was discovered.

“I felt sick to my stomach,” she said, when her husband told her what he had seen.

Bossert shared a letter written by one of the mothers whose son was abused. In it she said that parents place their sons into

Continued on page 2>>



The South African Union of Jewish Students attracted fans from many different backgrounds to its kiosk on Jammie Plaza at the University of Cape Town recently by introducing them to Israel’s favourite dip, hummus. This is evidence of SAUJS UCT’s new strategy of taking fellow students away from politics into the more delicious side of Israel.

‘Hero’ mom asks for help after Beersheba home destroyed by Gaza rocket

The Beersheba family whose home was destroyed by a direct hit from a Gazan rocket early on Wednesday has issued a public plea for help to get back on their feet.

“I don’t have a home now,” said Miri Tamano, who managed to pull her three sons, aged 8, 9, and 12, into the apartment’s bomb shelter moments before the rocket struck. “[But] I have three children, and each one is the whole world.” Tamano is a single mother who is raising the boys alone.

The explosion, which took place shortly before 04:00, knocked over several of the home’s walls and destroyed most of its contents.

“Because of her quick wits, only property was harmed,” Miri’s sister Ora told reporters on Wednesday morning.

“My sister is a lioness,” Ora said.

When the rocket sirens went off in the middle of the night, “she just grabbed the kids by force and dragged them to the shelter. That’s why they’re alive.”

“Right now, we’re just trying to get back into a routine, as much as possible, for the kids, to calm my sister down. Everyone is telling her she’s a hero, but she can’t stop crying.”

Mother and sons were taken to the hospital and treated for anxiety early on Wednesday, but were otherwise unharmed in the attack.

“We mostly need basic things that will help us start over. The house is gone. Everything is gone,” said Tamano.

A family member handed reporters a list of basic goods the family needed urgently, from cornflakes, canned tuna, and plastic dishes to toothbrushes, underwear, and socks for the three boys.

As the victim of what Israel terms a terror attack, Tamano is eligible for assistance from a special fund managed by the property tax department of the Israel Tax Authority.

The department said on Wednesday that it would send officials to assess the damage to the home, and would transfer an initial sum of NIS 10 000 (R39 097) to the family within 24 hours. It also said it would cover the costs of the family’s hotel stay until new accommodation could be found.

Under Tax Authority compensation rules for terror victims, the government will fund the rebuilding of the Tamanos’ home, but the process will take months.

Shortly after Tamano issued the appeal, the Jewish Agency for Israel said it would hand the family a NIS 4 000 (R15 639) grant by the end of the day.

Israeli security forces inspect Miri Tamano’s home that was hit by a rocket fired from the Gaza Strip in the southern city of Beersheba on 17 October.

The grant was donated on Wednesday by the Jewish community of Montreal, Canada, to help the family cover their immediate needs.

The family is also eligible for a NIS 25 000 (R97 745) “recovery grant” from the agency’s Victims of Terror Fund, the organisation said, but it was not immediately clear when the funds would be available. (Times of Israel)



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ChevrahKadisha

Notice is hereby given of the combined
BIENNIAL GENERAL MEETING

for the purposes of conducting the business of
the meeting as prescribed by the Constitution
and to amend the constitutions of the
Johannesburg Jewish Helping Hand & Burial
Society and Arcadia Child and
Youth Care Centre; Jewish Community
Services; Kadimah Occupational Centre;
Our Parents Home; Sandringham Gardens;
Society for the Jewish Handicapped; Society
for the Welfare of the Jewish Deaf.

Date: 7th November 2018 at 15H00
Venue: Jossel Card Room, Golden Acres,
85 George Avenue, Sandringham
Members who wish to attend should
RSVP to feedback@jhbchev.co.za
by no later than Wednesday 31st October 2018

VEHICLES WANTED

Any make, any model, any condition
Accident damaged vehicles and non-runners also wanted

Arnold Orkin 082 823 7826
AUTO AFRICA

Community rallies in support of abused Parktown boys

>> Continued from page 1

these all boys’ traditional schools “in the hope that our boys can be developed into well rounded gentlemen through the disciplined routine of academics, culture, and sport”.

“What is actually taking place, is nothing short of an abomination.

“The boys are coded into silence from day one, broken into submission, and schooled in a paedophilic grooming culture which disrupts their normal sexual development. As they become seniors, it is their turn to become the matrices who brutally imprint this culture of physical and sexual abuse on the new Grade 8 intakes.

“As mothers of abused boys, we say, ‘No More!’”

Hendler told the SA Jewish Report, “We are heartened by the response of our community in support of the Parktown boys, and its willingness to be present at the sentencing and stand together against

the perpetrators. This sends a clear message that the Jewish community is not scared to take the stance of no tolerance. Perpetrators beware.”

Her colleague, Rozanne Sack, said: “We are horrified by the exponential increase in the amount of child abuse that has surfaced in both the Jewish and wider communities. The courage and commitment shown by the young boys of Parktown Boys High is an example of how people of all ages are now standing up against these indescribable and horrendous crimes, exposing the perpetrators and taking strides to eliminate it from society. We will no longer be silent – and we will track them wherever they are.”

Panyaza Lesufi, the Gauteng MEC for Education, welcomed the guilty verdict, saying last month that the department had instituted strong disciplinary action, including dismissing teachers. His department released an independent report

exposing disturbing initiation practices that still continued at the school.

These practices include “sexually predatory behaviour” by senior pupils against junior pupils, a culture of assault and sexual assault under the guise of “initiation practices” and “profoundly shocking” utterances made by teachers in the presence of pupil, according to the report.

Sentencing is expected to take place on 31 October. Members of the Jewish community have pledged their support.

Shabbat times this week		
Starts	Ends	
17:58	18:49	Johannesburg
18:45	19:38	Cape Town
17:50	18:42	Durban
18:09	19:00	Bloemfontein
18:15	19:10	Port Elizabeth
18:06	18:59	East London

Torah Thought

Journey to serenity starts with accepting what we cannot change

Every rabbi has an airport story. In fact, some rabbis tell so many incredible stories of providential encounters on airplanes, that I wonder if it is physically possible for them to have travelled on as many airplanes as they have stories!

Why airplanes? Because this week we read *Lech Lecha*, when our father Abraham was instructed by G-d to leave his birthplace and journey to a foreign land that would, one day, be promised to his children.

Anyway, here is an airplane story of my own.

I was travelling from Johannesburg to Cape Town to join then President Nelson Mandela at a banquet honouring the late Chief Rabbi Cyril Harris and to deliver a few lectures at various shuls. They say

passenger who delayed take off for a further three hours until he was discovered in the airport pub somewhat uncertain about where exactly he was going. Eventually, we landed after 22:00, and I missed my lecture.

Why might you be interested in my story? Because it was fascinating to watch the reactions of passengers during the delay. Some people got very angry, screaming and shouting and giving the poor flight attendants a very hard time. Others simply sulked in silence.

I couldn’t help thinking what a lesson this was about divine providence, and who really runs the world. I had given myself ample time to get to my lecture. But clearly, G-d had other plans. The best laid plans of mice and men don’t necessarily get us to our destinations on time – even if we get to the airport early.

I was very upset. It was quite a disappointment to have missed my lecture. But my conscience was clear. It was simply not in my hands. If, for some mysterious reason G-d didn’t want me to give my lecture, then no amount of huffing and puffing on my part would make one bit of difference.

While pondering this philosophical perspective,

I actually found myself becoming quite serene about the whole frustrating experience. Yes, we must do our share; we must give it our best shot. But beyond that, it’s G-d’s department.

If we can develop this attitude, we will all be better able to cope with life’s disappointments, even with any real *tzorres* we may sadly encounter. It’s all in His hands.

So even if nothing amazing occurred in my airplane story, I became far more aware that the universe is controlled by G-d, not myself.

When we understand this, we will have learned the art of acceptance. We can then lead calmer, more tranquil lives, without all the unnecessary anxiety we create in our own minds. It is a conviction which has helped me through many disappointments in my own life, from the small stuff to the more serious.

I think the famous Serenity Prayer is quite in keeping with Jewish tradition. “G-d, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.”



Rabbi Yossy Goldman, Sydenham Shul

“getting there is half the fun”, but on this occasion, nothing could have been further from the truth.

First, there was a system malfunction on the aircraft, and with it a 30-minute delay. Then, there was a missing

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Concern mounts as terror accused appear in court

JACQUELINE HERBST

There is growing concern within the Community Security Organisation (CSO) about the threat of terrorism in South Africa. This comes after 19 suspects accused of the fatal Verulam mosque attack and numerous bomb scares around Durban appeared in camera in the Verulam Magistrate’s Court in KwaZulu-Natal this week.

The suspects are accused of murder, attempted murder, arson, violation of the Pocdata Act (The Protection of Constitutional Democracy Against Terrorist and Related Activities) and kidnapping. The kidnapping charge was added when a person was found chained and malnourished in a dungeon at one of the houses where the arrests were made two weeks ago.

CSO Gauteng Director Jevon Greenblatt said the mosque attack earlier this year and the recent spate of bomb scares in Durban were “acts of terrorism”, which is why this is being taken so seriously. Greenblatt believes that radicals are busy testing the South African system, experimenting and training for the next step in a terror campaign.

“At best, these acts of terrorism are motivated by extortion as part of a bigger plan to fund the growth of Islam, for example, by buying guns and hosting training camps. At worst, it serves to create an environment of distrust, hatred, fear, and chaos, where radicals can thrive.”

“It is a known fact that the Jewish community is one of the primary targets of the radical Islam movement. To it, there is no difference between blowing up a mosque and blowing up a shul,” Greenblatt said.

He encouraged the Jewish community to be vigilant, to ensure that establishments are adequately secured, and to ingrain security into our day-to-day lives.

“We cannot wait for disaster to strike before we act. The harder the target, the more likely the enemy is to strike somewhere else,” Greenblatt said.

Charges against seven of the accused were provisionally dropped

on Monday on condition that buccal (DNA) samples are taken because they were not identified in a line up. In addition, a 38-year-old father of four, Goolam Haffejee, was released on R100 000 bail as he wasn’t pointed out in the line up, and isn’t believed to be a flight risk.

The remaining suspects have been remanded in custody until the bail hearing continues on Monday, 22 October. They are Farhad Hoomer, Thabit Said, Mohammed Akbar, Ahmad Haffejee, Amani Mayan, Ndikumana Shabani Umande, Omar Iddy, Abubakar Ali, Adil Sobrun, and Abasi Juma.

There are those who believe that the bomb scares and mosque attack was the work of ISIS (the Islamic State of Iraq and Syria). However, there has been no evidence to date to support these claims, and Greenblatt cautions against labelling the incidents as ISIS-related.

“These acts of terror have more to do with a philosophy and a mindset that will outlast the name ‘ISIS’ or any other terrorist organisation. Whether these acts are carried out by ISIS members or individual sectarian groups, it still furthers the cause of radical Islam,” he said.

Greenblatt is unhappy with the fact that the mosque attack suspects have been granted bail, and that charges against some of them have been dropped.

Referring to a recent incident, in which Fatima Patel was released after she was arrested with the Thulsie twins, and then later again in connection with the Saunders murders (when an elderly British-South African couple were killed by ISIS-linked terrorists earlier this year), he said he did not believe the government had the resources to monitor the suspects’ activities 24 hours a day, seven days a week. “Terrorism should not be treated the same way as criminality under law,” Greenblatt said.

Rejecting suggestions that ISIS might be involved, Signal Risk Director Ryan Cummings said he believed the Durban incidents were not linked to ISIS or any other terrorist organisation, but formed part of an ideological struggle carried out by minority sects.

“There are those who come back to South Africa after receiving Islamic education in countries like Bangladesh and Pakistan, who then reject the moderate Islamic ideologies practiced in South Africa, and take action to radicalise the country. A lot of these acts are committed by individuals and small groups who have become self-radicalised,” he said.

radical objectives? If so, I doubt if attacking fellow Muslims is going to be their only objective,” he says.

Els believes that if the case is linked to the Saunders murders, it would make sense that this is just another fundraising exercise of an ISIS cell that might have the objective of attacking a variety of targets in South Africa, including Jewish interests.



Supporters and representatives of the Imam Hussain Mosque protest outside the Verulam Magistrates Court

Willem Els, Senior Training Co-ordinator at the Institute for Security Studies in Pretoria, said that “police are keeping information very close to their chests. The fact that they added charges on the contravention of the Pocdata Act raises a red flag. If the objective was extortion, why the terror-related charges? We do not have an idea who the suspects are, and can speculate about that as well. Indications are that they might be radicals with connections to Islam.

“The fact that the mosque in Verulam was attacked, and it seems that the attack was linked to the so-called Woolworths bomb-scare incidents, leads us to assume that it is not just a Shia/Sunni feud we are dealing with, and that there might be additional objectives. Were they trying to raise funds to further their

“I do think that this might have been an isolated cell that worked and focused on the greater Durban area. If they were part of a larger structure within South Africa or internationally, it will become clear during the court case,” he said.

“The Jewish community will always be vulnerable. Was it going to be a target of this group? We will find that out as soon as the state starts to explain its case in court. The very fact that the SAPS kept all procedures in camera is an indication that we might be surprised or shocked with the intentions and/or planned operations by this group,” he said.

Hawks’ Brigadier Hangwani Mulaudzi said he was delighted that the seven suspects whose charges were conditionally dropped would be approached as state witnesses.

“It will have a huge impact, and I think it will make this case very strong,” he said.

A group of about 30 protesters representing the Imam Hussain Mosque where the attack took place picketed outside the court, wielding placards bearing messages like, “No place for religious extremism in South Africa”, and “No bail for terrorists”. Ruwaida Shaik, the

Deputy Chairperson of Imam Hussain Mosque, said they did not want the suspects to be granted bail as it would send the wrong message to other terrorist groups.

“We are protesting because if these suspects get off easily, this is something that will happen again. These perpetrators should not be granted bail. If we had our way, we would request that the death penalty be imposed on them,” said Shaik.

She believes the Shia Imam Hussain mosque was attacked because its attackers adhered to a different school of thought. Shaik would not confirm that she believed the attack was carried out by radical Sunni Muslims, but some of her fellow protesters nodded when the question was asked. – *with additional reporting by Tali Feinberg.*

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Shashi accuses ‘Jewish business person’ of offering her bribe to shun BDS

TALI FEINBERG

Celebrity Shashi Naidoo claims she was offered a large sum of money to not join the Boycott, Divestment and Sanctions South Africa (BDS SA) press conference when she did an about-turn on her previous defence of Israel.

The storm around her erupted in June, when she wrote an Instagram post defending Israel. After she claimed to have received death threats and abuse, she chose to retract her comments, hold a press conference with BDS SA, and promise to go on a “a fact-finding mission to Palestine”.

Because of her association with BDS SA, she was barred from the Jewish state for ten years, but she visited Jordan, where she wrote a number of Instagram posts criticising Israel.

“I was offered 1.5 million to not take the stage with BDS. I was also physically threatened to stay away. I did what my conscious dictated,” she wrote on Saturday, after she was questioned on Twitter whether she had been bullied into joining BDS SA.

Naidoo responded to questions

American Jew is the oldest recipient of a Nobel Prize

PROFESSOR ROY SHIRES

Arthur Ashkin this month became the oldest ever recipient of a Nobel Prize, at the age of 96, for ground breaking investigations in the field of laser physics. He was specifically noted for his invention of “optical tweezers and their application to biological systems”.

These laser tweezers can trap and manipulate tiny particles such as cells and atoms, and has been applied especially to corrective eye surgery.

Ashkin’s family emigrated from the Ukraine to New York, where he was born. His father ran a dental laboratory on Delancey Street.

He was educated at Columbia and Cornell universities, and spent most of his working life at Bell Laboratories. Now “retired”, he still experiments in his home laboratory, and writes scientific papers.

Ashkin shared the physics prize with two other laureates.

The previous oldest Nobel Laureate was Leonid Hurvitz, who received the economic sciences prize at the age of 90 years in 2007.

The prize for economic sciences was shared this year by William Nordhaus, whose father was Jewish. It was awarded for “integrating climate change into long-term macroeconomic analysis”.

Alfred Nobel, the wealthy Swedish philanthropist and inventor of dynamite, bequeathed his fortune in 1895 to establish the Nobel Prizes in the five areas of chemistry, physics, medicine, literature, and peace “for the greatest benefit to mankind”. Nobel died on 10 December 1896, and in memory of that date, all the prizes except for the peace prize are awarded on 10 December each year in Stockholm. The peace prize ceremony takes place in Oslo on 11 December. The first prizes were awarded in 1901.

The prize for economic sciences was established only in 1968 by the Sverige Riksbank (Swedish Central Bank) in the name of Alfred Nobel, and first awarded the next year. The first Jew to be awarded the economics prize was Paul Samuelson,

Continued on page 18>>

from the *SA Jewish Report* that, “It was someone from the Jewish community” who threatened her, and “I was also given the name of the person who would give me the money, who is a very, very well-known Jewish business person.”

When pressed for his name, she said “I refuse to get on the wrong side of such a powerful person within the business community.” She then blocked the *SA Jewish Report* on WhatsApp.

While Naidoo, must be given the benefit of the doubt, “If this is invented, then Shashi is playing into well-worn anti-Semitic tropes: rich Jews using financial power to further their nefarious ends,” says

Milton Shain, Emeritus Professor of Historical Studies at the University of Cape Town.

“Jews are seen in black-and-white terms – as a powerful ‘business community’. We saw this over and over again in the late nineteenth century, most vividly at the time of the Dreyfus affair, when Jewish ‘money-power’ was identified by the anti-Dreyfusard right as applying pressure on the French government.”

Wendy Kahn, the National Director of the South African Jewish Board of Deputies, said that the board would not respond to Naidoo’s comments. “At this stage it is a matter of conjecture, and the SAJBD cannot act on that basis,” she wrote.



Shashi Naidoo

Speak out against child abuse, says Frankel survivor

GILLIAN KLAWSKY

“I didn’t have the language to articulate what was happening, and I didn’t have the emotional capacity to bridge the gap between what my body felt and what my head and my heart was telling me.” Nicole Levenstein spoke for the first time to a South African audience about how multi-millionaire Sidney Frankel abused her as a little girl.

In speaking up against Frankel decades after he abused her, Levenstein said she had managed to take back control of her life. With her lawyer, Ian Levitt, she helped amend South African law, abolishing the time limits that were imposed on reporting sexual abuse. Yet, Levenstein walked a long and traumatic road before spearheading what became known as the Frankel Eight case.

Levenstein was the keynote speaker at a special seminar on child abuse held at the HOD in Johannesburg last Sunday. The seminar was organised by Koleinu SA and Shalom Bayit.

Levenstein, who now lives in Israel, presented a raw account of her experience. “One in four girls and one in six boys will be sexually abused before they reach 18,” she said. “I didn’t escape these odds, and neither did my brother. It’s a silent epidemic. It’s carried out by men and women of every age and class, in our homes, our families, by trusted religious or community leaders, or by teachers we adore. Ninety three percent of the predators who abuse our children are known to us. Ninety percent of abused children will never report the abuse. That included me until a few years ago.”

From the age of about seven, Levenstein was sexually abused by Frankel. The abuse happened when Levenstein accompanied her best friend and other children to Frankel’s game farm.

“He was a relative of my friend’s family, and he was known to my parents. He was well respected, and he was praised in the community for all his philanthropic projects. He took us away and got us to trust and adore him, and ultimately groomed us and robbed us of our innocence. I and what I believe to be hundreds of children endured acts of sexual deviancy.

“The foundation of shame, humiliation, and unworthiness was laid in me, for days, then years, then decades,” she said. Focusing on healing others rather than herself, Levenstein became a nurse. Married at 23, she had three children. “I found the most perfect addiction, *yiddishkeit* [Jewish customs]. There, I was able to hide behind everything and pretend that everything was fine. I also developed an addiction to sleeping tablets. Seventy to ninety percent of sexual-abuse victims develop an addiction to alcohol or drugs.”

Visiting Israel in 2007, she had an epiphany, and moved her whole family “kicking and screaming” to live there. “Israel became the biggest blessing to me, but was also the most challenging move, as

I was stripped of the support and comforts we’re used to in South Africa.

“My inadequacies came to the surface, and I knew there would be a change.” That change came when Levenstein was asked to take care of her friend’s three little boys as she had to take her fourth child to the hospital in the middle of the night. “She ushered me into their room, and told me to get in the bed with them as they were sleeping. I felt my entire body shut down as I got into that bed. I froze in fear. I knew this discomfort had to come to an end. I had a meltdown. I knew it was time to tell my secret. I had to ask for help, and drag the monster out into the light.”

With the help of attorney Ian Levitt she did just that, coming to South Africa to confront Frankel.

“I called him and his wife and was met with denials. I then approached [investigative magazine] *Noseweek*, and from there it snowballed into a public court case with eight abuse victims. When I confronted her about being oblivious at the time, my mother said, ‘In the 70s, nobody knew what a paedophile was.’ But today we do.

Nicole Levenstein



Speaking up has set me free. Open the doors of communication with the people that you love so that one day, your children aren’t standing where I am.”

Chief Rabbi Dr Warren Goldstein also stressed the importance of communication as a necessary response to child abuse. “Silence is not an option,” he said. “The South African Jewish community is not immune. We’re human beings, and we’re no different to any other society. We need to move forward together to fight against abuse.”

To provide support to victims and families, Goldstein recently established an Abuse Review Board chaired by advocate Liza Segal. The board offers a safety net for community members who don’t get the help they need after pursuing the proper legal channels.

“To see these cases through to the end requires huge tenacity because of the system’s multiple obstacles, but it’s vital, it’s a mitzvah,” said Goldstein. “Turning away from one particular victim almost guarantees future victims. Those who are psychologically predisposed to abuse will continue to perpetrate these acts.” He also spoke of the importance of creating safe spaces for our community both at home and in communal places. “Together with Koleinu, we’re working on implementing this in shuls and schools to protect our children from abuse.”

“We don’t give children the vocabulary to say no to adults,” said child protection and development specialist Luke Lamprecht. “We need to give them the context in which to say no.”

Addressing the issue of secrecy and sexual abuse of children in the Jewish community, Lamprecht said: “Within the Jewish community, language around sex is a complex issue. The cases referred to me from within the community have primarily been young children who have been sexually harmed by older children.” In fact statistics across the board, said Lamprecht, show that close to

40% of sex offenders are children themselves. “When I talk to kids in the Jewish community, they don’t even have the words to express what’s happened to them. We need to teach our children what is good, normal, natural, and healthy. We need to teach them that intimacy is normal. Intimacy starts from a place in which we know how to talk to each other.”

Lamprecht stressed the importance of being an involved parent. “As parents, we are the greatest protective feature for our children in the world for everything – abuse, drugs, and so on. Parenting is not a substitutable position. Children learn how people are treated within romantic relationships from their parents first, by watching how you and your spouse or partner treat each other. Children will do what we do, not what we say.”

Lamprecht also emphasised the importance of speaking up. In numerous religious communities, including the Jewish community, he said many people protected religious leaders or important people, believing that they go against their faith by speaking up. “We need to give the children the skills, vocabulary, and knowledge that abuse is never OK, and that we as their parents will stand up for them. For too long have we colluded with the silence that is the power of abuse.”

Rozanne Sack, the co-founder of Koleinu SA, stressed the importance of open communication with your children. “Kids won’t tell unless they’ve been taught to,” she said. “Say that you’ll listen to them, they can tell you anything, nothing is too terrible. You’ll believe them no matter what. Say, ‘It’s my most important job to keep you safe.’”

• For support and resources in dealing with child abuse, visit www.koleinusa.co.za

Two hurricanes in one month leaves us soaked



OPINION
Emma Gordon Blass

After experiencing two hurricanes in one month in North Carolina, South African-born Emma Gordon Blass muses the complications of living in a place where the weather makes headlines, and the irony of the fact that last week’s parsha was Noah.

When you live in South Africa, you rarely have to worry about the weather. There are plenty of other things to keep your bucket of worries full, but the weather co-operates perfectly with whatever plans you have, outside or in.

But in North Carolina, we

Damage to a home in Chapel Hill, North Carolina



are in the middle of tropical storm Michael, just three weeks after hurricane Florence, which overfilled our dams and flooded every low-lying piece of land south and east of here.

I live two hours from the coast, so we don’t get the destructive winds that rip off roofs and get all the media coverage, nor the storm surges that send high tide waters over boardwalks and through the living rooms of vacation homes. What we do get is the “dissipation” of all the water in those impressive circular bands you see in satellite images. We get heavy, soaking rain, and biblical quantities of water falling for days, turning every gutter into a waterfall, every ditch into a creek, and every stream into a potentially damaging wash looking for somewhere less wet to go.

When it rains for days and days, life is transformed in interesting ways. You can’t do anything outside like exercise or work in the garden, and simple tasks like taking out the trash or bringing groceries inside become complex arrangements of how to do everything with one hand, because the other one is holding an umbrella (the experience of being a mother of a small child is great preparation for this).

After a day or two of constant rain, your glasses fog up every time you move from the bathroom to

the rest of the house, or the house to the outside, because water vapour is everywhere, and you start to feel like you can see puffs of it in every exhaled breath.

The lights are on all day, every day, because the sky outside is shingle grey, and the branches are hanging lower than usual. The trees themselves seems to be leaning at worrying angles. The birds have stopped chirping because, it turns out, they find days and days of getting wet nothing to sing about. I suspect they are all taking refuge in the eaves of our roof and are staying really quiet not to draw our attention to this fact.

“...in the two years or so I’ve lived here, the water-level sign outside the offices of our local water utility has never dipped below 100%.”

I know for sure that lots of other critters are taking refuge in our dry home, because we are starting to see palmetto bugs on our floors, and spiders on walls, the reverse of that season in South Africa, perhaps the one you are in now, when ants stream into kitchens seeking water.

Our neighbours, who are very



Damage to the Carolina Inn, North Carolina

“right on” with the best social trends, have a system for storing and reusing rainwater. I’ve been chuckling about this to myself about these past few weeks, considering that, in the two years or so I’ve lived here, the water-level sign outside the offices of our local water utility has never dipped below 100%.

A mental image comes to mind of their overflowing storage tank pouring into their soaked garden. Imagine trying to save the rain water? What we need are ways to get rid of our rain water and send it somewhere else – to California perhaps, or to the Sahara desert, so they can stop sending their dust here, which is the precursor to all these hurricanes in the first place.

I almost forgot to mention that school is off, again, owing to the threat of severe weather to transportation safety, which means that my children have not yet experienced a full week of school in a month and half of the new school year (although the Jewish holiday season is also to blame). I probably really have the attention of any parent reading this now, because imagine having your kids inside all day? The mess, the food lying around, the noise, and the squabbling!

If I close my eyes and concentrate, I can imagine the colours of dry places: khaki, raw umber, desert brown, and ferrous red earth. I can even remember the smell of the dry, sandy highveld air before the rains. It’s a reassuring thought, that I will be able to return to the outside world again after the rain stops and, hopefully, make it over to you.



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Children real victims of propaganda war



OPINION

Professor Gerald Steinberg

The demonisation of Israel takes many forms. One of the most virulent exploits children, alleging that Israel systematically mistreats, even tortures Palestinian minors. These modern-day blood libels are echoed by nongovernmental organisations (NGOs), United Nations (UN) officials, and journalists, as part of the ongoing campaign to blacken Israel’s name and isolate the Jewish state.

The recent opinion piece published in *Daily Maverick* (13 August 2018) glorifying Ahed Tamimi, a 17-year-old Palestinian recently tried and convicted by an Israel court, is an example of that formula. The writer, Mia Swart, is a non-resident fellow at the Qatar branch of a United States think tank who simply repeats the standard Palestinian propaganda claims, omitting central facts, and inventing or distorting others.

In Swart’s mythology, Tamimi exemplifies innocent Palestinian children who are subject to abuse. To create this image, the author follows the usual pattern of erasing the participation of Palestinian minors in terror attacks. In July 2018, a 17-year-old Palestinian stabbed Yotam Ovadia to death outside his home, orphaning Ovadia’s two children.

Swart also fails to mention the Israeli victims of Palestinian attacks who are themselves children, like the 13-year-old Israeli boy stabbed while riding his bicycle by a 13-year-old Palestinian boy. Instead, she repeats the story of Tamimi as an ostensible example of a mistreated child.

Tamimi’s case does demonstrate the abuse of Palestinian children, albeit not in the manner intended by Swart. For the past decade, Tamimi has regularly appeared at the front of choreographed confrontations with police and soldiers. Family members and activist NGOs film her and distributed the emotive images on social media and beyond. In a Facebook Live stream late last year, Tamimi slapped a soldier and then called for stabbings and suicide attacks; she was subsequently arrested and brought to trial.

In addition to erasing this essential context, Swart, like other propagandists, omits any mention of the treatment of minors involved in criminal acts, including terrorism, in

other democracies.

For example, for assaulting an officer, Tamimi would be subject to five years in jail in Canada, three years in Australia, and four years in Sweden. For charges of “incitement to terror”, she would face imprisonment of up to life in Canada, 10 years in Australia, and six years in Sweden. In a plea bargain, Tamimi and her mother (and coach) admitted guilt and each served eight months.

Expanding from the Tamimi case, Swart goes on to other accusations, including implying that Israel keeps 350 Palestinian minors in “administrative detention”. In fact, as of December 2017, two Palestinian minors were held – actually confirming that Israel adheres to the UN’s standard that this method be used only in “exceptional circumstances”.

Swart’s inventions parrot a group of radical anti-Israel organisations, chief among them one calling itself Defense for Children International – Palestine (DCI-P). Swart may be an “expert” on some things, but is apparently unaware of the extensive connections between DCI-P, which is leading the campaign exploiting children, and the Popular Front for the Liberation of Palestine (PFLP), a terror group recognised as such by the US, Canada, the European Union, and Israel. The PFLP is responsible for numerous mass killings, including a 2014 massacre of six worshippers in a Jerusalem synagogue. PFLP also uses children as combatants.

Also repeating DCI-P’s propaganda, Swart claims, without any evidence, that instead of prosecuting some minors involved in terror, Israel’s soldiers simply kill them “in cold blood”. Had she examined the details, she would have seen that almost all of the 15 Palestinian minors killed in confrontations with Israel’s security forces in 2017 were participating in violent, life-threatening clashes, including stabbings and car ramming attacks.

Many Palestinian children are taught to hate from a very young age, and they are regularly put in harm’s way by those whose primary goal is to fight Israel. Yet, those like Swart who claim to care about “the rights of the child” show no interest in or concern about the exploitation of these young Palestinians, thus putting children on all sides of the conflict in harm’s way.

• *Gerald Steinberg is a professor of political science at Bar Ilan University and President of the NGO Monitor, a Jerusalem based research institute.*

US Democrats deny drifting on Israel

RON KAMPEAS

Senator Robert Menendez hardly needs to establish his pro-Israel bona fides. He is guaranteed a standing ovation every time he appears at the annual conference of the American Israel Public Affairs Committee, and pro-Israel political donors are lining up to back him in an unexpectedly close race for re-election.

But the New Jersey Democrat joined a gaggle of colleagues last week in reaffirming one of his signature issues after *The New York Times* suggested that the Democrats’ support for Israel was tottering.

The story, headlined, “A new wave of Democrats tests the party’s blanket support for Israel” may have overstated it. There have been a handful of high-profile nominees among Democrats who have, indeed, questioned orthodoxies about support for Israel, and there is more broadly a readiness to criticise the government of Prime Minister Benjamin Netanyahu, arising in part from his open pro-Trump partisanship.

The *Times* named four candidates challenging seats in the United States House of Representatives: Ilhan Omar in Minnesota, Alexandria Ocasio-Cortez in New York, Rashida Tlaib in Michigan, and Leslie Cockburn in Virginia. All four have been tough on Israel in the

past, and commentary by Omar has been outright hostile. Tlaib favours ending assistance to Israel. (Others mentioned in the article have been targeted by Republicans using guilt-by-association tactics, but have conventional Israel views.)

In the piece, Matt Brooks, the Executive Director of the Republican Jewish Coalition, laments the “fact that this is allowed to metastasise in the Democratic Party without any real pushback”.

Others deny that it’s a “wave” – at least not yet.

As Ronald Halber, the Director of the Jewish Community Relations Council for the Washington DC area, says in the article, “We’re talking about a handful of people. They’re certainly not going to move Congress’s wall-to-wall support for Israel.”

Nevertheless, the *Times* helps shape the narrative, so Democrats are pushing back.

“Today, I want to once again reaffirm that the US Congress stands firmly behind a strong US-Israel relationship,” Menendez said in a statement. “As threats to Israel continue to increase, as her enemies continue to grow ever-closer, the US will stand firm in our commitments.

“Despite partisanship interfering with so many pressing policy issues today, an overwhelming majority of members of all political parties continue to reaffirm Congressional

support for this relationship,” he said.

Ted Deutch, the Jewish ranking Democrat on the House Middle East subcommittee, penned an op-ed for *The Times of Israel* titled, “A new Democratic house majority will continue our historic support for Israel.”

Lara Friedman, the President of the Foundation for Middle East Peace, compiled statements from 10 legislators in her weekly legislative roundup, including Jewish and black Democrats.

Beto O’Rourke, who is hoping to unseat Republican Senator Ted Cruz, told constituents that he believes Israel is critically important to the United States “because it is the home of the Jewish people, because it is an exemplary democracy that shares our values, and because it is a crucial contributor to our national security objectives”.

Grace Meng, as solidly pro-Israel as Menendez, reminded reporters this week of her leading role in securing defence assistance for Israel.

And Chuck Schumer, the New York Senator and minority leader, told *Jewish Insider*, “Senate Democrats are very strongly pro-Israel, and will remain that way.” (JTA)

• *Ron Kampeas is JTA Washington Bureau chief.*

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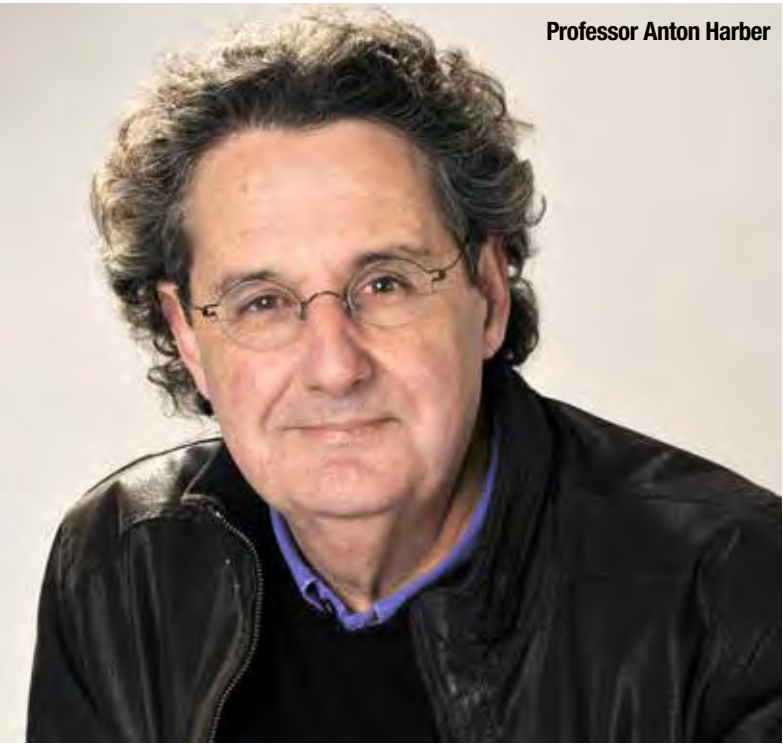
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News-media crisis calls for industry introspection

The editor of the Sunday Times Bongani Siqoko has for two weeks running made huge public apologies. Three massive investigations – into the so-called rogue unit at the South African Revenue Services, the Zimbabwe renditions, and Cato Manor police death squad – led to numerous stories that were false, and had a serious impact on innocent lives and institutions. A Jewish Report Editor Peta Krost Maunder discusses the situation with Anton Harber, the Caxton Professor of Journalism at Wits University, the founding editor of the Weekly Mail, former editor-in-chief of eNCA, and the director of Africa Check.

PKM: How could this have been avoided?

AH: Part of it was about the work processes, and the culture and arrogance in the newsroom. Everyone makes mistakes, everyone gets things wrong, but the particular issue here is that it happened within the era of state capture, and that’s what gives it a different kind of edge. It’s not that they got the stories wrong, it’s that they admit to being played, they were susceptible to those who are playing the state capture agenda.



Professor Anton Harber

Recently, we were saying how incredible some journalists have been to expose corruption so courageously and effectively. And, we reminded people that journalists helped to stop state capture. But it is clear that some, wittingly or unwittingly, helped facilitate it.

PKM: Do you think it could have been wittingly? Do you think people knew, or were they just not doing their jobs properly?

AH: There is no question in my mind – and I’ve spoken to a lot of the people involved – that for most of them, it was unwitting. They are deeply regretful that they played a role that they had no intention of playing. But, there’s a question mark over one or two people who, extraordinarily, this week have been out of the picture.

PKM: Why was it done?

AH: State capture. It’s about a deliberate attempt to seize control of institutions for personal gain. It’s about using things like fake news, to get control of institutions by forcing out good people, and replacing them with people who share your nefarious intentions. Those concerned were leaking and manipulating the information, they were trying to get rid of people who were blocking state capture in these institutions.

PKM: There must have been ways to check and double check.

AH: Yes, there’s no question that there was double checking and querying of sources, and hearing the other side. The root of this lies in the fact that newsrooms have

been depleted, and therefore the personnel, machinery, resources to do more checking, are depleted. And there’s much greater pressure to break stories, and to be first with the news, so the temptation is too great to rush to print with incomplete material.

PKM: That’s become a bigger and bigger issue because of social and online media. I know as a weekly newspaper, it can be quite devastating when we’re working on a lead, and it is broken online

three days before we go to print.

AH: Exactly. Newspapers are under huge pressure to break stories, and have intense competition. We grew up in a world in which the ethic was to break the story because we could. Journalists need to rethink that ethic, because you can’t always break stories anymore. And if you get a scoop, you used to own the story for a 24-hour news cycle. You now own it for 30 seconds. If you break the story on your front page, it’s on social media in two seconds, and you don’t own it anymore. As journalists, we always have to think: what can I bring to the story that’s new and different?

PKM: It’s even more important to get it right, because once it’s out there, it’s not just in South African hands, it’s in international hands.

AH: Yes, the falsity can spread much quicker. But it’s more important to us as journalists, because we have to show that we can give what social media can’t give, which is trust and credibility, and veracity and verification. If we can’t do that, there’s no reason to have journalists, you might as well just use social media. I believe the value of journalism has gone up, because that process of selecting, editing, verifying is more valuable because we have too much information that’s unfiltered.

PKM: But when a newspaper is exposed for so many false stories, can it survive?

AH: It’s like any brand. Can Enterprise polony come back? The truth is that it’s a long, hard climb back to get it right.

PKM: I think Bongani (Siqoko, Sunday Times editor) is an excellent journalist.

AH: And he’s hugely respected, and he’s been brave. But I hope he doesn’t think this weekend’s apology can put the matter to rest. We expect everyone else to be transparent and accountable, and we somehow need to show that we apply this to ourselves too.

PKM: Just giving back money or prizes is not enough (which is what Siqoko has promised he will do).

AH: It’s an important gesture. It saves those of us who run prizes the embarrassment of having to take them back. Returning prizes, saying sorry, is a very good first step.

PKM: What should they be doing to clear their names, and win back our trust?

AH: They have to deal internally with the individuals, in some form. They have to show that individuals are also accountable, because there’s a strong feeling going around that journalists just pop up somewhere else. They have to be clear about the steps being taken to ensure it doesn’t happen again. When they do those things, they can begin the long haul of showing that they remain a quality newspaper.

PKM: We’re living in an era where people are reading less and less, particularly newspapers. Are we losing readers of mainstream newspapers because we’re not delivering the goods, or is it because the era of newspapers is over?

AH: It’s not just that newspapers are losing it, but they’re failing or struggling to take their subscribers online. That’s because a fundamental strategic mistake is being made. At times, you need to spend money to hold people and to say, “Come online, because I’m going to give you material that you have to have in your life, that you can use, and that makes your life better.”

PKM: That you can’t get anywhere else.

AH: Exactly. The lesson in Europe and America is that the people who have been able to continue to spend on unique editorial, the *Financial Times*, *New York Times*, *Washington Post*, *Wall Street Journal*, and *Economist* are doing well. We’re in the hands of owners and ownership structures. That means there’s too much short-term thinking as opposed to long-term investment in building brands.

PKM: Then, there’s the problem with newsrooms.

AH: Newsrooms are mostly depleted of the older people who would have knocked the younger people into line, who would have said, “Great story, but it’s incomplete.”

PKM: Then there is fake news – literally trumped-up nonsense that people put online or on social media because they can.

How as journalists do we deal with that?

AH: We have to deal with it, because it affects our standing and our credibility, and the way people see the world. And so, we have to be the filters to say, “This is fake, this is real.” We have to take fact checking up three notches. We have to learn all the techniques for spotting fake websites.

PKM: As editors, what can we do?

AH: For one thing, I think we have to slow down, and realise that there’s no longer much point in being first to print. The value of getting it right is much greater. Take a deep breath, and take time to make sure that your people get it right. We have to upskill on fact checking, fake-news checking. The other side of the technology fence is that it gives us fantastic tools to do those kinds of checks and verification. But you have to learn how to use it. We have to keep reminding ourselves that nothing is more important than credibility and trust.

PKM: It’s interesting you say that, because this morning, I woke up, it’s Monday morning, and the newspaper goes to bed on Wednesday, and we don’t have a lead. Inevitably something happens, but I thought after reading yesterday’s paper, so what if we don’t have a breaking news story?

AH: Particularly for you, because you have a captive audience.

PKM: Still, we want to be the best. We want to give our readers something new and exciting.

AH: It’s not worth sacrificing anything. *The Sunday Times* was competing with *City Press*, and it rushed things in...

PKM: Thirty six times?

AH: That’s what makes one wonder about motive. You’re right, the rush to get to print explains one or two errors, but not so many...

PKM: But, then somehow, somebody is going to be contacting you saying, “Look, this isn’t true. This is wrong. Speak to this one or that one.” Thirty six times is a lot of mistakes.

AH: It is, and we hear people saying, “I told them, I briefed them, or I gave them the documentation.” We all know that when you’ve got a storyline, it can be hard to climb down. But, editors are there to ask, “Are you sure?”

PKM: Is there a problem in that journalists believe they’re above the law?

AH: There’s no doubt that in the case of the *Sunday Times*’ arrogance is at the root of the problem. It is born of the title’s success, power, and authority. Arrogance inherited from the past – because you can’t afford that kind of arrogance in the age of social media.

AH: There is also less and less a sense of journalism as public service. Thirty years ago, there was a strong sense

among journalists that what we did was rooted in a public good. Because of economic and political pressures, sadly, there are only pockets now where journalists see themselves as offering a public service.

PKM: That’s who we are, the messengers of news, analysis, and information. Who are we if not that?

AH: That’s exactly right. We need to reassert that identity.

PKM: We have a duty to give people information. We are not celebrities. We are not above the law. I’ll be curious to see what the Sunday Times does now. There was always an ethic that as journalists, we didn’t write bad stories about other media.

AH: That is outdated and old-fashioned. I think the move around the world is to say that a healthy competitiveness and criticism of each other is not just desirable, it’s essential. We don’t like others calling us to account, like the state, therefore it’s good for us to call each other to account. I think this rivalry is healthy.

PKM: Yes. It keeps us to certain standard, I guess.

AH: Rather have it done by your peers than by the authorities. We have to break down this notion that journalists are not accountable. We must challenge that.

PKM: So, should these journalists be brought before the Zondo Commission?

AH: It would be a disaster to go to the Zondo or Nugent commissions. It may be inevitable, because they have to look at these things. But my view is that it will set all sorts of precedents and issues about confidentiality and sources that will make journalists very uncomfortable. Everything will get into secondary disputes about things like protecting sources. The industry – news, media – needs to get together, and say, “We have a problem of credibility and trust. We’ve had an issue around state capture. The *Sunday Times* is one example, and not nearly the worst one. We need to examine why it happened, how we can prevent it from happening.” We should pre-empt the commissions. Say, “Look we’ll do that, but not as an internal thing. Independently.” There must be a genuine, genuinely independent third party. There has to be serious commitment. It has to be completely open to the public.

Then we should wait six months or a year to reassess and see if things have changed or been implemented, and if it is in a better position.

PKM: And go through the steps it took, who it spoke to or didn’t speak to.

AH: Without full transparency, nobody will buy it.

PKM: Watch this space. Wait and see.

AH: I’m afraid I think that Bongani’s headache has just been given a palliative.

Martial arts training gives kids strength to fight cancer

JORDAN MOSHE

Optimism doesn’t mean everything is going to be great, but that we respond to everything with greatness. Or so the children of Kids Kicking Cancer are teaching the world. In spite of their many challenges, each one embodies this understanding of optimism.

Kids Kicking Cancer was officially launched in South Africa on Tuesday morning at the Nelson Mandela Children’s Hospital in Parktown, Johannesburg.

Already over the past few months, skilled black belt martial artists have developed unique relationships with children facing life threatening illnesses in Johannesburg and Cape Town. Together, they have learned how to confront challenge and difficulty with perseverance and strength.

A practitioner of martial arts for 24 years, Sensei Sue Da Col signed up to be part of the first intake of volunteers in September last year, determined to bring some comfort to those in pain. After the initial preparation, she recalls her first visit to Baragwanath. “The thought of meeting the children petrified me,” she says. “I didn’t know what to expect, and I was scared that I wouldn’t be able to help them.”

But once she witnessed how they reacted to the training, and the hope it gave them, her fears dissipated. “I saw a spark of light in them, and all my fears left me. All I wanted to do was to be there with them, tell them that they’re not alone.

“What I found were warriors, souls who believe in their strength and capabilities. I



Sensei Moses Sebopa in a training session

teaching others how to do the same.”

As a child, Pinnock’s mother – who is a nurse – worked in a leukaemia ward. “I often went with my mother to the ward,” says Pinnock, “and I remember feeling terribly powerless. I could do nothing to help all these people who were in such pain.

“This opportunity gives a sense of

being able to help someone I could never help,” she says. “To help children after all these years with the idea that they may be able to pass it on to someone else in turn, is remarkable.”

Rabbi Elimelech Goldberg, the programme founder and Clinical Assistant Professor of

Paediatrics at Wayne State University of Detroit, said at the launch that not only volunteers, but the entire world could learn from children fighting illness.

“There’s tremendous darkness in the world,” he said, “but no matter what we face in our lives, we can bring into it an amazing energy, and push out pain and stress. These children teach with so much power,” he said of the children assembled in front of him at the launch. “They truly are world-class teachers.”

The children demonstrated their karate prowess, and taught the audience how to implement the vital words by which they live: peace, power, purpose.

Goldberg explained that this could be achieved only if one breathed in light and let out the darkness within, a fundamental tenet without which no martial art fighting technique is complete.

“We know today that if you don’t have a purpose, are not at peace, are depressed or anxious, your pain is greater,” he said. “If you can expel them, you can combat your pain.”

Goldberg stressed the significance of the choice of venue for the launch. “Mandela is a global treasure,” he said, “What he taught will resonate many years into the future. You can incarcerate the body, but you can’t incarcerate the soul. That is power, peace and purpose.”

He continued: “The greatest beauty in South Africa lies in the people I’ve seen here while standing at bedsides in children’s hospitals.

When you see their smiles, I am convinced that with the power of the children of South Africa, we will illuminate the entire planet.

“It doesn’t matter their colour, religion or race – none of that means anything. When

you see the light of these children, you can see that they can teach the world that no matter what we face in our lives, we can find the light.”

He concluded, “Pain is a message you don’t have to listen to. When you reach the power of the soul, nothing can stop you. It can change you from victim to victor. No matter what you face in your life, breathe in the light and blow out the darkness.”



Kids Kicking Cancer founder Rabbi Elimelech Goldberg speaking to Sensei Moses Sebopa and his trainees

realised that they can teach all of us what it’s like to be strong, even at an age when you shouldn’t experience pain and fear.”

Da Col considers herself privileged to be involved. “These kids are our heroes,” she says. “They can teach the world. When I walk out of there, I know they have taught me to be brave and strong. Their resilience is incredible, and they overwhelm me constantly.”

Cathy Pinnock feels just as strongly. A black belt in karate, Pinnock says that she has been looking for a way to give her black belt meaning, and this opportunity appears to have found her. “I’m interested in the idea of teaching people to help themselves,” she says. “This organisation hinges on teaching children to find the inner strength to deal with their difficulties, and eventually

“What I found were warriors, souls who believe in their strength and capabilities. I realised that they can teach all of us what it’s like to be strong, even at an age when you shouldn’t experience pain and fear.”



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Shabbos Project puts youth centre stage

SIMON SHEER

This year’s Shabbos Project contains a youthful twist. The organisers have handed over the reins to the next generation, offering student leaders an opportunity to take ownership of their own events.

Giving students the space to come up with their own ideas, the thinking goes, will produce a fresh perspective and original, creative ideas. The result? Pop-up shuls, customised fridge magnets, and Shabbos-themed board games (over 35s may be surprised to hear that, along with pot plants and ceramics, board games are hip again) plus a whole lot more.

The students’ initiatives include programmes aimed at enriching participants’ Shabbos meals at home with their families, as well as a number of communal gatherings.

Some events exists in the space between private and community events. For example, Leora Kuper and her fellow students living in Oaklands, Johannesburg, are planning a Shabbos block party. By closing off a street and installing dinner tables, and even a bar service, the event makes it easy for people who don’t normally observe Shabbos to have a halachically sound Shabbos party. It’s also a great chance for neighbourhood families to come together.

Moving to the north of the city, Georgia Luntz says that a number of pre-Shabbos activities are being planned at Sandton Shul, such as havdalah candle making. They’re even planning a “Jewber” transport service to commute to different shuls in the area.

On Shabbos day, Luntz and Shabbos Project teammates envision a “walk and talk”, providing material to discuss while on your Shabbos stroll, producing a shiur on the go. But it’s not all serious, board games and table tennis are also very much on the agenda.

Tali Sacks, Dinah Hurwitz, and Tali Pantanowitz have a plan to bring the young people of Illovo together for a party. After Friday night dinner with their respective families, it’s time to gather at the Illovo Chabad for the de rigueur board games, but with a twist: life-sized board games and human foosball. Purists can rest assured that regular board games will also be available.

The next day will proceed in high style, featuring a *seudah shlishit* (third) meal at the shul grounds, which will be transformed into a Bedouin-themed shuk for the afternoon.

Kayla Diamond, of King David Linksfield, and Saul Joseph, of Yeshiva College, have a plan to make a special Shabbos lunch available to everyone. They’ve devised a giant lunch for the Sydenham community. The meal will be priced so that it is affordable, but residents are also encouraged to donate

food and decor towards the lunch. Following the event, any remaining supplies will be donated to charity.

The organisers have handed over the reins to the next generation, offering student leaders an opportunity to take ownership of their own events.

Many of the students emphasised that the Shabbos Project is an opportunity to bring the different congregations of a neighbourhood together. Devorah Hodes and Rebecca Breger want to unify Savoy and Waverley, aiming to attract congregants from Waverley Shul, Ohr Sameach Savoy, and Savoy Chabad. Their plan includes a *seudah shlishit* picnic at the Weinberg Family Park in Savoy. It promises to be a party: not just festive food and drink,

a giant sing-along is planned, complete with special-edition songbooks.

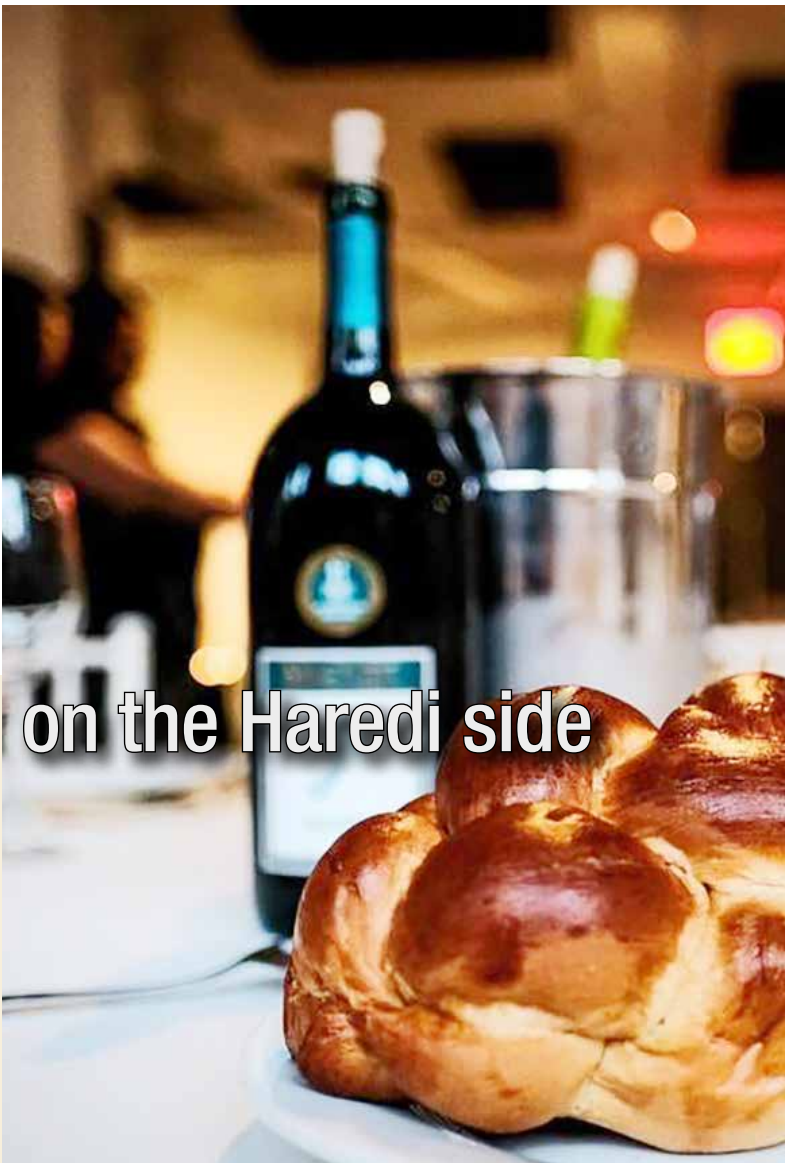
Gathering the young congregants of the various Glenhazel shuls in a single location sounds like a logistical headache, but Kerryyn Sher, Michaela Wald, Ariella Lurie, Ben Marks, Dovi Levitt, Gidon Fox, Anna Goldstein, Aviel Abrams, and Jacob Sacks have a simple, inspired solution: a pop-up shul, where neighbourhood teens can gather to sing and chill out after attending their regular shuls with their families.

In Cape Town, student organisers are no less focused on learning and fun. For example, Ben Zieff and his fellow Herzlia students are designing interactive games for primary school students at the various Herzlia campuses. The games offer students a fun way to deepen their understanding of the Shabbos experience, and are also good conversation-starters for the family Shabbos table.

Chief Rabbi Dr Warren Goldstein said that the South African community could take pride in the students’ energy and initiative.

“It’s really encouraging to see the next generation of leaders emerging with so many fresh and creative ideas. This is very much in

line with the spirit of the Shabbat Project, which is essentially a grassroots social movement. Its success depends on volunteers coming forward to take ownership of the initiative, and make it come alive, and it’s a great source of pride to see our student leaders jump into action like this.”



Secular Jew takes a walk on the Haredi side

PETA KROST MAUNDER

In the run up to the Shabbos Project, I recalled a piece I had published in the Jerusalem Post on 2 June 1990, when living in Israel, about spending a Shabbos with a religious family to better understand what this meant. It seemed fitting to republish it now.

There is considerable antagonism between the secular and Orthodox communities in Israel. As a secular Jew, I was determined to find out if there is a reason for badmouthing the Orthodox, so I spent a Shabbat with a Haredi family.

As I walked the last stretch to the Kaufmans’ home in Har Nof, Jerusalem, Shabbat was approaching and I realised that there was no longer a car on the road. At first the silence was eerie, but I felt a wave of tranquillity envelop the neighbourhood.

When greeted by Elisheva and Yosef Kaufman, I instinctively reached out to shake hands. Instead of embarrassing me by holding back or saying he didn’t shake hands with women, Yosef said, “I’m sorry, but my hands are dirty.”

Their two-story villa is well-stocked with books on both religious and literary topics. It seems that apart from studying Torah, Yosef is a writer and Elisheva is a professor in veterinary medicine at Jerusalem’s Korei School of Veterinary Medicine.

I soon met Ezra and Eliahu, the Kaufmans’ sons, who are six and three respectively, and the other Shabbat guests – Tamar, Esther and Tammy – who are studying at Orthodox seminaries in Jerusalem.

Elisheva said: “We love having guests for Shabbat, and a weekend doesn’t go by without at least three.”

Jeff Seidel, who arranged the hospitality for me, organises Orthodox homes for tourists or locals to experience Shabbat.

Shortly before Yosef and his eldest son went off to synagogue, Yosef ran through the “do’s and don’ts” of Shabbat in their home. “We don’t switch lights on or off, or pick up *muktsseh* (any material object for the use of which is forbidden on Shabbat) or tear toilet paper. You may flush the toilet and there are separated toilet tissues in the bathroom.”

After a while a siren began wailing, and a jolt of panic struck me: could it be an air raid, the start of a war? No, it was a signal to light the Shabbat candles. So, while the men were welcoming Shabbat in the synagogue, we lit candles.

I asked why only the males went to synagogue. “Generally we don’t attend shul on a Friday night, but sometimes we go on Shabbat morning. It isn’t obligatory either way,” Elisheva replied.

During the traditional Ashkenazi Shabbat dinner, Yosef illustrated various religious issues using riddles and stories, which seemed to me an effective way of teaching.

We talked about the misconceptions secular Jews have of Orthodox Jews. “Most of us do in fact serve in the army, and those who don’t are deferred and not exempt.” Said Yosef. “A deferment for yeshiva students is not the only army deferment one can get in this country. There are sports and certain secular study deferments.”

He said that a secular education in this country had little or no religious input, which created Jewish youth who had no knowledge

or understanding of their religion. “It is essential for Jews to at least understand their religion even if they remain secular. The only way to understand it is to study the Torah.”

The Kaufmans, olim from the United States, recalled how they had once been totally ignorant of and disinterested in their Judaism and Jewishness. Yosef was sent a prayer book by a friend when he was in Africa with the Peace Corps. “I didn’t even know what it was until I found the Sh’ma in it. I realised then that it was time to find out what it really meant to be Jewish.”

Elisheva was very involved in the feminist movement, having been brought up to believe that a career is foremost in a woman’s life. “When Yosef told me he wanted us to become religious, I thought he was crazy. But once I finished vet school and learned a bit about the religion, it all made total sense,” she said. “I must admit when I started learning with Rebbetzin Dina Weinberg, we used to spend a lot of time arguing over women in Haredi homes. She made me realise that my preconceived ideas were incorrect.”

On Shabbat morning, while Yosef went to synagogue, the women prayed and read religious literature at home, and the children played games.

It was obvious to me that the children of this household were no different to any other boys their age, except they were probably better disciplined.

There is a belief among secular Jews that Haredi children do nothing but study. From what I could see, although the children are encouraged to study from an early age by their parents, they still lead a normal playful childhood.

At lunch, the boys were quizzed on what they had learned during the week. If they got most of the answers right, they were rewarded. “Rambam said that parents should bribe their children to learn because a child cannot understand the necessity,” explained Yosef.

Before leaving the Kaufmans, I questioned Elisheva and Yosef about harassment by Orthodox Jews. The examples I gave were of a girl who was stoned in Me’a She’arim because she was wearing shorts on a hot summer day, and of cars being stoned on Shabbat.

They both agreed that this gave Orthodoxy a bad name, but Elisheva said, “There are very few people who do these things, and they do not represent us all. Hardly any Orthodox Jews condone these actions. The fact is that although we are striving to be perfect, we have not yet reached perfection.”

CUTTING-EDGE TECH PREVENTS BOTCHED PATIENT PRESCRIPTIONS AT SHEBA MEDICAL CENTER

BY KEN STEPHENS

An innovative med-tech start-up company, based in Central Israel is revolutionizing the way doctors and their patients deal with their medical prescriptions.

MedAware, a developer of Artificial Intelligence (AI)-based patient safety solutions has successfully implemented its flagship medication safety platform at Sheba Medical Center in Ramat Gan, Israel. In stark contrast to traditional rules-based approaches, MedAware is using big data analytics and machine learning algorithms to flag potential dangerous medication outliers to the learned profiles of the patient, physician, or institution, with high accuracy and low alert fatigue.

On average, MedAware has been able to flag one warning, per department, per day, for a total of approximately 50 unique interventions at the hospital on a daily basis. Due to the low alert burden and high accuracy of these clinical interventions, Sheba Medical Center's providers always pay attention to MedAware's warnings, and as a result, typically choose to revise their prescriptions when they are notified of such risks. This has resulted in unprecedentedly high physician acceptance rates, safer patient care, and improved clinical outcomes.

Sheba Medical Center at Tel Hashomer is the largest and most comprehensive medical center in the Middle East, which treats over one million patients every year.

"Within the medical profession there are shocking statistics when it comes to the growing number of medication errors," explained Dr. Eyal Zimlichman,

Deputy Director/ Chief Medical Officer and Chief Innovation Officer at Sheba Medical Center. "MedAware's technology was tested within our internal medicine department with very successful results, including 80 percent accuracy of MedAware warnings -- an impressive statistic. As a result, Sheba has decided to rollout the MedAware program across the entire hospital, within the various medical divisions, including surgical, pediatrics and OB/GYN. MedAware has become a reality at Sheba and its' life-saving technology is an absolute essential in hospitals of all sizes."

MedAware's systematic and data-driven approach protects physicians and their patients both at the point of order entry and throughout the duration of treatment. In Sheba's initial results with MedAware, 39 percent of potentially dangerous medications were flagged by the software during the medication ordering process, while 61 percent were generated later, following a change in the patient's clinical status that rendered one of the active medications as unsafe. In the majority of these cases, physicians adjusted the prescription as a result of MedAware's warning.

"We have worked together with MedAware to hone its accuracy for our demographics and practice patterns by integrating new clinical parameters for analysis - all of which has led to even more impressive performance results," said Dr. Gadi Segal, Head, Internal Medicine "T" at Sheba Medical Center. "The true value of MedAware is evidenced by the high physician acceptance rate of its notifications. The numbers are impressive, and the results have exceeded our expectations."







Doctors using innovative techniques at Sheba Medical Center.

"After discussing with Sheba's leadership some of the drawbacks and challenges they experienced with their legacy decision support solutions, we were initially concerned that providers would respond reluctantly to our interventions. We quickly learned that this concern was unfounded, and we are beyond pleased by the continued positive daily impact of our work. Our accurate interventions are not considered a nuisance to physicians but rather

a benefit, and we are helping to create a safer prescribing environment for providers and their patients," said Dr. Gidi Stein, MedAware co-founder and CEO. "Sheba Medical Center has been a wonderful partner since the beginning of our journey, and this clear validation of our technology further proves how MedAware's platform can drastically improve patient safety and outcomes."

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Jewish community needs to break through the clutter

JULIE LEIBOWITZ

Media experts have called on South African Jewish communal organisations to use creativity to attract the attention of youthful audiences and combat ideological opponents more effectively. The same-old, same-old format simply doesn’t work anymore, they say, urging proactivity, creativity, and surprise to break through the clutter.

The late legendary physicist Stephen Hawking’s TED talk on YouTube, *Questioning the Universe*, dealt with weighty issues like: how did the universe come into being, where did we come from, and are we alone? It attracted about six million views.

This might seem like good numbers, says Mike Abel, the founder and Chief Executive of M&C Saatchi Abel, but Popstar Miley Cyrus’s video *Wrecking Ball*, garnered 961 million views, and the video *Gangnam Style* exceeded two billion views. A recent video just giving details about where to watch a boxing match between “vloggers” KSI and Logan Paul – never mind the actual fight – garnered more than two million views.

It shows that the consumption of media has changed. “People aren’t interested in the important stuff,” says Abel, who is this year’s Absa Jewish Achiever Business Award winner, and recently spoke to the Cape Jewish Board of Deputies about media trends. “They want their information presented in an entertaining, fun way.”

The immediate reaction may be to write off youthful and/or digital audiences for any meaningful content, but comedian Sasha Baron Cohen’s work manages to convey complex social messages using disruptive tactics and viral marketing. His latest series, *Who is America?*, which premiered on Showtime in July, has drawn a following on social media in spite of – or maybe because of – the fact that it is satirical, funny, sophisticated, and controversial.

Cohen uses various personas – including the now legendary macho Israeli “Mossad agent” Col. Erran Morad – to ambush politicians and high profile interviewees into revealing their (often right-wing) political and social beliefs. So successful has the show been, a 10-minute preview on Showtime’s YouTube channel garnered more than 10 million views.

These figures are revealing for what they tell us about what grabs our attention and emotions – particularly those under 30 – and what keeps that attention.

Abel spoke to the Cape Jewish Board of Deputies at the launch of its #NoPlaceForHate campaign in early August, which calls for active citizenship in the Jewish community to combat hatred and intolerance – in any shape or form.

His message was succinct. Historically, South African Jewish



KSI and Logan Paul Boxing Match

organisations have adopted a defensive position in the public domain, writing “static” press releases, and using statements like “strongly condemn”, whereas perhaps we could find more creative ways to educate the public about the overwhelming positive contribution made by the Jewish community.

Referring to the ongoing campaign by the Boycott Divestment Sanctions movement in South Africa to discredit Jews and Israel, he said, “The forces against us are organised and well-funded. We need to land our message in a way that achieves its purpose, but doesn’t give them more ammunition. Defensive press releases don’t capture the imagination. More of the same won’t change anything.”

Stressing that the world of digital storytelling, and co-creation has opened up a whole new opportunity, he said we must learn to use the element of surprise, ambush marketing, and getting our opponents “before their immune system is up”.

Guerrilla marketing thrives on originality and creativity, and often uses the viewers of content to disseminate the content. It’s a tactic favoured by advertisers, but it has only recently become current among advocacy groups.

The Cape Board’s #NoPlaceForHate campaign is unusual not just because of the hashtag, which immediately puts it in the social-media sphere, but because it is a campaign and a message that is designed to be partnered with and co-created by audiences inside and outside the Jewish community.

“It is a universal message, and an intergenerational call to action,” says Vivienne Anstey, the Vice-Chair of the Cape Jewish Board of Deputies. “Normally, we speak to the converted. Now we want to go to our friends and foes. We are hoping 14-year-olds, for example, will come out with a stronger message through their personal pledges. We want to trigger ideas and creativity, and get endorsement from other organisations who deal with hate, such as the South African Human

Rights Commission. It is a catalyst we hope will go viral.”

Abel gives examples of innovative and disruptive cause marketing. A few years ago, eccentric Brazilian billionaire, Count Chiquinho Scarpa, posted on Facebook that he intended to bury his \$500 000 (R7 million) Bentley in his backyard when he was finished with it. His announcement raised the ire of Brazilians, and got a lot of media

attention. But, on the day of the burial, it was announced that the stunt was a way of bringing Brazil and the world’s attention to the wastage of healthy organs. “I didn’t bury my car, but everyone thought it absurd when I said I would,” Scarpa said. “What’s absurd is burying your organs, which can save many lives. Nothing is more valuable. Be a donor and tell your family.”

A campaign by a German

supermarket to combat xenophobia last year is another example of these tactics. The supermarket removed all products not made in Germany from its shelves to illustrate the value of diversity. The stunt, which went viral on digital media, carried the message: “On sale today: much less variety.”

Social advocacy is not lost on business, which has been blurring the lines between advocacy and marketing for some time. “Purpose-led” marketing is a tactic adopted by almost every big corporate. Take Unilever’s “Making sustainable living commonplace”, Standard Bank’s “Africa is our home, we drive her growth”, or Coca Cola’s “Inspiring moments of optimism and happiness”. These “touchy feely” messages don’t actually address the products or services being sold, but they speak to the so-called “millennial generation” (people born close to 2000), and are great for sharing on social media.

“Human nature hasn’t changed,” Abel says. “We still want love and affirmation. But we are a far more sceptical audience” – add to this busy and distracted, and you get the idea. If we want to be “woke”, perhaps we need to wake up to new ways of marketing our cause.

Fighting anti-Israel sentiment with big advertising campaigns

JULIE LEIBOWITZ

A prominent Joburg media businessman recently paid for an outdoor banner on the R24 highway to OR Tambo International Airport in Johannesburg. Quoting Nelson Mandela, it read, “We insist on the right of the State of Israel to exist within secure borders.”

The businessman, who does not want to be named for fear of reprisal, is a media icon in South Africa. He told the *SA Jewish Report* that the billboard was placed on this particular stretch of the highway because it would attract the attention of government ministers and other powerful and influential people.

“Controversy attracts free publicity,” he says, “It should be in large format, or a multitude of adverts, depending on the campaign. [In this case], we used a true statement by a true icon – Nelson Mandela – which is hard to argue with.”

This man put forward the approximately R60 000 that it took to flight the billboard partly out of his own pocket. The rest came from the South African Zionist Federation (SAZF), assisted by an overseas foundation that promotes pro-Israel messaging.

The businessman is a key figure in this and other Israel-education campaigns that take on the strong anti-Israel sentiment in South Africa. He insists that high-profile tactics are necessary to get the pro-Israel and pro-Jewish message across to the broader public and “fight fire with fire”. Four years ago, he instigated a similar campaign that graced Joburg’s busy Corlett Drive.

Pointing out the hostility towards Israel by the ANC, including talk of cutting all diplomatic ties and the recent recall of South Africa’s ambassador to Israel, he said, “The Israeli embassy requires us to fight our own battles. We are the ones who have to make a difference. If we don’t support Israel, we don’t have a Jewish community. People must understand that we need to be strong – people respect strength.

“It’s about informing people,” he says. “The argument is about whether Jews have the right to have a state of their own. The separation of Israel and Jews is a completely false message, and the militant liberal rhetoric of tearing down walls has had a negative effect on Israel.

“If the government no longer recognises the State of

Israel, there will be numerous negative implications for the local community, not least of which will be increasing anti-Semitism. Jews and businesses are often scared to speak out. But, we need to be front and centre [about this].”

He believes a combination of outdoor advertising and social media is the best way to get the message across. That’s because there is “increasing scepticism about traditional media”, and young people use social media as a source for information. There is also the problem of insularity – we tend to speak to each other and not reach out to the wider community. “Jews only post to Jews,” he says. “We should use influencers more.”

It doesn’t require lots of money – R1 million translates into R80 000 a month for an ongoing campaign for more than a year – but it does require an agile committee which can act quickly, proactively and reactively when necessary, and maintain the momentum.

The SAZF says this team is already operational.

“Our marketing strategies have changed substantially over time to meet changing needs,” says Nicci Raz, the National Executive Director of the SAZF. “In the ‘golden days’, it may have been enough to have publicity around Yom Ha’atzmaut, or to send funds to Israel. Now, we are focused on getting a pro-Israel message out to the [wider] public.”

As well as outdoor campaigns, this includes educating the Christian community, journalists, activists and other high-profile figures about Israel, nurturing media personalities, using social media effectively (the South African Friends of Israel (Safi’s) Facebook page has 160 000 followers), getting involved in campaigns during Israel Apartheid Week on campuses, and taking out full-page adverts in publications like *The Star*.

“We are in a situation where we have to fight for Israel’s right to exist in South Africa. This has complexities and involves lobbying [government], as well as using a wider voice than just the Jewish community,” Raz says.

Referring to a mass march to the Union Buildings in Pretoria in July by representatives of Safi, Christian groups, and political parties to petition the government to maintain relations with Israel, Raz says “If Christians can do it, we can do it! Our community isn’t going to be bullied. We will reach out and make friends.”

Joburg Jewish bagels take bite out of New York cousins

JORDAN MOSHE

Like matza and kneidlach, the bagel is a quintessentially Jewish food. After a mezuzah on the doorpost, no Jewish home is considered complete without a bagel passing through its doors from time to time.

Frequently eaten with a *schmear* of cream cheese, a piece of lox, and a generous helping of pickles, the bagel is a food over which Jews tend to be rather possessive. Although New York is said to be the place to experience the ultimate bagel, Bagel Zone has put Joburg bagels on the map.

Dating back to the Middle Ages, the history of this unique bread gives us insight into Jewish history over the past 800 years. Meaning “bracelet” in German, the bagel was something of an everyday bread for the Jews of Eastern Europe.

According to folklore, an unnamed Jewish baker in Vienna invented the bagel as a tribute to King John III Sobieski of Poland, who had saved the city from Turkish invaders with a daring cavalry charge.

However, other historians dispute this claim, arguing that the bagel can be traced to 17th century Kraków, Poland. With much of the local Jewish population living in poverty, bagels were said to be peasant food, tough and chewy during a time when soft, delicate bread was what wealthy people ate.

It took scarcely a few hours before these bagels turned utterly stale, meaning that they had to be eaten



quickly and perhaps without much time to be savoured.

Still, bagels remained a Jewish staple in Poland for generations. Selling bagels was common in Jewish communities, and the penalties for doing so without a licence could be severe. According to historian Claudia Roden, despite the need for a licence, the illegal selling of bagels was common, especially among children. Irrespective of who was making them, the procedure followed was always the same: the bagels were dropped into a massive kettle filled with bubbling water and malt. In the heat of that constant boil, the dormant yeast is reactivated, the bagel floats to the surface and a shiny, chewy masterpiece is ready.

Their European roots aside, all agree that bagels were brought to North America by Ashkenazi Jewish immigrants in the late 1800s. They quickly gained popularity in New York City.

However, this Jewish delicacy did not go mainstream until the 1960s, when bagel baker Murray Lender began selling them to supermarkets.

Although the association between New York and bagels is not that old, they are considered a typical American product, today sold in flavours such as blueberry and cinnamon, even outstripping sales of another round, quintessential American pastry, the doughnut.

Although New York is therefore considered the bagel capital of the

world, it would seem that we Jews in Joburg can finally give this famed locale a run for its money.

This is because Bagel Zone, a small but lively store in the Genesis Shopping Centre in Fairmount, seems to have mastered the art of creating the real McCoy. Offering a variety of ten different types of bagel, including rye, onion, poppy, cinnamon & raisin, zaatar, and even choc chip, the store is something of a bagel paradise. Boiled in the traditional style prior to being baked, these bagels possess the famed bronze gloss and distinctively chewy texture.

Impressive though the bagels are, the array of fillings on offer is another sight to behold. Beyond the old reliable classics of cream cheese,

salmon, and egg mayonnaise, the display fridge also features avocado, jalapeno cream cheese, capers, roasted vegetables, pesto, halloumi, and several other delectable fillings. A bagel can only hold so much, making one pressed for choice when confronted with such a sumptuous selection.

Requesting an onion bagel, I opted to sample a combination of tuna mayonnaise, avocado, grated cheddar cheese, and olives. After gazing appreciatively at the golden tint of what I held in my hand for just a moment, I bit into what I can only describe as a holy bagel. From the texture of the bread to the ideal balance of its flavours, the bagel was unquestionably a true homage to the original European wonder food.

I later learned that Bagel Zone operates not only in Fairmount, but also out of Benmore Gardens Shopping Centre, and even online. Using the website, one can select a bagel type, choose fillings, and process payment, and, once prepared, collect it from the store or have it delivered.

Whether ordered in advance or assembled and eaten on site, these creations eliminate the need to travel abroad in search of the perfect bagel.

Joburg may not be New York, and the Genesis Shopping Centre is certainly not Times Square, but local connoisseurs who turn their noses up at anything but the real deal will find at Bagel Zone a taste which throws even the Big Apple into the shade.

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Joanna Weinberg returns to her roots to perform

TALI FEINBERG

“*Pandora’s Bag* is a suite of my best comic songs about handbags and the women who wear them,” says actress, songwriter, and cabaret artist Joanna Weinberg. She has returned to South Africa after many years to perform her entertaining hit solo cabaret at the Baxter Theatre in Cape Town.

Weinberg is well-known for her role as Desdemona in *Othello*, opposite John Kani and directed by Janet Suzman at the Market Theatre in the 1980s. She has lived in Australia for the past 20 years.

“I tell stories about exceptional, as well as ordinary women, and the bags they use – the laundry bag, the corporate briefcase, and the doctors’ bag,” Weinberg says of her latest show.

“I sing about my grandmother’s bag, and a bag which was bought for a special occasion but was never used. There is a section where the audience is invited to tell their own stories about bags they have owned or encountered, and this is often the highlight of the show.”

Weinberg comes back to South Africa every year to visit her family, but this is the first time she is returning to perform. “I am very excited, as I studied drama at the University of Cape Town and had my first professional engagement at the Baxter Theatre Centre, playing opposite Sean Taylor in *The Collector*,” she says. “I have so many wonderful memories of my time at UCT’s Little Theatre and the Hiddingh campus, where I felt that I had a world-class training.” Even her mother studied music at UCT, which makes her feel as if she is “completing an ancient circle of family and bloodlines”.

Weinberg believes that growing up in South Africa made her “fiercely determined to fight injustice and bullying wherever I came upon it. My parents were leftwing musicians who embraced artists of all races,” she says.

“I feel lucky to have grown up in such a household, and to have had training from an early age in how to honour all people regardless of race and religion.

“My song-writing was heavily influenced by the innumerable rich musical cultures in South Africa. My play and musical theatre writing was immensely buoyed by the cultural boycott, which forced actors and theatre-makers to create their own work and tell their own stories. This legacy of reflecting my own environment in my work has lasted my lifetime.”

Although she was raised outside the faith, Weinberg is now a practising Jew, having been married to a Jewish man for 27 years. Their children have been raised in the Jewish faith, and they belong to a reform congregation in Sydney led by a female rabbi.

“I am not religious, but I do identify strongly with cultural Judaism. I perform at Jewish festivals in Sydney, and often write comic Jewish songs for various fundraising and charity events.

“I also sing regularly at the Montefiore retirement homes where there are several South Africans. The South African Jewish community has been a huge part of my life, having been so very supportive of all my acting over the decades of my working

endeavours,” she says.

Weinberg shares what it was like working with theatre greats John Kani and Janet Suzman, and playing Desdemona in *Othello*: “Working with Janet Suzman was a great honour, both because she was such a brilliant communicator, and because she had a feminist view of the play.

“I had never considered Shakespeare in a feminist light before, and I found Suzman’s interpretation of Emilia, Iago’s wife, for example, extremely enlightening and liberating.

“Working with John Kani was challenging at first, because he found it difficult to trust me. In retrospect, I think he was mourning the recent apartheid-related death of his brother, and it was a big leap of faith for him to play the part in such an intimate way with a white woman. After we got over that initial caution, we had a lot of laughs actually, and we still get on really well.”

Weinberg believes that theatre still has an important role and relevance in this age

of internet and social media. “Theatre is as powerful as ever in its immediacy. Young people who have never been to the theatre before are astonished when they come and find themselves in tears, or afraid, or tense, or laughing hysterically.

“Having a collective experience is an ancient ritual which taps into our deep memory, and you simply can’t have that online with a screen. Like watching sport with a cheering crowd, I think people feel happier when they attend performances together, so theatre is good for one’s health. I also think that theatre encourages group discussion rather than individual tweets, and this is good for society, to learn to have and share opinions in public rather than hiding behind a computer.”

• *Pandora’s Bag runs at the Baxter Golden Arrow Studio from 23 October to 3 November, at 20:15 nightly, with Saturday matinees at 17:00. Book through Webtickets or selected Pick n Pay stores.*



Joanna Weinberg in *Pandora’s Bag*

Photo: Hannah Vogelman

South Africa’s go getters going nowhere else

GILLIAN KLAWANSKY

It seems that every Tali, Doron, and Hymie is emigrating, but the fact is that many Jews are choosing to stay in South Africa. Whether they’re business leaders, rabbis, or social activists, many are committed to the country and to embracing the opportunities inherent in its challenges.

South African Jewish families share common concerns. Is there a future for my children here? Can I find a job as a white South African? Am I safe from crime? But in the wave of – unquestionably valid – worries that the media, friends, and family often perpetuate, sometimes disproportionately, we

remember sitting in an office with just a phone, a desk, and a pen, when the Boipatong and Bisho Massacres happened. These were signals of impending civil strife. To an extent, I think the success of Discovery was timing. We got going when people were completely distracted.”

Deciding whether or not to stay in the country is a very personal choice, Gore says. “I’m just a great believer that after difficult times, you can make a difference, build, and take opportunities. Opportunities are, in fact, under-priced in difficult times, so these are things to consider. At the end of the day though, my judgement isn’t just [based on] financial opportunities. I love living here. I

“We need to live where we can make a difference, do good, and live a life of mitzvot. It’s energising and empowering to get involved and to partner with each other in the spirit of unity and brotherhood and sisterhood, connecting with each other. With G-d’s blessings, we’ll continue to nurture and drive forward our community.”

For married couple Jak Koseff and Amanda Blankfield-Koseff, staying to uplift the country is a calling. “My husband works in provincial government on a large-scale youth programme called Tshepo 1 Million, which offers young people job and learnership opportunities,” says Blankfield-Koseff. “I run a youth empowerment non-profit organisation, the Youth Citizens Action Programme (Y-CAP), that provides project management skills, creating a platform for school students to be active citizens and eventually, social entrepreneurs.

Blankfield-Koseff was recently chosen to join 200 young, active African leaders as the first cohort of the Obama Foundation Leaders: Africa Program. One talk strengthened her resolve to stay. “When we convened in Johannesburg in July,” she says, “former United States President Barak Obama said, ‘You can live a comfortable life on another continent, or you can stay in Africa and make a real difference’.

It’s also the spirit of South Africa that keeps the couple here. “I love the possibility, beautiful landscapes, animals, resilient and friendly people, and the opportunity to be involved in the betterment of society,” says Blankfield-Koseff. “I think it will take a few decades for the legacy of apartheid and the Zuma-Gupta era to be healed, but it’s possible, and we have to work together as citizens, business, and government to make it a reality.”

Blankfield Koseff isn’t blind to the challenges the country faces, but offers a refreshing perspective. “I worry about problems like corruption, crime, economic issues, political extremists, and poverty, but I don’t think the grass is 100% green anywhere. I’d rather be where I know I can be part of the change than be stuck in a boring, bureaucratic country that offers no opportunities for positive change. I’d also hate to be away from our parents, other family members, and friends.”

At the end of the day, the decision to stay or go is a personal one for all of us, but it is important to know that the grass isn’t always greener on the other side.



Amanda Blankfield-Koseff

Rapper Drake has his own brand of Jewishness

MAYA MIRSKY

Drake has held the number one spot on Billboard’s Hot 100 chart for most of this year. The Canadian rapper and singer during his career has set or matched records owned by the likes of the Beatles, the Rolling Stones, Whitney Houston, and Paul McCartney.

In 2014, *Rolling Stone* called Drake “the biggest Jewish rapper since the Beastie Boys”. Now he’s just one of the biggest rappers of all.

For pop culture watchers, he’s a slippery enigma who changes roles and even accents from song to song. And for Jews, he’s an anomaly, dominating a genre that isn’t exactly known as a Jewish milieu.

For South African Jews, he is almost one of ours, with relatives in Joburg and Cape Town.

“It’s still not ‘cool’ to be a Jewish hip-hop artist,” Bay Area DJ, Maxwell Alegria, said.

Drake, 31, is known for his down-tempo music, at times sensitive lyrics, and a mischievous sense of humour. He broke onto the music scene in 2009 with *So Far Gone*, which had a single that peaked at No. 2 on the Billboard chart. His most recent album, *Scorpion*, is an even bigger hit – all 25 songs appear in the Top 100 chart – and has spawned at least one viral meme.

He was born Aubrey Drake Graham and grew up in Toronto. His father was African-American, a professional

drummer from Tennessee, but Drake was raised primarily by his white Jewish mother, a grade-school teacher. According to earlier interviews, he went to a public high school that was largely Jewish, but felt he didn’t fit in, and was the target of racist remarks, including *shvartze*. “I didn’t have the worst time, but I did have a hard time. I was always the last kid to get the invite to the party,” he told *Rolling Stone* in 2014.

At 15, however, his life changed when he was cast on *Degrassi: The Next Generation*, a Canadian teen TV drama he was on for six years. (He would return to graduate from high school.)

Drake also told the magazine that he’s “proud to be Jewish”. Occasionally, he posts Instagram photos of Passover and Hanukkah gatherings, and told *Rolling Stone* that “I celebrate holidays with my family.”

Still, his Jewishness is not widely known among his many fans, like Leila Pifko.

“They probably – hmm, I’m not sure,” mused Pifko, a senior at Jewish Community High School of the Bay. “I’m honestly not sure. I feel like they might? Some people might know.”

While public musings over his ethnicity are not uncommon on internet forums, few fans apparently ask Google if he’s Jewish. It doesn’t

even come up as one of the top 10 search results for the query “Is Drake...”?

Some of his fans, though, are definitely in on it.

“Jewish men in particular really know Drake is Jewish – and love that,” said Alex Fraknoi, a San Francisco-based Jewish rapper.



showing Drake rapping and praying in a Miami synagogue in front of family friends and music friends. There’s also a post-Barmitzvah “party” that gets wild, with guests chugging Manischewitz wine, and rapper Lil Wayne joyfully smashing a skateboard into a table.

That kind of self-referential playfulness makes Drake a hero to a certain crowd.

“It definitely makes me more proud as a Jew,” said Pifko, who, like Drake, has Canadian roots.

But Drake identifies as black, while the few other Jewish rappers who have found a degree of fame are uniformly white. The Beastie Boys, the multiplatinum trio of Michael Diamond, Adam Yauch, and Adam Horovitz, arguably is the other most famous, topping the charts at the height of their popularity. But there’s a major drop after that. The list usually includes Matisyahu, who gained fame for performing in Hasidic garb (he has since shaved his beard).

Asked about Drake in 2012, Matisyahu said, “He’s Jewish, but he’s not representing Judaism. He happens to be Jewish, just like Bob Dylan happens to be Jewish.”

The only other non-white Jewish rapper of note is Shyne, the son of

the Prime Minister of Belize, and a former protege of Sean “Diddy” Combs. Shyne found Judaism while in prison, and now lives an Orthodox life as Moses Levi. He has dissed Drake as “an actor from Canada”.

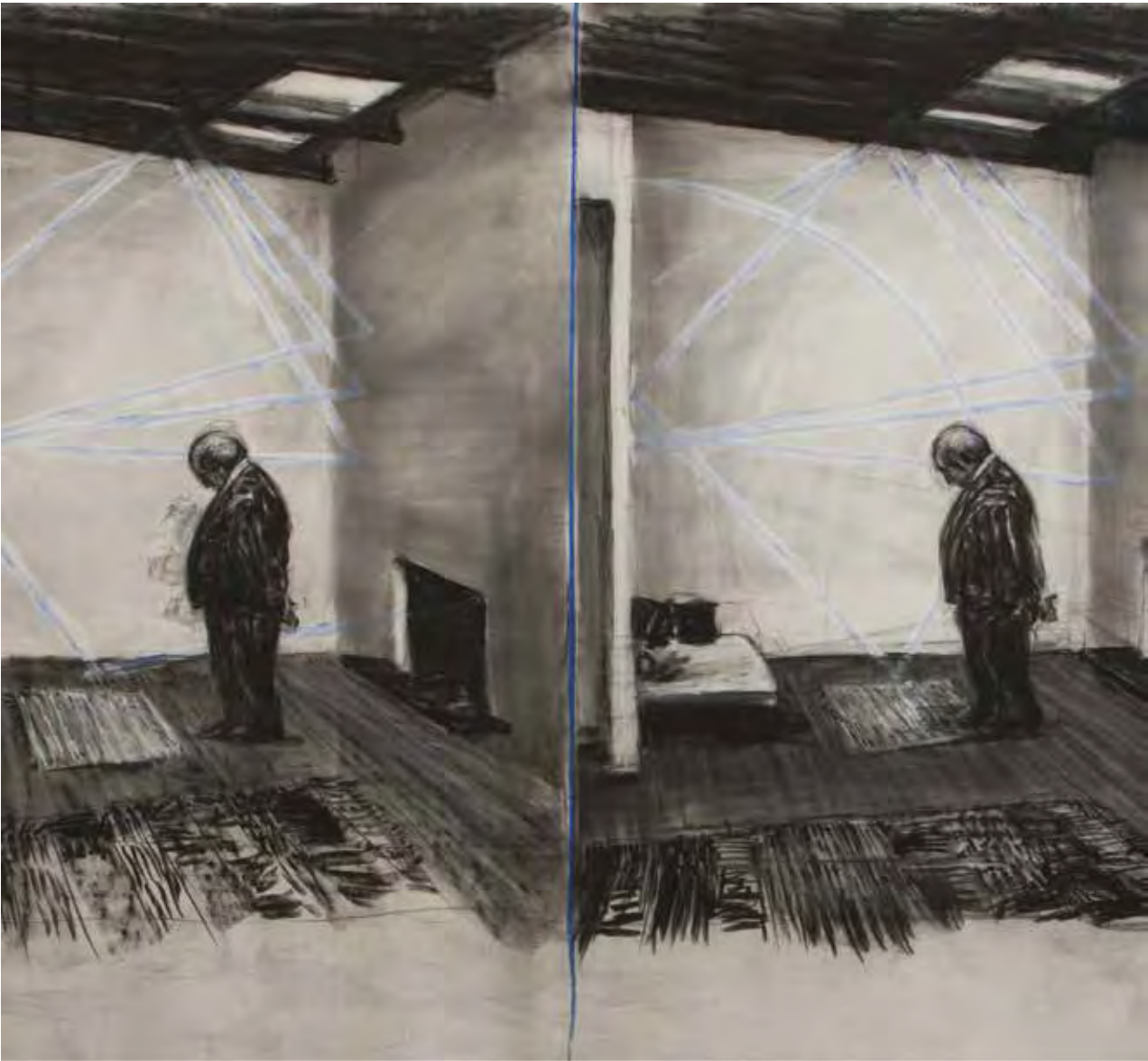
Jewish hip-hop has traditionally leaned heavily on parody, according to Judah Cohen, a professor of musicology and Jewish studies at Indiana University who wrote a 2009 academic article on the subject. Lil Dicky is a prime example. Even the Beastie Boys originally posed dripping in gold chains in a satire of bling-focused gangsta rap. According to Cohen, that kind of parody attracts attention by creating a pairing – Jews, or at least the socially prevalent idea of Jews, and rap – that in itself is humorous by virtue of its unlikelihood.

But Drake is not parodying the hip-hop ethos – he is embracing it. His success as a rapper and R&B singer, genres rooted in African-American culture, is as a black artist. He’s a Jew of colour, but it’s not his primary public image. That brings up some tricky navigating of identity.

“He might have had to code-switch into his blackness instead of away from his blackness because of how he was raised,” speculated Satya Sheftel-Gomes, 17, a high school junior in New York City and a long-time camper with San Francisco’s Be’chol Lashon, an advocacy group for Jews of colour.

Continued on page 14>>

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William Kentridge, *Drawing from Stereoscope (Double page, Soho in two rooms)* (detail), 1999
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The mysterious history of the HOD

JORDAN MOSHE

To most of us, the HOD is synonymous with Barmitzvahs, wedding receptions, or similar type of simchas. Few are aware, however, that the Hebrew Order of David is much more than an events venue.

This organisation was once an integral part of the very fabric of Jewish life in South Africa. It touched the lives of almost every Jew in the country by operating according to one simple principle: love thy neighbour as thyself.

When Polish-born Joseph Distiller and Louis Faiga arrived in South Africa at the turn of the 20th century, they were united in the goal of helping fellow Jews. Following the conclusion of the Boer War in 1902, the economic and social conditions in South Africa were not particularly inviting to the Jews of Eastern Europe. Distiller and Faiga aimed to create as comfortable a landing as possible for Jews immigrating to South Africa, fostering a sense of companionship, and helping them adjust to their new reality.

To this end, in 1904, they established an organisation which was the first of its kind founded in the Commonwealth. A branch of the English based Hebrew Order of Druids, the organisation inaugurated its first lodge on 27 November, naming it in honour of the great man himself, Dr Herzl Lodge. This would eventually become the primary base of the Hebrew Order of South Africa, and it is from here that positive change unfolded across the Jewish community at the time. The organisation continues to make a difference today, operating from its headquarters in Oaklands, the same premises as the above-mentioned event held so many years ago.

When Stan Klaff joined the order more

than seventy years later in 1976, he didn't quite know what he was getting himself into. "A friend suggested that I join the order, saying it was something worth doing," says Klaff. "The next thing I knew, I was part of something much bigger than I had thought, a place of unique opportunity." Today the grand secretary of the HOD, Klaff says the mandate of the organisation he joined has undergone significant change since its establishment.



Photo: Ilan Ossendryver

Stan Klaff, Grand Secretary of the Hebrew Order of David International

"The organisation assists members of the community," he says. "That's its mandate. When it was formed, it assisted its members by providing weekly meals, legal advice, assistance in finding a job, and even a medical service which was a forerunner of today's medical aid."

Although the scope of its services has changed considerably over the years, the organisation remains a functioning fraternity, and continues to promote and extend cultural and communal ties within our community, stimulating interest in Jewish affairs, assisting

charitable community causes, and supporting those who are most in need of help.

Says Klaff: "We ran lodges in virtually every town in the country at one point. Wherever there were Jews, you could be sure a lodge could be found. Our members emigrated overseas, and took the HOD with them wherever they went, eliminating barriers for other Jews looking to emigrate themselves."

In the 1960s and 1970s, lodges opened

in Israel, America, England, and Australia, bringing the eventual total to about 22 lodges worldwide, seven of which Klaff consecrated personally.

Sadly, the organisation went into decline in the 1980s, resulting in the closure of several lodges the world over. Still, the HOD remains committed to its core values: a sense of identity and the determination to assist.

"We do not allow our members to marry out of the faith, nor can anyone join if he has done so," says Klaff. "Our aim is not to secure a necessarily religious Jewish identity, but to ground a Jewish identity, one which enables Jews to be a part of the faith, and be part of a community."

Together, the HOD's members strive to reach out to others in our community, often operating behind the scenes and assisting the less fortunate. Over the past few years, the HOD

has championed yearly Rosh Hashanah charity campaigns, assisted the Chevrah Kadisha in its charitable endeavours, given a home to the Jewish Genealogical and Yiddish societies, and involved itself in numerous other charitable undertakings on behalf of the community.

"Whatever we do, we contemplate a long-term goal for the people in our community," says Klaff. "We are a network of individuals able to assist one another as Jews and brothers. In a way, we operate almost in secret, making our contributions where we can, but avoiding having a public face."

Klaff says Jews today face challenges which were unknown in the past century, and maintains that it is incumbent upon organisations such as the HOD to play a leading role in confronting them.

"We need to show what we can do as Jews. We've moved away from some of the original founding aims of our organisation, but replaced them with ones which are just as meaningful and relevant to life today." Klaff believes that issues such as anti-Semitism, intermarriage, and the future of Judaism are all matters which the HOD can play a part in, and he is determined to see this happen.

"In the digital age, we need to learn to adapt and harness technology for our benefit," he says. "At the same time, we are not a Facebook group. The HOD is an organisation of people who are actual friends, sharing a close bond with one another which is expressed in various ways. When you join a lodge, you join a circle of comrades."

Although the HOD has mainly older members, Klaff aims to inspire younger men to join the ranks, encouraging them to get involved in a platform from which they can bring about positive change.

"There is no limit to what you can achieve," he says. "With the little resources you have at your disposal, you can make changes you would never have thought possible. We continue to punch well above our weight in spite of our challenges, and have every intention of doing so well into the future."

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- ❖ Excellent telephonic and interpersonal skills
- ❖ Excellent client relationship skills
- ❖ Strong process implementation skills
- ❖ The ability to work under pressure while multitasking, with attention to detail an absolute must
- ❖ A team player with the ability to work with the rest of the team to render a professional service



Rapper Drake has his own brand of Jewishness

>> Continued from page 15

Sheftel-Gomes is black and Jewish, and does not deny that it's nice to have a famous artist out there who is like her in that way.

Sheftel-Gomes, however, believes Drake is less a representative of a specific identity and more someone who uses his Jewishness and blackness as tools to increase his audience. She calls him a "racially ambiguous, religiously atheist rapper, who makes good music for everyone".

"He identifies parts of himself only when it is appropriate to his popularity," she said.

Sheftel-Gomes doesn't judge him for that – after all, fame means appealing to a wide range of people.

"I think the reason he's such a pop star is his ability to do that," she said.

Cohen agreed.

"It's been interesting to see how Drake has been presenting himself," the musicologist said.

Cohen, who sometimes discusses Drake in his classes on Jewish popular music, said successful pop artists are always concerned about maintaining their mass appeal.

"People look to celebrities to reflect who they are," he said, "to realise an idealised version of themselves."

But Cohen said the need for a superstar to appeal to a wide audience is, for rappers, at odds with the heightened demand to be "authentic".

"That's one of the big debates you'll see in hip-hop," he said.

That means Drake's ability to straddle his identities, from a former Barmitzvah kid to a hard street rapper, doesn't always work.

"Started from the bottom'... but he's a Jewish

kid from the suburbs!" said Fraknoi, referring to one of Drake's biggest hits, in which he raps, "Say I never struggled, wasn't hungry, yeah, I doubt it."

Fraknoi is a 24-year-old white rapper who performs as Frak. He is San Francisco-born, went to the Brandeis School, and has been rapping since he was a teen.

"I have a complicated relationship with Drake," Fraknoi said. But "I definitely respect him musically, and as a rapper."

Fraknoi, who participates in rap battles in which authenticity is prized, and is open about his Jewish background, finds Drake's eliding of identity a little "cringe-worthy".

"And many times it's inauthentic to his upbringing," he said.

Alegria is Jewish and Filipino, and has been working Barmitzvahs and Batmitzvahs in the Bay Area since he was 14 (he's now 31, the same age as Drake). He's familiar with assumptions of what a Jew looks like.

"A lot of people see me, and don't necessarily think that I'm Jewish," he said.

Nor does Alegria think most casual hip-hop listeners know that Drake is Jewish.

"He talks about it very rarely, I'd say," Alegria said. "In his music, he doesn't go around exactly parading it."

Perhaps for his Jewish fans Drake doesn't have to embrace his roots any more than he already does, or talk publicly about his Jewishness to prove himself. Maybe what he's done is enough to be inspiring.

"I'll bet the answer is 'yes' to that," Fraknoi said. "He doesn't even have to do anything. He [just] has to be Jewish and famous." (JTA)

Please email your CV to ceo@sajewishreport.co.za

You don’t have to be Jewish to be a writer – but it helps

GILLIAN KLAWANSKY

“My mother started feeding me Jewish novels from a very young age,” author Steven Boykey Sidley told the “Talking Books” festival at the Rabbi Cyril Harris Community Centre in Houghton, Johannesburg this week.

“My entire education in reading consisted of Jewish authors, and it could only be filtered through to my writing. I consider myself an extremely Jewish writer, although some of my books don’t have Jewish characters.”

Sidley, an award-winning writer, was participating in a public conversation between authors Jill Nudelman, Gail Schimmel, and journalist Terry Shakinovsky on “Jews and Fiction: writing in Portnoy’s Shadow”. Born to an East Coast Jewish American mother who moved with his South African father to Johannesburg, Sidley was addressing how being Jewish affects his writing.

“I’m a mixed-up Jew,” said Schimmel, who’s written three acclaimed novels. “My mother was a Pretoria Jew, and she was sent to St Mary’s because it was the best school. She was the only Jewish girl in an Anglican convent. She was traumatised by it, and became a Catholic when she matriculated. Upsetting everyone, she remained a Catholic until she met my non-Jewish father who was from Holland, and came from a long line of atheists. My father’s parents were involved in the Dutch resistance, so ironically, my father’s life was more steeped in Judaism as he came from a Jewish place.

“My mother had a very complicated relationship with her Judaism, but she brought me up to feel that it was a very important part of my identity. So I had mixed messages of accepting and rejecting Judaism. As a result, it’s not a big influence in my work, but it probably influences how I see myself in the world.”

Jill Nudelman, whose debut novel *Inheriting the Earth* was the co-winner of the Olive Schreiner Prize for prose in 2015, said: “I identify very strongly with my Jewishness, but I think it’s more about whiteness that I’m writing. I’m writing about being white in South Africa. Rootedness and belonging – that’s always my theme.”

Shakinovsky suggested that whiteness was part of the South African Jewish experience. “It’s not straightforward to be writing as white, middle class people today,” she said. “In South Africa, it’s not simple to write about characters of different cultures and races.” She asked the authors if this inhibited or inspired them as writers.

“It’s something I’m very aware of,” said Schimmel. “The very nature of fiction is that you’re writing another person’s story. How far do you take it? My protagonists are all middle class white women because that’s what I am. At the same time, I’m very aware of not just telling a story that [represents] our closed suburban experience of South Africa, rather one that looks at the biggest picture. As a white South African writer, you have to check your privilege constantly to ensure you’re telling a real story.”

“I’m also trying to inscribe whiteness, trying to write that slight racism of which a lot of people are guilty,” said Nudelman. “All my books are about home and unhomeliness, about longing for belonging and rootedness as a white person in South Africa.” Nudelman, who is working towards a new novel as part of her PHD at Birmingham University, says she struggles to impart the nuances of South African society to her British professor. “It’s

hard to explain how complicated our situation is.”

Sidley said he actively avoided setting his novels in South Africa. “I spent most of adult life in the United States, and all my books are set [there]. When I wrote a book set in South Africa, it was rejected by all the publishers.

for a thought-provoking novel tackling the South African Jewish experience. Nudelman said she was doing just that in her new novel. “I have a Jewish character who’s verbally attacked by an angry black man, and goes back to trace her ancestry and write the Jewish story.” Sidley, however, argued that many feel that because the number of Jews in South Africa is dwindling, there’s less of a market for a South African Jewish story, a “harsh commercial reality”. Nudelman argued that such a book need not be limited to a Jewish audience.

This discussion was just one of the numerous talks and presentations at the “Talking Books” festival celebrating Jewish books, authors, readers, artists, and ideas.

“We felt that there should be a Jewish book festival in Johannesburg,” said organiser Hazel Cohen. Having run the last one of this kind 15 years ago, it definitely was time for the next one. “Roughly, it takes the format of the London Jewish Book Week, but we’ve turned it into a fortnight.”

Celebrated speakers include photographer Jodi Bieber, journalist Mandy Wiener, *Daily Maverick* senior contributor Richard Poplak, and academic and editor Marcia Leveson.

• *The festival runs until 21 October. For more information, call Hazel or Rene on 011 728 8088/8378.*



“Writing Joburg” with Lael Bethlehem, Harriet Perlman , Mark Lewis, Tanya Zack and Nechama Brodie



Jill Nudelman, Gail Schimmel, Steven Boykey Sidley and Terry Shakinovsky

I realised that any story about South Africa is often crowded out by tales of corruption, race, bigotry, and so on. I don’t want to tackle that when I’m telling a story about humans in a situation by which they are crushed or triumphant. There are other novelists better at it than me.”

Schimmel approaches the issue differently. “I find joy in showing we are still living human stories despite our complicated country and history. We still fall in love, fight with our spouses, and neighbours, and so on. We still live a very mundane existence against the background of the political picture.”

“I identify very strongly with my Jewishness, but I think it’s more about whiteness that I’m writing. I’m writing about being white in South Africa. Rootedness and belonging – that’s always my theme.”

The panellists reflected how writing made them more self-aware. For Sidley, writing is therapy. “The catalyst for my writing is trying to understand myself, and I have through my novels.” Nudelman agreed that writing was very revealing of who you are, saying, “I am the characters I write.” Schimmel said, “It’s inevitable. In writing, you expose yourself to others and yourself. When I write, I discover my unrealised prejudices.” All of the panellists agreed that finding pleasure in the act of writing, and a sense of accomplishment in the finished product, were their main motivations. Noting that only about 5% of writers in America made a living from writing – and far fewer in South Africa – Schimmel pointed out, “None of us do it for the fame or money!”

They also debated whether there was room

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Time to start being on time

In a world of “click-bait” headlines, the above is probably the least likely to cause anyone to take a second look. And yet it should be. Acceptance of the notion of “Jewish time” needs to meet its final resting place.

Some years ago, I took one of my first business trips to Africa. I wanted to use the time that I had as constructively as possible, so I scheduled meetings at 07:00, 08:30, 10:00, and so on. I was downstairs in the hotel lobby ready for my first meeting from 06:45. To no avail. My 07:00 meeting arrived at 09:00, my 08:30 around 11:00, and I remain uncertain if my 10:00 has yet managed to get there.

By the end of the day, I was frustrated and irritable. And so, I raised the issue with the poor guy who now sat across the table from me. He, incidentally, was only about 30 minutes late.

I will never forget what he told me. He said, “G-d gave white men watches. But he

gave us Africans time.” I knew then that if I was to conduct business in the region, I would need to throw out the expectations and relax.



Why should those who have the respect to be punctual pay the price for those who do not?

Difficulties with transportation, vast distances, and life circumstance are some of the causes that I encountered for the lack of punctuality in Africa (north of our borders). And I get that.

What I don’t get is that we should accept that Jewish functions can and most often run late. In Jewish law, time is critical. Shabbat begins for example at 17:48, and it ends at a specific time. We are told when we

can say morning prayers, afternoon prayers, and how long – to the minute – we need to wait between eating meat and milk. We get time... when we consider it to be important.

The Koolulam event on Sunday was wonderful and awe inspiring. The intention here is to not detract from the magnificence of thousands of people who came together to sing. It was unifying, inspiring, and uplifting. It was prayer. I remain so grateful that I had the opportunity to participate in it.

But it was called for 16:00, and it kicked off after 17:00.

The attendees were disciplined, and arrived on time. Many had young children. And many, because more than an hour was spent waiting around in the beginning, had to leave early.

It made no sense. Although I did not attend the recent the Shwekey concert, I am told that was much the same. It was called for 20:00, and

INNER VOICE

Howard Feldman



started very late. As a result, many people who had children with them left during the interval, and deprived themselves and their children of the last part of the experience.

It makes no sense. If the concern is that people have not yet arrived, then the only thing that will discipline them is for them to lose out on the opening of whatever the event is. Why should those who have the respect to be punctual pay the price for those who do not?

This applies to communal events, shul services, and school functions. We need to get our act together. It’s time.

When we say “Jewish time”, it should mean exactly the opposite of what it does.

A column of the SA Jewish Board of Deputies

Remembering the victims of Sobibor

Over the past few years, the South African Jewish Board of Deputies and the Johannesburg Holocaust & Genocide Centre (JHGC) have regularly teamed up with the embassies of various countries, including Denmark, Germany, Japan, and Hungary, to host events commemorating aspects of the Holocaust.



Above Board Shaun Zagnoev

The latest such event took place last Sunday, when the board partnered with the Embassy of the Russian Federation and the JHGC to host an evening to commemorate 75 years since the Sobibor concentration camp uprising.

Board National Vice-President Zev Krengel delivered a message, while Russian Ambassador Mikhail Petrakov provided the opening remarks. Sobibor,

like most of the Nazi death camps, was liberated by Soviet forces. The event marked the second time our community has partnered with the Russian embassy in recognising the tremendous sacrifices and heroism of the Russian people in defeating the scourge of Nazism.

In his message, Krengel stressed that although the liberation of the death camps came too late for most of the Jewish victims of Nazism, the fact that many did ultimately survive was due to the bravery and sacrifices of the Soviet people.

For too long, tensions during the period known as the Cold War resulted in insufficient recognition by Western countries of the debt owed to the Russian people, he said. The evening’s gathering could be seen as playing a small but still meaningful part in making up for this neglect. Krengel concluded with the sentiment, “We appreciate the bonds

of friendship that have been forged between our community and Ambassador Petrakov, and hope to have further opportunities to work with him in the future.”

Mitzvah School celebrates another year of achievement

The board’s National Director, Wendy Kahn, recently attended the annual graduation ceremony of the Mitzvah School in Sandton, established in 1986 to assist students from Alexandra to complete Grade 12 at a time when political unrest was severely disrupting black education.

The school’s founder and leader, Leslie Rosenberg and Molly Smith, were presented with the Rabbi Cyril and Ann Harris Human Rights Award at the board’s national conference last year.

For Kahn, this event is one of the highlights of the Jewish calendar, an inspiring demonstration of what young people from disadvantaged backgrounds have been able to achieve, and what members of our community are doing to make that possible.

The Mitzvah School was established on premises provided by the Bet David congregation. Initially intended as being no more than a stop-gap measure, it has developed into a permanent resource for pupils from disadvantaged areas.

We applaud all those involved in maintaining this exceptional institution. In addition to the critical assistance it gives to those who lack the kind of educational advantages our own young people enjoy, it is a credit to the Jewish community as a whole.

When it comes to social outreach on behalf of the broader community, Durban Jewry has a particularly impressive record. This week, Kahn and I attended the annual general meeting of the board’s KwaZulu-Natal Council, where this work was highlighted.

I congratulate my esteemed colleague, John Moshal, on his election as life president of the Durban Jewish Club in recognition of his considerable contribution to the community.

• Listen to Charisse Zeifert on Jewish Board Talk, 101.9 ChaiFM every Friday from 12:00 to 13:00.

Boycott to and fro: be careful what you ban



TAKING ISSUE

Geoff Sifrin

South Africans know a few things about boycotts. Israel – and those who want to boycott it – could learn a bit from us, even though the two countries are worlds apart culturally and historically.

From the 1960s until almost the end of apartheid, the trade, cultural, sports, academic, and other sanctions against South Africa were intended to force the white regime to abandon its racist policies and suppression of the black majority.

Historians will forever argue over how much the sanctions were responsible for apartheid’s demise, compared to other factors such as the collapse of the Soviet Union that changed the political environment. Nevertheless, being cut off from the world was painful; even travelling overseas on a South African passport was uncomfortable.

The anti-apartheid movement’s first major victory, in 1961, forced South Africa to leave the Commonwealth. In 1962, the United Nations General Assembly asked member states to impose a trade boycott. In 1963, the UN Security Council called for a partial arms ban.

Expecting South Africa to capitulate, there was one effect the boycotters didn’t adequately foresee. Among certain sectors of the population, particularly conservative Afrikaners who wielded power, the boycotts induced a stubborn, creative camaraderie. They developed a determination to hold things together and flourish despite sanctions – the opposite of the demoralisation the boycotters wanted.

It was the midst of the Cold War, and politicians rallied conservative white groups by labelling liberal anti-apartheid protestors “communists” – a damning indictment in the Cold War mindset. So, South Africa continued stubbornly, for decades, to endure while the world was busy with the Cold War.

There is much talk today about partial or full boycotts of Israel.

Anti-Israel movements use the South African boycotts as their model. But it is misguided. Africa is not the Middle East, and despite its flaws, Israel is not implementing apartheid. Internationally, a major destabilising factor today is the complex conflict between the Islamic and Western worlds. And, boycotts can have the opposite effect to what is intended.

The Boycott Divestment Sanctions (BDS) movement makes a lot of noise, but achieving a full boycott of Israel is highly unlikely. It can only be symbolic. Israel stands on the highway of the world, and is as strong as it has ever been.

Most participants in boycott groups know this. So, one wonders why Israel bothered to detain Lara Alqasem, the 22-year-old American student who arrived on 2 October on a study visa, at Ben Gurion airport.

It was absurd when security officials who blocked her cited her membership of a chapter of Students for Justice in Palestine at the University of Florida, and her alleged support for BDS. All it did was raise the boycotters’ profile. It had no practical effect. And by coming to Israel to study, Alqasem gave up any claim to represent the boycott movement.

Pressurising Israel to change policies towards the Palestinians is necessary. Its occupation of the West Bank will, if unchecked, foreclose any possibility of a two-state solution.

But, contrary to their intentions, the supporters of boycotts are giving the current government and its prime minister only more ammunition to tell Israelis that, once again, “the whole world is against the Jewish state”.

He will elevate BDS to the level of an existential threat, and rally Israelis behind him as if they were fighting yet another mortal, anti-Semitic enemy.

South African sanctions had a huge effect on the country. But BDS will ultimately fail. Opposition to Israeli policies must come from within the Israeli and Jewish world. The question is how much damage, through overreacting, the prime minister will allow it to do to Israel’s image in the meantime.

American Jew is the oldest recipient of a Nobel Prize

>> Continued from page 4

probably the most famous economics scientist of the 20th century, who wrote the textbook *Economics* used by millions of economics students. That textbook is now authored by Nordhaus.

Samuelson is renowned for his quotes. His most famous, and a favourite economic joke, was that, “Commentators quote economic studies alleging that market downturns predicted four out of the last five recessions. That is an understatement. Wall Street predicted nine out of the last five recessions! And its mistakes were beauties.”

To date, 935 Nobel Prizes have been awarded. Any prize can be shared, but not by more than three people. Of these, 911 awards have gone to individuals.

On 24 occasions, the peace prize was awarded to an organisation. Jews, including recipients where only the father is Jewish, have received the Nobel 203 times, translating into 22% of all individual prizes.

Considering that Jews comprise a mere 0.2% of the world population, that is 110 times more than on a proportionate basis, or 11 000% of the predicted number. However, for a number of reasons, including the proliferation of Chinese, Japanese, and scientists from other countries, that proportion is likely to be unsustainable.

• Roy Shires is Professor of Medicine in the endocrinology division at Chris Hani Baragwanath Academic Hospital and the University of Witwatersrand.

Singing our heart out with Koolulam

NICOLA MILTZ

Young and old, baritones, and falsettos, even those who are quite tone deaf, were swept up in Koolulam fever at the Sandton Convention Centre on Sunday, when more than 3 500 Johannesburg Jews stopped everything to sing together.

King David schools brought the Israeli hit musical phenomenon out in celebration of Israel and the schools’ 70th birthday. Koolulam is a mass musical initiative that turns the audience into the performer. The event was the group’s debut on the African continent.

The South African audience was captivated as dreadlocked lead conductor Ben Yefet, got the crowd into the groove with an African version of the One Republic hit song *I Lived*.

When Koolulam co-founder Or Teicher came to South Africa recently, he told the *SA Jewish Report* his goal was “to get South Africans to live”. He and his team chose this particular song with its upbeat, catchy lyrics to encourage the South African community to “let their hair down, and start living”.

The night’s spectacular festivities kicked off with a marimba band made up of students from King David Senior Primary School Linksfield. The audience cheered as students Adiv Blumenthal, Amit Frankel, Jonty Hirschson, Jaiden Klotnick, Jordan Milner, Eden Novick, and Aiden Sack took to

the stage after a slow start to the evening’s proceedings.

Thereafter, Yonatan Gruber, the dynamic Koolulam MC and host, entertained the crowds as people were split into groups comprising different vocal ranges including soprano, baritone, or alto.

In what seemed like an impossible task, Ben Yefet was mesmerising as he got the entire hall to sing in harmony and unison. It took him about an hour to turn a mass cacophonous noise of discordant sounds into a spectacular collaboration of melody and harmony. Hard work for a Sunday night’s entertainment, standing for four hours and rehearsing, but well worth the effort it took.

Local singer Granville Michaels added a South African flavour, together with eight



Photos: Ilan Ossendryver



local performers including drummers, percussionists, a violinist, and a cellist.

The result – after several re-takes – was euphoric, as the audience sang loudly, “I owned

engineers, musical directors, production managers, and other musicians.

Ben Atie, the outgoing head boy of King David Linksfield, told the *SA Jewish Report*, “I have one word to describe Koolulam: unbelievable! As a matric [Grade 12] student entering my final stretch of school, I found such inspiration in the words of the song. Being surrounded by my fellow Davidians for the last time, I felt immense pride in the school and the South African Jewish community as a whole. It was a timely reminder that in spite of leaving the school, I’ll always have a community here in South Africa united in spite of our differences.”

A participant, Lindi Giger Rudnicki, said on Facebook, “A once in a lifetime experience! Absolutely phenomenal.”

Sisters Tali and Danielle Ogus said, “We loved every second of it. The vibe was so powerful, and there was so much unity between everyone.”

Teicher said the aim of Koolulam was to “bring people together to do one thing: stop everything for a few hours, and just sing, together. To feel pain, to feel joy, to unite, and come together – that is what we are about.”

A video of the event will be released online shortly.

Hats off to KD RKNS

Summer has arrived! With beautiful long days, green, luscious trees, and the sun out every day, we are aware of the harsh effects that the hot sun can have on our delicate skins.

King David Rosabelle Klein Nursery School (RKNS) in Johannesburg is fortunate to have its own sun hats, specifically branded and donated by a parent, to shield the children’s tender faces and necks from the sun.



Jamie Weinstein and Levi Tucker wearing their brand new hats

Torah Academy boys make final cut



Ellie Joffe, Adam Shaw, Alon Nussbaum, Yehuda Goldberg, Yakov Drutman, Ariel Yachad, Yoni Glassman, and Levi Kinn

Torah Academy Boys High Grade 12 pupils learn the laws and practicalities of kosher meat, from slaughtering to *treibering* (the removal of veins and fats), and salting during kodesh classes.

Saturday (20 October)

- Jewish Women’s Benevolent Society hosts *Odd Man Out*, a play about love at first sight – with a difference. Intelligent. Heart wrenching. Poignantly funny! Time: 20:00. Venue: Theatre on the Square. Tickets: R200. All proceeds go to caring for lonely, indigent, isolated, and aged people in our community. Contact: 011 485 5232/083 680 7524 or gloria@jwbs.co.za

Sunday (21 October)

- Ongoing Nechama Growth From Grief support group. Time: 09:30 to 11:30. Venue: Jossel Card Room, Ground Floor, Golden Acres. No need to book. Men and women welcome. Contact: Linda Fleishman 011 532 9701.
- The Rabbi Cyril Harris Community Centre hosts a literary quiz. Time: 19:30. Venue: Clive M Beck Auditorium, Rabbi Cyril Harris Community Centre, corner Glenhove Road and 4th Street, Houghton. Donation: R100 (drinks, snacks and tea included). Contact: Hazel or René 011 728 8088/8378 after hours 011 728 8378, email: rchcc@telkomsa.net, or rene.s@telkomsa.net

Monday (22 October)

- JHGC in partnership with the Embassy of Sweden hosts a screening

of the documentary film *The Strait Escape*. Time: 19h00. Venue: 1 Duncombe Road, Forest Town. Free admission, donations welcome. RSVP to dowi@jhbholocaust.co.za or 011 640 3100.

WHAT'S ON

Wednesday (24 October)

- The Hebrew Order of David hosts its annual Charity Bingo Bash. Time: 19:30 for 20:00. Venue: HOD Centre, 58 Oaklands Road, Orchards. Beneficiary: Kosher Mobile Meals. Cost: R200 per person, includes refreshment. Five games with big prizes. Extra cards available. Lucky draws. Contact: 011 640 3017, or email admin@hodavid.org

Thursday (25 October)

- Hebrew speakers meet at Beyachad, 2 Elray Street, Raedene, from 10:00.
- Join the Women’s International Zionist Organisation every Thursday for a *Lunch & Learn shiur* with Rabbi Michael Katz. Time: 13:00 at Beyachad. Contact: WIZO office: 011 645 2515

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Israeli gymnasts fly through world competitions

JACK MILNER

Israeli artistic gymnast Artem Dolgopyat, 21, is a strong contender for gold at the Tokyo Olympics in 2020 as he takes the gymnastics world by storm.

Over the past month, he twice won gold in the World Cup Challenge, first in Hungary on 23 September, and then in France on 30 September.

Dolgopyat was born in Dnipropetrovsk, Ukraine, and was introduced to gymnastics when he was six years old. His father was also a gymnast.

By the time Dolgopyat was 12 (in 2009) and his family had moved to Israel, he was twice Ukrainian national champion in his age group. In Israel, he joined the Maccabi Tel Aviv gymnastics team.

Dolgopyat won gold in Paris, scoring 14.950 and beating his mentor, Israeli Alex Shatilov, 31, who came in fourth with a score of 14.500.

In Hungary, Dolgopyat and Shatilov competed in the floor exercises, where Shatilov came fifth. Ofir Netzer, who competed in the women’s vaulting competition, also won.

For the first time ever in a World Cup competition, Hatikvah was played twice in the medal ceremony.

There was great excitement from the commentator when Dolgopyat took to the floor for his routine

in Hungary. He was the highest qualifier, and the most exciting prospect on the floor in world gymnastics. He has a particular pass (indicating a series of connected tumbling elements in the floor routine), which is quite spectacular.

Dolgopyat achieved a score of 14.700, which put him 0.695 clear of second-placed Ukranian veteran Oleg Verniaiev, with Spain’s Joel Plata third at 13.900.

While the men were fighting it out on the floor, the women were competing in the vault competition. Netzer qualified for the final, but she had scraped through in eighth place. She was a different gymnast in the final. The commentator could not believe the level of improvement, acknowledging that in her moderate qualification effort, the Israeli had made a lot of mistakes.

Throughout her senior career Netzer, 21, has finished fourth a number of times but has failed to make it to the podium in World Cup events. Fortunately, it was a very good day for her. She landed two clean vaults while many of her competitors made major mistakes in the final.

After his win Hungary, Dolgopyat was asked about his special pass. “I used to just play around with it for fun, but I never saw it becoming part of my routine,” he said. “But then I started to use it.”

Asked how long it took him to

learn it, he said, “I wanted it to be there, so I just worked hard.”

The Israeli gymnasts are in for a very interesting couple of weeks because the World Championships are due to be staged in Doha from 25 October to 3 November. Israeli sportspeople have not been welcomed in Arab countries in the past. It remains to be seen how Qatar would handle an Israeli victory with a ceremony at which the Israeli flag would be raised and Hatikvah played.

With the Fifa World Cup heading its way, Qatar has promised that Israeli athletes will not be discriminated against at the World Championships.

Dolgopyat, however, has another difficult predicament. He is a soldier, and at this stage, the Israel Defence Forces (IDF) has not given him permission to travel to Qatar. As an active duty soldier, Dolgopyat is not able to travel abroad without special permission from the army.

The problem with a soldier travelling to a competition in Qatar is that active duty IDF soldiers have long been a target for kidnapping by terrorists, and Qatar is reportedly one of the sponsors of Hamas. Experts have said that unless action on the Gaza border escalates, Israeli athletes should be safe in Qatar, but such a trip is definitely riskier for a soldier than for civilians.



Artem Dolgopyat

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3 Long Ave
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→ **Gelatissimo**

On Friday 26 October, get R5 off every 1-litre tub of ice-cream from Gelatissimo.

52 Ridge Rd
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→ **Glenhazel Flowers**

Glenhazel Flowers is offering 5% off roses on Friday, 26 October.

7 Long Ave
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→ **La Mich**

Get your hair Shabbos Project ready with La Mich! With a Brazilian, including a cut and blow, for R999 (T&C apply), you'll be set for the big weekend! The special is valid for the week before The Shabbos Project, excluding Friday 26 October.

1 Long Ave
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→ **Pie Works**

Pie Works presents its Shabbos Project special: a three-course meal for 4 people for only R400; or for 8 people for only R750. This includes soup, perogen (6 or 12), chicken (1 or 2), spicy rice or grilled veg, 2 challahs, chocolate mousse and ice-cream.

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Take a stroll down to Homelys and save big on things for your Shabbos dinner table. Get 10% off foil containers, challah covers, fabric or plastic tablecloths, and grab a packet of serviettes for only R15. Offer valid from the Sunday before The Shabbos Project to the Sunday after, all while stock last!

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Don't forget to ask for the Shabbos Project special down at Dug Fish! Offer only valid on Thursday and Friday!

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Hungry? The whole week leading up to Shabbos you can get a burger and chips for only R50 at Shwarma Bar. Specials don't get more special than this.

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→ **Come on over**

You can also give the shops a miss this year and enjoy some incredible home cooking.

In a radical home hospitality drive, members of the Kollel Yad Shaul in Gardens, Johannesburg are opening up their hearts and homes with open meals to neighbours, as well as sleeping accommodation for anyone who does not live in the area.

If you would like to be connected to a host for Shabbat meals or sleep-over accommodation, please WhatsApp Kayla on **083 251 6559**.



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