



Laurence Anthony Chait,
Family Group,
bronze cast
R40,000 - R80,000



Victor Pasmore,
Points of Contact,
silkscreen,
R12,000 - R18,000



John Koenakeefe Mohl,
Twilight and Rays of Sunset
in Lesotho, oil on board,
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Face to face with marauding protestors

NICOLA MILTZ

Likud South Africa Chairperson Larry Marks feared for his life this week when he came face to face with protesters in downtown Johannesburg as xenophobic violence spread across Gauteng.

Marks, a lawyer and long-serving member of the Community Security Organisation (CSO) and the vice chairman of the South African Zionist Federation (SAZF), sustained serious injuries when the mob threw rocks at his vehicle, smashing him in the face.

He became trapped in his vehicle when the hyped throng of looters in the central business district (CBD) made its way through the city on Monday morning.

The widespread violent attacks on foreign nationals and foreign-owned shops began in areas south of Johannesburg's city centre at the weekend, and spread to the CBD on Monday, before extending further afield. The wave of violence has resulted in the wanton destruction of countless shops and business premises. Widespread looting has taken place, and cars and properties have been torched.

Marks knew he was in trouble as he drove up the ramp of the underground parking arcade of the High Court of South Africa, Gauteng local division, in Von Wielligh Street, when he sensed approaching protesters.

"As I was exiting the parking, I stared straight into the mob that was running down the street armed with various weapons attacking anything in sight. I was in the wrong place at the wrong time, unfortunately," said a shaken Marks from his hospital bed. Marks underwent surgery this week following the attack.

Fearing for his life, he had very few choices in that moment.

"I could stay put and be a sitting duck; I could try to reverse down the ramp which proved impossible as there were cars behind me on the ramp; or I could try to weave through the crowd. I chose to be a mobile target, which allowed me to exit the danger zone," he said.

"Before I could move far, the crowd attacked my vehicle with hammers and rocks. My driver's window was struck with a rock that penetrated through the window, and struck my head and face. I

drove quickly away for about three blocks, and turned into another street where it was quiet."

With blood gushing from his face, Marks' CSO training and instincts kicked in. "I always carry a basic emergency kit, and applied a pressure dressing to my head and face to stop the bleeding as much as possible as there was blood in my eyes and I was struggling to see," he said.

"I sent my location pin to a security group on WhatsApp with a message, and it activated a response from various security companies specifically the CSO and EZRA (the medical team of CSO). A member of one of the security groups came into town to extract me and take me to the medical team that was waiting outside the danger zone."

He said while he waited for assistance, a metro police van drove straight past ignoring him. "Nigerians, Congolese, Pakistani and South African shopkeepers and the general public stood around my car and called for assistance to no avail," he said.

"A Muslim lady kindly brought me water to drink, and gave me painkillers as well as further first-aid items," he said.

Eventually, he was taken to safety, and was treated by EZRA and Medi Response before being transported to hospital.

Marks said he felt disappointed and angry "at the total incompetence of the national commissioner and minister of police as they clearly had zero plans to deal with this".

He said the CSO had activated numerous services which immediately responded to his call. "This community owes a massive debt to the CSO and other services - people who go out of their way to assist."

Marks is just one of hundreds affected by this week's sporadic violence which brought pockets of the province to its knees.

At the time of writing, the looting and violence across the province had left five dead. Close to 300 people have been arrested and charged with public violence, arson, theft, and malicious damage to property.

The widespread attacks are believed to be a spill over from last week's violent xenophobic attacks

in Pretoria.

They come in the week of the 28th World Economic Forum on Africa, which opened in Cape Town on Wednesday, and before a state visit to the country by Nigerian President Muhammadu Buhari, whose country's nationals have been affected.

Meanwhile politicians, law-enforcement officials, and faith leaders have called for calm in the wake of the chaos and destruction.

Report that though it was more than 10 years since the harrowing events of the first major wave of xenophobic violence gripped the country, discrimination and violence against foreign nationals remained a daily reality. The group is a multi-sectoral network of non-governmental organisations set up to spearhead advocacy against hate crimes.

"Tragically, none of the lessons of the past have been put into practice. Most of those targeted

community tackle issues of anti-Semitism."

It is only by acknowledging prejudice such as anti-Semitism and xenophobia as hate crimes, and putting in place the appropriate legislation, that we can adequately record and police hate crimes; improve the judicial response, and better monitor hate crimes, she said.

The CSO has appealed to the community to avoid the areas



Photo courtesy Inner City Gazette

Chief Rabbi Dr Warren Goldstein said, "One of the most encouraging things about our country is that the vast majority of South Africans are hardworking, law-abiding, good people, who want the same things from life. The key to creating the kind of country we all want is to build alliances across religious and racial divides, alliances based on shared values.

"Equality and dignity for all human beings is a key Jewish value. At a time like this we need to recommit ourselves to values of non-racism and embrace the diversity of this country," he said.

Alana Baranov, the South African Jewish Board of Deputies' representative on the steering committee of the Hate Crimes Working Group, told the *SA Jewish*

with hate have fled their home countries in fear of their lives or out of economic desperation to build a better life for their families," she said.

This week's violence had come just weeks after the lapsing of the Hate Crimes Bill.

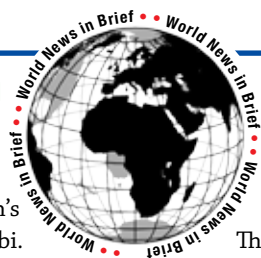
"We have worked tirelessly over the past 10 years to advocate for awareness of hate crimes and the creation and implementation of effective legislation to prevent and combat this scourge. Hate crimes, which include xenophobia and other forms of bigotry such as anti-Semitism and homophobia, are an issue close to the Jewish community due to our own history of discrimination and being treated as outsiders or the 'other'. Hate-crime legislation also helps our

affected by violence as the situation remains volatile and unpredictable.

The CSO's Jevon Greenblatt said the organisation had cautioned schools to avoid taking pupils to areas like townships and the Johannesburg CBD until the situation normalised.

"Who knows where and if further violence will break out. This is a huge concern for us. We have to maintain awareness, and track where the attacks are spreading," Greenblatt said.

Said Goldstein, "Economic growth alone will not address these problems unless it is coupled with a rejuvenation of values - values of humanity and justice, respect and decency, values that Judaism teaches the world."



Shabbat times this week

Starts	Ends	
17:39	18:29	Johannesburg
18:14	19:06	Cape Town
17:25	18:16	Durban
17:45	18:36	Bloemfontein
17:45	18:37	Port Elizabeth
17:36	18:28	East London

Chabad opens first centre in Rwanda

Chabad has opened its first centre in Rwanda, which becomes the African nation's first synagogue served by a permanent rabbi. Rabbi Chaim and Dina Bar Sella, and their eight-month-old son, Shneur Zalman, arrived last week in Kigali, and managed to gather a minyan for Shabbat prayers, Chabad.org reported.

They will serve under the auspices of Chabad of Central Africa led by Rabbi Shlomo Bentolila in Kinshasa, the Democratic Republic of Congo.

Rabbi Bar Sella said the new centre would serve Jewish humanitarian workers and visiting businesspeople.

De Kirchner's 'oranges from Israel' comment a sour irony

Cristina Fernandez de Kirchner, the former president of Argentina who was indicted while in office for allegedly covering up Iran's involvement in the 1994 bombing of a Buenos Aires Jewish centre, is under fire from a Jewish group in her country.

The Argentine Zionist Organisation took aim at Kirchner, now a candidate for vice-president, for using the import of Israeli oranges into the country to target the free-trade practices of the current president.

"[President Mauricio] Macri allowed the free import of anything you can think of," Kirchner said. "With Macri we ended up consuming oranges from Israel, apples from Chile, wines from I don't know where," saying that Macri "agreed to everything that the economic sector demanded."

The group said the comment was ironic, since in March 2018, Kirchner was indicted for covering up Iranian officials' involvement in the attack on the AMIA Jewish centre.

Far-right party makes large gains in Germany

The right-populist Alternative for Germany (AfD) party made large gains in two state elections.

The anti-immigrant party, with some politicians suggesting Germany is too obsessed with the Holocaust, took second place in elections on Sunday in the former east German states of Brandenburg and Saxony, with 23.5% and 27.5% of the vote respectively.

In Saxony, the Christian Democratic Union of Chancellor Angela Merkel won the largest percentage of votes, while in Brandenburg the Social Democratic Party came out on top.

In spite of concerns about anti-Semitism among the many Muslims in Germany, the far right remains the greatest threat to Jews, said Josef Schuster, the head of the Central Council of Jews in Germany.

Bernie Sanders the 'proud son of Jewish immigrants'

Senator Bernie Sanders got a standing ovation from about 6 000 attendees at the Islamic Society of North America's annual convention in Houston last week, the largest gathering of Muslim Americans.

"I'm here today because I believe in the need for all of us, no matter where we come from or what our background is, to stand together in the struggle for justice and human rights," Sanders said.

"We must speak out at hate crimes and violence targeted at the Muslim community, and call it what it is: domestic terrorism."

Sanders brought up his personal history as the "proud son of Jewish immigrants".

"As some of you may know, the issue of hatred and prejudice is very personal for me," he said, noting that family members who remained in Poland after Hitler came to power were murdered by the Nazis.

"The lesson I learned from that experience is how important it is for all of us to speak out forcefully whenever we see prejudice and discrimination."

Tourist pays \$2 800 (R42 473) for shawarma in Jerusalem

Was it the most amazing shawarma platter ever? At \$2 800 (R42 473), one would hope so.

That's what one tourist was charged for the plate by a Jerusalem restaurant located near the Jaffa Gate.

In a post last week to the Secret Jerusalem Facebook page, Laura Ziff asked for assistance in locating information about the restaurant to secure a refund. Her receipt from the eatery, which she identified as Old City Shawarma, showed that Ziff had been charged 10 100 shekels for the meal.



The owner told Israel's Channel 13 that the transaction was a mistake.

A former employee, however, told the morning news programme on Israel's Channel 12 that the owners had used the tactic several times before. He said sometimes the owner would quote the price in shekels, but then charge the number quoted in dollars or euros. On Monday, Ziff posted that she had been contacted by the restaurant's owners, who apologised for the misunderstanding.

"I'm confident that they are trying to do the right thing," she wrote. One of the commenters on her Facebook page wrote, "One hundred people should go and have shawarma there, and when he comes with the bill, they can tell him that Laura Ziff has already paid!"

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Torah Thought

Man the gates of your personal kingdom

Consider this body-mind paradigm shift. What if we viewed the body as a mini kingdom, with the head as the supreme judge and king, the heart as the place of vibrancy and energy, and the limbs as the hubs of busy activity?

And, then, there are many other mini kingdoms, as well as other entities that interact with each of these kingdoms in a variety of ways.

What are the gates to the kingdoms? What are the access points for receiving information and stimulation? How do we interface with the other kingdoms around us, as well as the myriad other entities we find ourselves encountering umpteen times a day? The gates into our kingdom are none other than our senses, of course.

Parshat Shoftim seems to have this view of the human being. In it, the Torah instructs Jewish society to establish moral and effective *shoftim veshotrim* (judges and officers) – judges to decide the law, and officers to enforce it. The

language used by the verse tells us to place these *shoftim veshotrim* at the gate of every city.

What's curious, though, is that the Torah uses the singular for gates – *she'arecha* – as opposed to *she'areichem* which would be the more appropriate phrase for the communal appointment of judges.

One explanation is that the Torah is drawing our attention to the responsibility of Jewish society not just to place judges and officers at the public access points to a city, but for each individual to do just that at the access points to our own personal kingdom. We are urged to protect the interface points to our body and our inner world. These, too, are the gates to which the Torah is alluding.

How many types of gates? We teach children about the five senses. Each of those is, in fact, a gateway between us and the world, and it is there that judges and officers need to be on high alert and

Rabbi Dani Brett,
Torah City Wide,
Cape Town



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We need to first judge by assessing each stimulant that arrives as being either positive, negative, or neutral, or put another way, forbidden, allowed, or a matter of personal taste and choice. Is it really wise to let in this thing knocking at the gate? Or, is that other thing not heading for this gate in fact something that should be attracted?

Then, officers need to be dispatched to act upon those thought-out, value-based conclusions, with decisive action to bring some things into contact with sensory receivers, and others away.

Should that food be coming in, and should those words be going out? Is it actually a good idea to hear those ideas, or see those things, and what better alternatives are there?

Protect your kingdom. You be the judge. And the officers.

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Audit Bureau of Circulations of South Africa

Ward councillor compares taking down signs to rape

JORDAN MOSHE

A Johannesburg ward councillor last week stunned two Jewish women when he compared the enforcement of by-laws to raping a woman. In two separate incidents, this councillor suggested that serving notice of taking down signs in a public space was akin to a man giving a woman notice before raping her.

“Let me put it this way, madam, a man does not give a woman notice before he rapes her,” are the words Amanda Rogaly recalls the councillor saying.

She and Dr Tracy Paiken were shocked by this unacceptable comparison which was made following their enquiries into the removal of outdoor signs by the Johannesburg Metropolitan Police Department (JMPD) on Tuesday and Wednesday last week.

The comment was made in response to both women’s attempts to determine why they had not been served any prior notice of the removals in Waverley and Linksfield.

Rogaly, the founder of parenting portal BabyYumYum, expressed her dismay about what had happened – especially his comments – on Facebook last week.

Events began when Rogaly noticed that her corporate community clean up sign on the corner of Scott Street and Kenneth Road in Waverley had vanished. Rogaly pays R1 000 every month towards upkeep of the corner, and had the sign erected to promote her company’s community involvement in the area.

“I was driving my children to school, and saw that the signs were all gone,” she says. “Security guards there told me that they had tried to stop about 20 JMPD personnel who had arrived at 01:15 that morning to take it down. They had arrived in seven vehicles, declared the sign illegal, and dismantled it.”

Rogaly contacted several people in the hope of determining the whereabouts of her sign, including the JMPD and local ward councillors. A particular councillor provided some helpful information, but floored Rogaly and her staff when he made the unexpected comment.

“When we spoke to him, he gave us information about who we could speak to,” she told the *SA Jewish Report* this week. “He was very matter-of-fact, and then threw in the comment about rape. My staff member making the call was stunned. She didn’t know if she’d heard it correctly. We asked for a recording of the call, and found that was exactly what he had said.

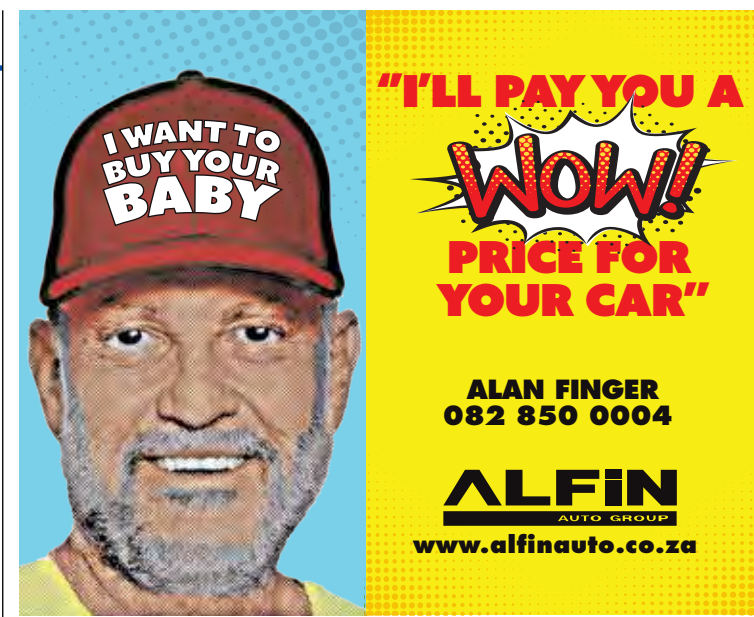
“How can you liken sign removal to rape? My organisation is a community oriented one, which empowers women and children to stand up for their rights, and this man passes a comment like this? It’s uncalled for.”

Paiken recounts a strikingly similar experience. On Tuesday, neighbours

In addition to being questioned as to whether she was in fact a registered medical practitioner, Paiken was told that notice of removal of such signs was like indicating intention of rape. Moreover, even if the signs were inside her property, they would have been removed by force.

Paiken says her sign has been removed on a previous occasion, but in spite of making enquiries about how to remedy the situation, she has had no answer from the councillor. “These signs cost R2 500 each,” she says. “There are no answers forthcoming as to how we deal with this.”

The *SA Jewish Report* reached out to a number of parties in an attempt



could pass such a remark,” he says. “In light of what is happening in South Africa, such a statement is unacceptable, and has no place in such a context.”

Still, Fisher said that sign erection must be done according to the law, and consent applied

a full apology to all women in a country where rape and violence against women is endemic.

Says the organisation’s Rebbetzin Wendy Hendler, “Anyone who holds a public position such as this needs to be accountable for any statements he makes to members of the public whose best interests he should have at heart. He should be struck from his leadership role with immediate effect. This can’t go unchallenged.”

Both Paiken and Rogaly have yet to locate and identify their signs, and are waiting for answers from the JMPD and their local councillors. Rogaly expressed frustration over how the matter was being handled, saying that her effort to uplift the community was being met with insurmountable obstacles.

“As corporates, we try to do things for our communities, and it’s thrown back in our faces by the government and municipalities,” she says.

“They slap us over the wrist for doing good, and for promoting what we do. I’m not looking for free advertising, and had no idea this sign needed approval. There was no prior warning, and no mention of a fine.”

Jack Bloom, the Democratic Alliance’s Gauteng Shadow Health MEC, confirmed that DA Chief Whip Dr Kevin Wax was investigating the matter.

• *The SA Jewish Report chose not to disclose the name of the councillor in question, who was contacted a number of times for comment, but had not responded at the time of going to print.*



from around her psychology practice at the Linksfield Medical Centre on Club Street said they heard what sounded like gun shots in the early hours of the morning. In fact, JMPD personnel had arrived, and removed the business signs of Paiken and her colleagues from the exterior wall of the medical centre.

“I was given a real run around as to who was involved,” she says. “I contacted the chief whip, the JMPD, and no one could tell me who had authorised the sign’s removal. I finally got through to the ward councillor, who told me that the signs were illegal.”

to clarify the nature of the by-laws in question.

According to the JMPD’s outdoor advertising unit, if an advertising sign is erected without the municipality’s approval, the unit is entitled to remove the advertisement unhindered.

David Fisher, the ward councillor for Waverley and surrounds (and not the aforementioned councillor), stressed that the removal of Rogaly’s sign needed to be addressed on two fronts: the rule of law, and the inappropriate comment.

“I’m concerned that a councillor

for. “Even if a sign is part of a campaign to uplift the community, it needs to fall within the law,” he said. “The corner on which the sign was located is a high-visibility location for advertisers, and there’s a commercial aspect that needs to be remembered. Citizens must remember that public spaces are for all, but are regulated by law.”

Abuse victim support centre Koleinu has expressed horror at the rape remark, and has called on the councillor to issue

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Activists call on community to turn rage against femicide into action

TALI FEINBERG

A year ago, Penny Stein met three siblings at a shelter for abused children whose grandparents had distributed pornographic photos of them. Although she had worked with women and children for decades, this case affected her deeply. It was then that she decided to do something to assist battered women and children.

She is one of many South Africans in the Jewish community and beyond fighting the abuse of women and children in the country. August – tagged Women’s Month – ended with the shattering news that University of Cape Town (UCT) student Uyinene Mrwetyana had been raped and murdered in a local post office before the perpetrator disposed of her body.

“The mood on campus has been one of overwhelming sadness and devastation, but there is definitely a strong sense of solidarity among the students,” says Michal Singer, who works at the university. “The vigils and protests have been peaceful, though infused with righteous anger.”

This senseless act of violence was just one in a string of horrific crimes against women over the past month. Thirty-year-old Megan Cremer also went missing before she was found murdered; 32-year-old Lynette Volschenk was killed in her own home before her body was gruesomely dismembered; and world champion boxer, 25-year-old Leighandre “Baby Lee” Jegels, was shot and killed by her policeman boyfriend.

They are just three of the many known and unknown female women and children who were raped and killed by South African men in the past 30 days. Many women, including local Jewish women, took to social media to ask #AmINext and rage against feelings of hopelessness and fear. According to AfricaCheck.org, the most recent data shows that a woman is murdered every three hours in South Africa.

“We have to be part of the solution,” says Stein. “There is nothing more gratifying than being enraged and putting it to good use. This isn’t a cause, but a crisis.”

Because rape kits can’t be bought, she decided to ensure that at the very least victims would have access to “rape comfort packs” that give them a moment of dignity. She approached the Angel Network for financial support, and director Glynne Wolman immediately offered R240 000 to fund 2 000 comfort kits.

“We had girls leaving the police station with no underwear, and women not being able to clean themselves after being attacked. This isn’t a new initiative, but it’s still desperately needed. Eighty percent of violence in this country is against women and girl children. Forty percent of women in South Africa will be raped at least once. In the Western Cape, they are going through 1 800 of these rape comfort packs a month, mainly for girls between the ages of 5 and 12,” says Stein.

She says rape and violence towards female children is particularly “out of control”, and it affects children across race, religion, and class. Physical abuse is also present across South African society – even affecting Jewish women.

Stein and the Angel

Network are asking that people contribute just R120 which will cover the costs of one pack.

The rape comfort pack



Says the Angel Network’s Wolman, “Even though we may not be able to combat sexual violence directly, at least in that moment, the victim will know that someone took the time to pack these kits.”

Although her organisation is open to all, 95% of its members are Jewish. “As Jews, we have been ‘the other’, and now we need to help those who need us most. We often live in a bubble, and we think if we don’t talk about it, it isn’t happening. But we can’t wait to talk to government, we have to go out and do it ourselves,” says Wolman.

Rolene Miller started her non-governmental organisation Mosaic in 1993 in response to high levels of violence against women, in particular domestic violence. Twenty five years later, the organisation has reached a million people who have been educated, assisted, or protected.

In her experience, levels of sexual and domestic violence against women haven’t changed, but people are now more aware of it. In a typical day, women from her organisation go to where the people are, whether that be homes, courts, or hospitals, to assisting them with everything they need, from filling out forms to taking legal action.

These services are free, even though the organisation has been almost bankrupt three times. Miller’s ultimate goal is to work intensively with men to enact change, getting to the root of the problem.

“I’m not despondent. If we weren’t there, hundreds of thousands of women would have nowhere to turn. We are changing one woman’s life at a time,” says

Miller. “It’s not only in South Africa that kids aren’t safe, so leaving doesn’t necessarily help. This is an amazing country to serve. I’m grateful to be of service and do *tikkun olam* (healing the world). I’m proud as a Jew to be making a difference.”

Alana Baranov, the SA Jewish Board of Deputies (SAJBD’s) representative on the Hate Crimes Working Group says, “We are fortunate that within the Jewish community we have numerous women’s organisations that are dealing with violence against women.

These include

Koleinu and the Union of Jewish Women’s Shalom Bayit programmes. Nonetheless, we are not immune from this social ill. However, violence against

women outside of the community is endemic. The SAJBD, through the Hate Crimes Working Group, engages with women’s organisations on these issues. We also engage with government and parliament.”

The youth are also playing their part. “Habonim Dror (HDSA) has always tried to be proactive in the fight for women’s rights and safety in the world. Our educational process has always – and will always – include the crisis of gender-based violence in South Africa and the world,” says HDSA’s Erin Gordon.

“For too long, society has shied away from speaking about violence and femicide in South Africa. Educators at Habonim have recognised that it’s too late to begin the conversation when our *channichim* are older. From a young age, we run *peulot* (educational activities) on equality and responding to things that make you uncomfortable.

“We take the issue of violence seriously and set strict boundaries from the get-go, making sure to teach about consent on a more complex level.”

Stein says the system is so overburdened, it takes weeks for most of the victims of sexual violence to see a counsellor or meet a lawyer.

Her next step is to raise funds to employ more of these professionals to be on hand when needed.

“Our society is broken. This deep dysfunction is like a cancer. It has been bubbling under the surface for a long time, and this week it erupted,” she says. “But we can act, day by day. If we leave it to others, no-one will do anything. Be an active citizen. Don’t lose your compassion or empathy. No matter how dark it gets, continue to be part of the solution.

The Jewish community can offer incredible support. It’s all about how we channel that goodness.”



Uyinene Mrwetyana

Israeli women connect over the Arab-Jewish divide

GILLIAN KLAWANSKY

Some Jewish and Arab Israeli women are going all out to get to know one another and connect across the cultural divide. They are all Israelis after all, says Liat Amar-Arran, the director of the Jewish Agency and Israel Centre in South Africa.

This week, two Jewish and two Arab women from the Jewish and Arab Women’s Dialogue Project were in Johannesburg to share their inspiring story of bridge building.

“Until peace comes, we’re taking small steps,” says Naomi, a Jewish conflict mediator who co-ordinated the project. “All of us in the group are completely against violence.”

Of Israel’s eight million citizens, 20% are Arabs. Throughout Israel, Jews and Arabs live side by side, driving on the same roads, going to the same workplaces, and shopping at the same supermarkets. Yet, says Amar-Arran, they don’t mix with each other – at least, not enough.

The dialogue project was created four years ago.

“We had to do something



The Jewish and Arab Women’s Dialogue Project visitors: (L-R) Salwa, Tami, Rakefet, Naomi and Ismat

to get to know each other because if we depend on regular life, it won’t happen,” says Naomi.

“We live in our own communities – Hebrew speaking towns and Arabic speaking towns. Our children study in Israeli public schools but either Hebrew or Arabic-medium [schools]. Some of us go to shul, some of us go to mosque, and some of us only rarely go to a house of prayer.

“Our delegation represents

a group of 30 women who participate in our project. All over Israel there are thousands of women that participate in such co-existence projects.”

Naomi lives in Beit Shemesh in Mateh Yehuda with her husband and four children. “I care about this programme because it connects us to our neighbours and creates new beginnings,” she says. “Beit Shemesh has become a symbol of division in Israel between the ultra-orthodox and

everyone else. This is a much more difficult challenge than the divide between Israeli Arabs and Jews because it’s within our religion. I hope that I will be able to help build bridges within my own town as well.”

Naomi says the dialogue project reflects democratic values. “There’s equality in the room. We respect one another. We’re committed to the process, and to recruiting friends and neighbours. When

Continued on page 8>>

Hamas and ISIS hate Israel – and each other

MARCY OSTER – JTA

Explosions earlier this week at two Hamas police checkpoints in Gaza City left three policemen dead. But it wasn't Israel that planted the explosives, as many might have suspected. Hamas says it was Islamic State suicide bombers.

A day after the deadly attacks, Hamas began mass arrests of supporters of Islamic State and other Salafist organisations in the Gaza Strip.

It's not the first time that Hamas and members of the Islamic State, or ISIS, have clashed in recent years.

Israel and the United States consider Hamas and ISIS to be terrorist organisations. As Israeli Prime Minister Benjamin Netanyahu declared at the United Nations in 2014, "Hamas is ISIS and ISIS is Hamas."

So why do the two Islamist groups consider each other enemies?

The short answer is that Hamas, which is considered a part of the Muslim Brotherhood, is a national liberation movement, albeit with an Islamist bent, intent on forming an Islamic state in the area that is now Israel, the West Bank, and the Gaza Strip.

ISIS, which stands for Islamic State of Iraq and Syria, belongs to the Salafist branch within Islam that wants to re-create the Islamic caliphate and impose Sharia law throughout the region. ISIS views Hamas and its supporters as "apostates".

That is, in part, because Hamas participated in Palestinian democratic elections in the West Bank and Gaza, and worked to improve relations with Egypt, with which ISIS has been at war since at least 2013.

In January 2018, a video filmed by the Sinai branch of the Islamic State and released by ISIS called for attacks on Hamas members and institutions, and accused Hamas of betraying the Palestinians by imprisoning ISIS fighters and other extremists in Gaza, by not stopping the United States from recognising Jerusalem as the capital of Israel, and by accepting support from Iran. The video led many to say that ISIS was "declaring war" on Hamas, upping the enmity that had already been in place for many years.

The end of the video showed an ISIS member originally from Gaza shooting execution-style a man who had been caught smuggling arms to Hamas.

The ISIS branch in Sinai, the sparsely inhabited Egyptian desert region on Israel and Gaza's southern borders, is considered one of the most effective local branches of ISIS, and is the one that comes most into contact with Hamas next door in the Gaza Strip.

Among its achievements are shooting down a Russian jetliner in 2015, killing 224 people; and an attack on a Sufi mosque in the northern Sinai in November 2017, killing 311 in Egypt's worst terrorist attack.

It would appear that Israel and Hamas have a common enemy in the Islamic State.

As recently as 2017, ISIS claimed responsibility for firing long-range rockets at southern Israel.

In February 2018, the *New York Times* reported that over the course of two years, the Israeli military had carried out more than 100 airstrikes in Egypt's northern Sinai against jihadist groups allied with the Islamic State with the approval of then-Egyptian President Abdel Fattah al-Sisi.

Israel's intervention in Sinai helped the Egyptian military take a decisive lead in its years-long battle against the jihadists, while for Israel it brought

more security to its borders. The article called Israel and Egypt "secret allies in a covert war against a common foe".

In 2014, Israel's ministry of foreign affairs published an article titled, "Similarities between Hamas and ISIS." It said both terrorist organisations view jihad and suicide attacks as

primary tools; persecute and oppress non-Muslim minorities; execute people who are suspected of supporting their opponents; plan to establish a state ruled by Muslim law; have seized territory by force; educate children to sanctify death and to die as martyrs in jihad; and strive to commit "genocide"

against their opponents. So much for "the enemy of my enemy is my friend".

Hamas regularly lobs missiles into Israel, and Israel has launched military operations and imposed economic sanctions on Hamas-run territory for years. Yet, both sides often need each other, in part to keep matters from

getting even worse.

"Destroying Hamas," wrote Aaron David Miller, the veteran Middle East analyst at the Woodrow Wilson Center in the US, "would create a vacuum that could be filled by even more dangerous jihadist groups, including affiliates of the Islamic State."



Photo: Abed Rahim Khatib/Flash90

Hamas militants at a funeral in the southern Gaza Strip

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South African Jewish Report

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Talk is cheap, action is priceless

This has been a crazy week in South Africa, one in which even the sunniest optimist has been hammered.

The xenophobic violence in the streets of downtown Johannesburg has been compared to a war zone, and has spread to other areas in Gauteng like Alexandra. Though most of our community was safe, many of our fellow South Africans were caught in the fracas. But the truth is that no-one is really safe. All it takes is to be in the wrong place at the wrong time.

This is what community stalwart Larry Marks experienced when he was attacked in downtown Johannesburg after leaving the high court. (See page 1)

As my 13-year-old son said after hearing the news on the radio on Wednesday morning, "South Africa sounds like a comic book. I wouldn't be surprised if the Joker came out and took responsibility for what's going on."

Neither would I, not least because of the dearth of real leadership in the country this week.

While this was going on in Gauteng, there was a national outcry about the number of women raped and/or murdered in this country, which is at crisis level.

In one week, we learnt of the brutal murders of University of Cape Town student Uyinene Mrwetyana and SA boxing champion Leighandre Jegels. The first was at the hands of a post office staff member, and the second an estranged police-officer boyfriend. Then, the body of a 14-year-old girl was found in the backyard of a home in Cape Town.

Rape and femicide aren't new problems, nor have they suddenly escalated, but the number of recent high-profile attacks has created mass fear and protest. The biggest problem is that nothing seems to be done to stop this scourge. It's a problem that has been allowed to fester to the point that nobody seems to have any control over it. For this reason, most women have long since stopped reporting rape to the police. In fact, often their trauma is only exacerbated by reporting it.

"This is a very dark period for us as a country," said President Cyril Ramaphosa this week. "The assaults, rapes, and murders of South African women are a stain on our national conscience."

He's right about that, but talk is so cheap. Just how much cheaper is it than the lives of girls and women?

An adult woman is killed every three hours in South Africa, according to Africa Check. This is up from the figure regularly cited – one in every four hours – which was correct back in 2016. South Africa had the fourth highest interpersonal violence death rate out of 183 countries listed by the World Health Organization in 2016, according to Africa Check. (See page 4.)

However, the rape statistics have dropped slightly. It's not true (at least not proven to be true) that there is a rape every four minutes, nor is it proven that we are the rape capital of the world (as is often cited).

However, the rape and murder of women in this country is beyond outrageous. What's being done about it? What can I do to help? What can we do as a community?

I turned to my friend Penny Stein, who deals with rape survivors as she, the Angel Network, and other non-governmental organisations have made it their mission to do what they can to give comfort and respite to these survivors, some no more than five years old.

She told me of Matla A Bana, a haven for abused children started by Monique Strydom in the Western Cape. (Strydom survived a four-month hostage ordeal in 2000 at the hands of Al Qaeda terrorists in the Philippines.) Penny told me that they use something like 1 800 rape comfort packs a month there, only for girls aged between five and 12. I was stymied! How can this be in our country?

While I was contemplating our country's sickness, I read a post on Facebook by a former colleague who worked on mainstream newspapers with me. In one foul swoop, she trashed our country, talking about how despicable it was, and how there was no hope. Sitting in her ivory tower in the United States, so far from here, she felt she had the right to condemn us.

This made me angry. There she sat, having run away from the country, judging us – all of us. What's she doing to make a difference?

I unfriended her, for what it's worth. I don't need to see those outside our country write us off.

Then what Penny said struck me. "It is not what you say, but what you do that counts," she said. "We shouldn't wait for government to do something, we need to be part of the solution."

"It's not about putting your name to a million social-media petitions, they mean nothing. It's about being an active citizen."

This makes perfect sense to me – and fortunately to the likes of Penny, the Angel Network, and so many other unsung heroes and heroines out there in our community.

Let's join them. If you can't afford the time, find some other way of giving back. As she puts it, it's not about petitions or even marches, it's about helping those who really need it.

Uplift someone with kindness. Show our fellow South Africans and the world out there that we are made of better stuff. We are not barbarians!

We are phenomenal people who need to help with jobs, upliftment, and solutions. It's not about judging. It's not about complaining. It's not about living in fear. It's about doing something good, and making a real difference.

Only we can change our country. We can't leave it to others. We need to take up the plight, and make the change we want.

Shabbat Shalom, and I wish all the nominees at the Absa Jewish Achiever Awards on Sunday night the best of luck.

Peta Krost Maunder
Editor



Was this indeed another Israeli victory?

Israel just scored another victory in the ongoing psychological warfare against her enemies. Or did she? On Sunday, after Hezbollah, the militant Iranian-sponsored group, fired three missiles at northern Israel, the Israel Defense Forces (IDF) posted photographs of injured soldiers on its Facebook page.

Soaked with fake blood, the soldiers were depicted as being evacuated to Rambam Medical Center in Haifa. It was all staged. Intended for Hezbollah and Iran who follow the page, the photos hit the mark. As expected, the group issued a triumphant statement, claiming to have killed and wounded a number of Israeli servicemen.

The IDF kept mum. Only later after the situation had calmed down did Israeli Prime Minister Benjamin Netanyahu confirm that there had been no Israeli casualties.

Israeli pundits have been quick to praise the IDF, arguing that her actions led Hezbollah to refrain – at the time of writing – from further attacks on Israel. Some even suggest that the group's leader, Hassan Nasrallah, is not that upset that no Israeli soldiers were killed because he knows that if there had been casualties, the IDF's response would have been much more forceful. In essence, Nasrallah saves face while he can claim he's slapped Israelis on the wrist.

Sunday's flare-up was the worst since the last 2006 war between the sides, and thankfully ended as quickly as it started. Had it not, I'd be writing a very different column. Neither Israel nor Hezbollah really wants a war, which is just as well because they were a hair's breadth away from a major escalation.

Hezbollah's funding from Tehran is drying up after the United States withdrew from the nuclear deal, and Lebanon's economy is suffering. Unless there is good reason to go to war with Israel, Nasrallah will have a hard time convincing Lebanese leaders that the huge damage to infrastructure it will invoke is worth it, especially with no funds forthcoming to help with reconstruction.

The group also has members in parliament and government, and enjoys close ties with Lebanese President Michel Aoun. It's heavily invested in domestic politics. War with Israel risks damaging all the bridges it has built.

Both sides saw Sunday's violence coming. Last week, Nasrallah vowed to retaliate after an Israeli strike in Syria killed two of his fighters. The IDF took responsibility, admitting that it had targeted a factory developing precision-guided missiles with support and parts from Iran. Hours later, two drones – which Israel has not claimed responsibility for – crashed in southern Beirut in a Hezbollah stronghold.

The IDF took Nasrallah at his word and closed roads along its border with Lebanon for military vehicles and, according to Hezbollah, placed dolls in some of the vehicles. Residents living within 4km of the border were ordered to remain in their homes and open their bomb shelters. After the three Hezbollah missiles were fired, the IDF responded by dropping incendiary materials from drones on fields and forests along the Lebanese border which created a smokescreen and made it more difficult for Hezbollah to accurately target the Israeli army. At the same time, it fired about 100 shells at Hezbollah targets in southern Lebanon.

The Israeli side wasn't completely casualty-free. As seen in a video clip released by

DATELINE: MIDDLE EAST

Paula Slier



Hezbollah, one of the group's missiles hit an Israeli ambulance carrying soldiers. They managed to escape, and no-one was hurt. But as Israel's *Ha'aretz* newspaper reported, "Had the Israeli military ambulance with five soldiers inside on the Lebanese border taken a direct, lethal hit by a Hezbollah missile, there would have been funerals, not victory celebrations."

What's not clear is why the ambulance was on a road vulnerable to fire from Lebanon when instructions had been given for soldiers to use back roads. This isn't the first time such an incident has happened. The IDF reportedly has an ongoing problem with enforcing discipline in the field during emergencies.

Still, it seems clear that Sunday's incident was contained, and both sides can claim a victory of sorts. This is important for Netanyahu as elections are just two-and-a-half weeks away, and the last thing he needs is a war on his hands.

But the question remains whether the psychological trick the IDF played on Hezbollah won't backfire. Nasrallah might also not want war, but should he come to feel humiliated, he will want to take revenge. And then we're back to where we were a week ago.

Israeli leaders are hoping that Nasrallah will come to believe that a second attack would portray him as someone who compromises Lebanon's security and gives Israel legitimacy to intensify its strikes across the border. They're banking on the fact that this will deter him from taking further action. But they understand his dilemma, and for this reason, the IDF has not lowered its level of alert. Nasrallah needs to convince his supporters and



the Lebanese public that he struck a damaging blow to the IDF. If he can do this, then what many feared could turn into the third Lebanon war will have been averted for now.

Israel considers Hezbollah its most immediate threat. It continues to face efforts by the group to produce advanced missiles in Syria and Lebanon. On Tuesday, two days after the flare-up, the IDF issued a statement saying that "in fear of strikes" by Israel, Hezbollah had moved key equipment to "civilian locations in Beirut". Nasrallah continues to deny that the group has factories producing precision-guided missiles, but Israel has proof to the contrary.

At the time of writing, the Lebanon-Israel border was mostly calm, with United Nations peacekeepers patrolling it. The IDF said it would "continue to keep a high threat level – both defensive and offensive – for a wide variety of scenarios".

Is this the next war?

Many feared Nasrallah's promised reprisals from two weeks ago would provoke the situation. That fear hasn't gone. It's just been temporarily placed on hold.

Why hate speech and hurtful comments aren't the same thing



MARTIN VAN STADEN

OPINION

Racism, sexism, anti-Semitism, xenophobia, among many other forms of bigotry, remain a scourge in society. Decent people have a moral obligation to condemn these forms of expression, and to make at least some effort to combat it. We must, however, be cautious, and reserve state action only for those real instances of hate speech that cause tangible harm.

As John Stuart Mill put it, "If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind." The liberty to express oneself, even and especially if that expression doesn't receive buy-in from the masses or the elite, is fundamental to any free society.

The Constitution is clear about when the state may, and importantly when it may not, prohibit offensive expression. Prohibition applies only when hatred is being advocated on the basis of race, ethnicity, gender, or religion, and when that advocacy amounts to incitement to cause harm. If bigoted expression does not tick every box of this definition, it cannot be prohibited as hate speech. The Constitution thus brilliantly balances freedom of expression – a fundamental human liberty – with the necessity to pre-empt the infringement of individual rights that follow from expressions of hate speech.

Neither the Holocaust, the apartheid system, nor the genocide in Rwanda fell out of thin air. These crimes against humanity were preceded by years of advocacy of hatred based on immutable characteristics, and often included calls to action to cause real harm. Society has an interest in ensuring violence-inspiring expressions are

nipped in the bud before they develop into atrocities.

In other words, incitement – a call to action – is necessary, and it must be aimed at causing harm. When conceptualising harm, we must guard against a threshold so low that any offensiveness amounts to "emotional" or "psychological" harm. Instead, the harm must ideally be material or tangible – something we can perceive – like physical or financial harm.



If we are truly to take hate speech seriously, we must adhere, strictly, to the Constitution's precepts, and not bend the meaning of hate speech so that expressions that simply offend or insult us, or hurt our feelings deeply, are similarly prohibited. Advocate Mark Oppenheimer calls this latter category "hurtful speech" as opposed to hate speech, and this means the speech is condemnable and detestable, but not prohibitable.

When we throw the accusation of "hate speech" at all instances of bigotry, we dilute its meaning and, in some respects, cry wolf.

We might then create a situation where, in the future, when real hate speech is developing toward an atrocity, our pleas for assistance fall on deaf ears.

The recent case in the Equality Court between the Nelson Mandela Foundation and AfriForum is an example of hate speech not being taken seriously. This is the case in which display of the old South African flag for so-called "gratuitous" purposes was said to be enough to constitute

hate speech. We might then create a situation where, in the future, when real hate speech is developing toward an atrocity, our pleas for assistance fall on deaf ears.

This precedent infringes not only on constitutional freedom of expression, but devalues the concept of hate speech in the public discourse.

The Rule of Law Project of the Free Market Foundation was in the Constitutional Court as an *amicus curiae* (friend of the court) in the case between the Human Rights Commission and Bongani Masuku, who is alleged to have made anti-Semitic remarks. In Masuku's case, his expression did amount, as far as we are concerned, to hate speech as contemplated in the Constitution. But our interest in the case is a principled one.

We are asking the Constitutional Court to read the Equality Act's definition of hate speech as compliant with that of the Constitution. Others, like the Nelson Mandela Foundation, advocate that the Act be used to punish expression that is merely hurtful. As constitutionalists, however, we insist that incitement to cause harm be present. With judgement reserved, we await the court's conclusion. We are hopeful that the court will take hate speech seriously.

• *Martin van Staden is head of legal policy at the Free Market Foundation, and is pursuing a Master of Laws degree at the University of Pretoria. He is author of 'The Constitution and the Rule of Law: An Introduction (2019)'.*

ADVERTORIAL

Series of articles: Lithuanian Citizenship - Breaking the 'Myths'. (IV)



DAINIUS AMBRAZAITIS
Advocate/Partner
Head of the Citizenship Practice at
IN JURE Law Firm, Vilnius, Lithuania

An often-heard question is if you become a Lithuanian citizen, will you have to pay taxes there?

Lithuania, like South Africa, has a residency-based tax system. That means that residents of the Republic of Lithuania are taxed on their worldwide income irrespective of where their income is earned. By contrast, non-residents are taxed on their income from a Lithuanian source.

The most commonly used and easily understood criterion for establishing a resident's status is the person's domicile, but in some cases, other criteria are applied such as person's socio-economic interests, or number of days of residence in Lithuania.

Therefore, being a Lithuanian citizen, if you are living in a foreign country, doesn't carry the obligation to pay taxes in Lithuania on worldwide income.

Article 5 of the Law on Personal Income Tax of Lithuania provides that non-residents of Lithuania (irrespective of their nationality) shall be taxed only on income which comes from Lithuania, for example income from wages and salaries in Lithuania, dividends, rent, or other income from real estate located in Lithuania.

It should be noted that the United States is the only economically developed country to apply a citizenship-based taxation system. In other words, all US citizens of the world are taxed on their worldwide income, regardless of where they live (in which country they reside).

On the question of your spouses' citizenship, there is a myth that if you apply for reinstatement of Lithuanian citizenship, your spouse will become the citizen of the Republic of Lithuania as well.

This is not correct. The spouse of a Lithuanian descendant is not entitled to the reinstatement of Lithuanian citizenship.

In many cases, clients are disappointed to discover that their spouse will not be able to get citizenship along with them. But often it turns out that the spouse's family or part of their family also comes from Lithuania. However, with little information (no documents) available, they are under the impression that it's not worthwhile to investigate that ancestral line.

At this point, I would like to remind you of one of my first messages - even with minimal information and documents, it is still possible!

This article and my previously published articles summarize the most frequently asked questions and answers that I have encountered in years of consultations. Consequently, this information should not be taken as individual legal advice in any particular case.

My individual legal consultations are absolutely free of charge, and can be arranged at my upcoming visit to SA in September 22 to 30.

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Mom and sons' racing team gives new meaning to family time

MIRAH LANGER

While many families like to spend quality time together over a Sunday brunch or even a leisurely stroll, few can beat the bragging rights of the adventure-sport-loving Goldblatt family from Israel.

After all, in this clan, mom, Carin Goldblatt, 58, and her three sons, Guy, 29, Daniel, 27, and Jonathan, 25, are competing as a team in the multidisciplinary endurance event, Expedition Africa, on the island of Rodrigues in Mauritius.

"It's unusual to have a family participate in adventure racing. I don't think there's ever been a team of three sons and a mother," said Mark Goldblatt, the proud South African-born husband and father of the dynamic adventurers. He is at home working while they are navigating the 320km route.

The family, one of 60 teams in this race, has to navigate from point to point on the course using a variety of disciplines. These include mountain biking, trekking, kayaking, paddling, snorkelling, swimming, ropework, sailing, and orienteering. Each

team has to decide how to pace itself, making its own decisions about when and where



Carin, Guy, Daniel and Jonathan Goldblatt

to rest. Every team has to include at least one woman to qualify.

The race opened last Sunday,

and its closing ceremony will be held this Sunday. Until then, the family back home doesn't have

direct contact with the team, but is able to track its progress via a satellite tracking device on the expedition website.

In fact, The Riders of the Last Ark, as the Goldblatt participants have named the team, have become so well known, they were mentioned by Kinetic Events Africa, the South African organisation which runs the expedition, in publicity for the event.

"The team is in good spirits, and mom is loving her 'family time'," posted the organisers on their Facebook page, along with a series of photographs of the team looking calm and collected as they followed the trail.

Some of the team's keenest fans besides Mark, are his and Carin's daughter – a fitness instructor in the Israeli army paratroopers – who is travelling in China. Also following the team's progress are Mark's parents, Dr Hymie and Micky Goldblatt, who made aliyah from South Africa with Mark and their three other children in 1968. Now 96 and 93 respectively, they too are eager to hear the latest results of their bold brood.

Goldblatt, who met Carin at university, said his wife's love of adventure sport began with a kiddies and parent race nearly two decades ago.

"At the time, I was busy in the army in the intelligence services. One day, my wife comes to me and says the children need to participate in some kind of race, and I need to run with them. I said to her she should run with them," said Mark, joking that he considered himself too "macho" since he was in the army at the time.

"She said she would. She started running at the age of 40, and hasn't stopped."

Carin, who is originally from the United Kingdom and made aliyah on her own, has since gone on to participate in ultra-marathons and an Iron Woman. She brought off-road running to Israel, and

runs with the blind.

"You name it, she's done it," Goldblatt said.

It's a path Carin has inspired all her children to follow, with all four having completed marathons.

As a family, the Goldblatts also took all the children out of school for a year when they were teenagers. They spent a year backpacking around Asia, Australia, and New Zealand, instilling a love of adventure.

While Carin has competed in a number of endurance-sport expeditions, this is the first time she is doing so with her sons.

Asked what inspired the boys to join their mother this time, Goldblatt quipped that it was "because she tells them that she is better [than them]".



"The big thing is to complete it, not to get injured, and to stay a family at the end of the day."

On a more serious note, he said that while they were an athletic family, Carin was the key inspiration.

"My sons were all in elite units in the Israeli army. One is still in service. They are much better navigators than probably 99% of the participants in the race. However, they aren't in the same league, in terms of being as fit as my wife is, in terms of endurance!"

He said they weren't aiming to win in the event.

"The big thing is to complete it, not to get injured, and to stay a family at the end of the day." In addition, the family was honoured to represent their country.

"We like to represent Israel. We like to carry the flag. We don't have to hide it. We are a proudly Zionist family."

Israeli women connect over the Arab-Jewish divide

>>Continued from page 4

meeting as 20 or 30 women, we represent the voices of our communities."

Naomi says these women aren't waiting for a political solution to an indescribably complicated conflict, they're simply making person-to-person connections.

The women initially connected through music – a universal language – says Rakefet, a Jewish Israeli participant who describes herself as an activist. "Every week, each of us brought songs, we taught each other the words, we used instruments, we danced, we laughed, we sang, and we became good friends. I'm grateful for that. I wish it [the group of women involved] would get bigger. We'll make sure it will. I think the fact that we came here, and you can see us sitting together, travelling together, and sharing this story, is a little seed of hope that it's possible.

"It's women's turn to run the world, and our way of doing it is to take small steps," she says. "It was an opportunity to take the next step, and approach the next village, only ten minutes away. It was an opportunity to build a bridge, and to meet some new women. I was absolutely sure that I would find some magic in it, and I did."

Ismat is an Arab Israeli who lives in the small Ein Naqquba village in Mateh Yehuda and works with special-needs children. She says her husband heard about the project, and encouraged her to join. "I participate in the group because I must, we must have connections," she says. "We're surrounded by Jewish villages. We sometimes need a doctor there, and our children meet in afternoon programmes during the week.

"In the beginning, I was afraid to join the group. I didn't know how the connection with the Jewish women in the group would happen," says Ismat. "But the group was a simple thing – a chance to meet, talk, laugh, cry, and share things as human

beings."

Another Arab woman, Salwa, also lives in Ein Naqquba and is regarded as one of the leaders of the village. She runs her own restaurant called Salwa's House.

"At first, I was afraid when Naomi asked me to join the group. But I gathered all my friends in the community centre in Ein Naqquba where we had our first meeting, and we raised questions." Salwa is now a passionate advocate for the group. Asked about identifying as an Israeli Arab as opposed to a Palestinian, Salwa said she was born in Israel, and so is Israeli. But in her heart and her blood, she is Palestinian. "I joined this group to promote peace," she says. "As long as we live together, we want to live in peace."

Tami, a Jewish woman from a kibbutz in the area, said she joined the project to network and bridge the divide. "I'm a therapist, and I have my own business. I also wanted to meet other women, Arabs and Jews, and see what problems they face at work, at home, and as mothers," Tami says.

"We share our problems. Through talking, we see that external identity isn't so important. We all have problems, and we get answers from talking to others. This is the gift that we got from this project. The first meeting was my first time in an Arab village, and I was scared initially, but we saw that women have a lot of power when they start to talk."

You can't forget politics, says Tami, but you can create your own environment of equality. "To heal the pain, you must create your own reality in a small room. That's where you begin. Then, slowly, you go out. You can't say it changes the reality outside, but it changes feelings about our area. Start with your own life," says Tami.

"I hope people will start their own small circles because that's where we can influence from the heart. The heart is where we change minds."

'Like putting your brain in the freezer', Joburg man says after ice mile swim

NICOLA MILTZ

Johannesburg father of two Troy Mayers likes to push the boundaries of pain and suffering.

The former professional cage fighter and personal fitness entrepreneur, recovering drug addict (12 years clean), and adrenalin junkie successfully swam an ice mile recently.

"I've done some crazy things in my life, but this was without doubt the hardest thing I've ever done. I'd say it's the hardest mile in any sport," said Mayers this week.

Mayers took part in the recent South African Ice Swimming Championships held at Afriski Mountain Resort in Lesotho, where he swam 1 609m in 1.7 degrees centigrade. The swim, which took him 33 minutes to complete, was ratified by the International Ice Swimming Association (IISA), making him the 348th person to achieve this worldwide.

The rules for swimming an ice mile are simple: swim a mile (1 609m) unassisted in water that is below 5 degrees, under doctor's supervision, armed with only a pair of goggles, a Speedo, and a swimming cap.

It's punishing in the extreme, and can be dangerous. Participants are known to break a layer of ice to create a path to swim in.

"I do it for the extreme challenge because, believe me, there's no enjoyment in nearly freezing to death," he told the *SA Jewish Report*.

This is what almost happened. His core temperature straight after the swim was dangerously low at 24°C. It took a couple of hours to regulate his body temperature – and thaw him out.

"I wasn't scared, I was too cold to know what was going on, but afterwards I was told that I was in trouble," he said.

The altitude in Lesotho at 3 222m above sea level added another dimension to the brutal swim, said Mayers.

"There is literally no oxygen. Every time you try to breathe, there is no air going into your lungs. So apart from trying to swim in freezing icy water, you are also trying hard not to pass out," he said.

Relying on sheer grit and determination, Mayers focused on his mantra, "kick, pull, breathe" to get him to the finish. After his mindboggling feat, he posted on Facebook, "Sometimes we have to dig so deep that at the end we are close to the abyss."

raised money for the Rohan Bloom Foundation, which goes towards a children's cancer hospice.

In June last year, he took part in the (IISA) Championships in Lesotho, where he swam 200m, 500m, and 1km in 1.7 degrees.

The 200m acclimatisation swim

freezer," he said.

The ice mile takes pain to another level.

"It's easy to stop, but I had trained really hard and put in the hours. I knew I was going to experience hurt, pain, and suffering. I knew it wasn't going to be easy, but I had set a

goal, and I was going to achieve it," he said.

To prepare for the event, Mayers gained 8kg as extra fat helps insulate the body. "A thin person will die, that's it. An average person will die after 25 hours if you put them outside in a garden at 1.7 degrees wearing a Speedo. The same

bath which entailed sitting in a bath containing 27kg of ice for 35 to 40 minutes.

"After about 20 minutes, mild hypothermia sets in. You start to shake, and your teeth start chattering. It's very romantic," he joked.

"When this happens, you need to stay mentally strong because your natural reaction is to get out, but you have to force yourself to go through the pain, and get comfortable experiencing hypothermia."

Other than lots of swims in very cold water and a lot of pizza, there's not much else you can do to prepare, he said.

The sport is growing in popularity. According to the IISA,



Troy Mayers saying the *shema* (prayer) before doing the ice mile

Like the majority of ice milers, he is a long distance open-sea swimmer who was looking for another challenge.

He has completed numerous extreme swims, including three Robben Island crossings, and two 20km extreme swims. He has swum around Cape Point, completed twelve 10km swims, a 40km swim in the Keiskamma River, and a 20km swim in Tanzania. He has also booked to swim the English Channel.

To keep motivated and inspired, Mayers swims for charity and good causes. His last few swims

was a wake-up call. "I have never felt pain like this in my entire life. It felt like my hands were going to explode from the pain. I actually had to stop and look at them to see if they were still attached to my arms."

After completing 1km the following day, he realised his goal would be the ice mile – an extra 609m – which he said makes a massive difference in such extreme conditions.

"When you first get into the icy water, you feel this extreme pain. It's an arctic temperature. My brain goes numb, my senses slow down, it's like putting your brain in a

person will die after one hour in water."

That's because you lose heat 25 times faster in water than on land, he said.

Mayers also swam in unheated outdoor swimming pools in winter for an hour and a half at a time in water temperatures sometimes lower than 10 degrees.

Once a week, he would take an ice

23 South Africans have succeeded in doing the ice mile. Mayers joins the late, legendary open-sea swimmer, Theo Yach of Cape Town, and Israeli Ram Barkai, who lives in Cape Town.

"The mind is so powerful when you will it to overcome the natural reaction and impulse to stop," said Mayers, who has a few more extreme swims planned.



Troy Mayers immediately after completing the ice mile

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Public health activist mourned around the world

TALI FEINBERG

He may not be famous because he worked quietly under the radar, but Professor David Sanders, who died suddenly at the end of August, has been hailed as a hero of the public-health sector in South Africa, Zimbabwe, and globally.

Sanders, aged 74, died on 30 August from what is believed to have been a heart attack while on holiday in Wales. “He hailed from Zimbabwe, and was a world expert in social medicine and healthcare delivery to third-world countries,” said Dave Bloom, whose family also lived in Zimbabwe. “His parents were Louis and Anne Sanders. Louis was a general practitioner in Salisbury [now Harare].”

Sanders was a doctor of the people, and a leftist early on in his views on health and politics. Anthony Costello of *The Social Edge* podcast says the professor spent time in the United Kingdom as a political émigré from what was then Rhodesia. He trained in paediatrics, and became a founder member of the Medical Association Against Private Practice.

At the London School of Hygiene & Tropical Medicine, he became an advocate for the 1978 Alma-Ata Declaration on primary healthcare which identified primary healthcare as key to attaining the goal of health for all around the globe. He was also influenced by the writings of Marxist doctor Vicente Navarro.

Returning to Zimbabwe for 12 years from 1980 to 1992, he was an activist for the Zimbabwe African People’s Union (ZAPU) and the Zimbabwe African National Union – Patriotic Front (ZANU PF), took a post as health adviser for Oxfam, and then as lecturer at Harare Medical School. Over time, he became disillusioned with the regime of Robert Mugabe.

Since 1992, through his pioneering work at the University of the Western Cape (UWC) in Cape Town, and in the People’s Health Movement (PHM), he was a leading critic of structural adjustment, neoliberal economics, and the social and economic inequality which underpins poor health. His research and books highlighted social and political injustice as the root cause of maternal and child ill health.

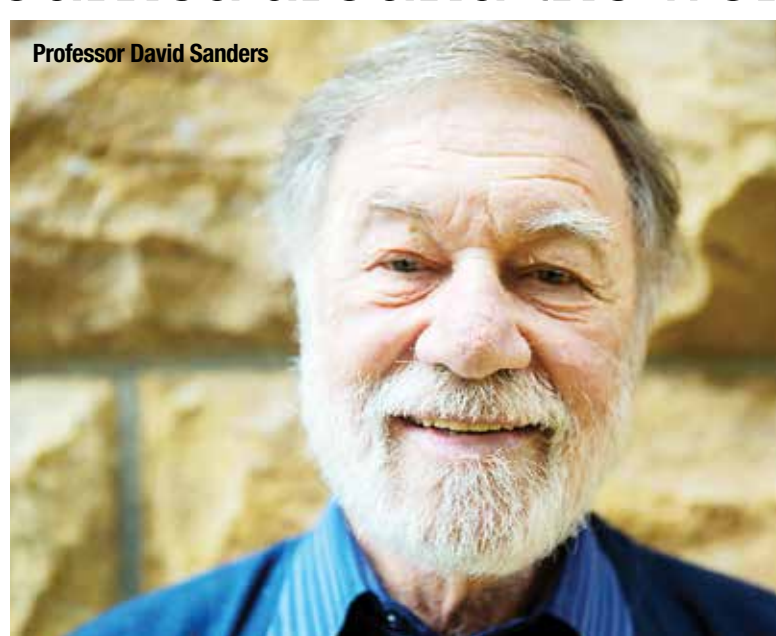
“One lesser known fact about David is that he was a passionate and expert fly fisherman. For many years, he went fly-fishing in the UK with jazz singer, author and raconteur George Melly,” said Costello.

John Abeles, Sanders’ close friend, said that Sanders was a talented raconteur, joker, and mimic. On the Zimbabwe Jewish community Facebook group, people described him as “a legend in his own time”, “a mentor at medical school”, “a fierce and relentless advocate for public healthcare in Zimbabwe, South Africa, and throughout

the developing world”, and “an unforgettable figure in public-health circles in Zimbabwe in the early post-independence period”.

The South African government paid tribute to him in a message from Health Minister Dr Zweli Mkhize, who said, “[He was] a champion of economic and social justice, and a pioneer of public health, notably the importance of primary healthcare. He emphasised the importance of involving communities, being accountable to communities, and the role of community health workers in promoting health and preventing disease. As we mourn David’s passing, we also celebrate his life and passion for the health of the poor throughout the world.”

On a tribute website set up by the PHM, Dr Mary Bassett of the Harvard TH Chan School of Public Health wrote, “I’m from the United States, and grew up in New York City, but for many years, Zimbabwe was home. I met David in 1985 when I had just finished my medical training, and had decided that I should work in Africa. I was invited for an interview in Harare.



Professor David Sanders

That weekend, David showed up at the gate. He said, ‘I thought you might like to see some places that you aren’t likely to be shown.’ He took me to Mbare, the single men’s hostels, the market, and so on.”

“‘Retirement’ seemed not to have slowed David down. I often felt that we took him too often from his family. We don’t get people like David Sanders very often.”

Professor Uta Lehmann, the school’s director, who worked with Sanders for 26 years, admitted that working with him wasn’t always easy. “It could be exasperating that he arrived late for every single meeting, insisted on not ever getting rid of any piece of paper, so that he would disappear behind the piles on his desk, or arrive with 75 slides for what was supposed

to be a 15-minute presentation,” Lehmann says. “But, like everyone else, I listened spellbound when he unpacked the upstream determinants of health.”

Dr Mark Heywood agreed that Sanders could be obsessive about the inequalities that caused people to get sick. “He was like a stuck record at times, but he never had any shame in repeating himself,” he said. “He was totally committed to poor people and to health, and he lived his values.”

Sanders’ public health work was part of a much larger commitment to the politics of social justice, said Rehang Jankie of the Alternative Information and Development Centre (AIDC).

“David saw health not as a medical condition, but as a measure and reflection of the entire society in which people live.”

According to the School of Public Health, where he was emeritus professor, Sanders worked extensively with governments, the World Health Organization, and the United Nations Children’s Fund (Unicef). He was the Health

Continued on page 13>>

Getting a gett ‘can be made less traumatic’

MOIRA SCHNEIDER

It would be easy to alleviate some of the trauma women go through in getting a gett without actually changing the halacha, Dayan Dr Shlomo Glicksberg said in a discussion over the challenges of gett refusal in the Jewish diaspora.

Gett refusal is a problem worldwide, Glicksberg told the audience at the talk, held under the auspices of the Kaplan Centre for Jewish Studies at the University of Cape Town. With a PhD in Talmud from Bar Ilan University, Glicksberg came to South Africa five years ago intending to stay for a one-year sabbatical. He was approached by Mizrahi, and has served as rosh kollel and rabbi of the Mizrahi congregation of Johannesburg since 2014. In 2015, he was appointed a dayan of the Beth Din.

“The process would be less traumatic for women if they could bring a female friend or family member to the Beth Din for support,” Glicksberg said.

Stating that he couldn’t change halacha, which prescribed that three dayanim, a scribe, and two witnesses (all men) be present at the giving of the gett, the dayan said he tried to be “sensitive. I tell her to bring a friend, her mother, her sister. The moment I stop being sensitive, I stop being a dayan.”

Ann Harris, the widow of former Chief Rabbi Cyril Harris, suggested that more use be made of advocates, attorneys, and judges. “They need to understand the nature of the problem, and this involves you talking to groups of them,” she said, addressing Glicksberg.

“We’d like to invite advocates and attorneys, and update them on everything,” the dayan agreed.

Zmira Cohen suggested the presence of a woman rabbinic advisor at the Beth Din. “It’s extremely intimidating for women to appear before all the dayanim,” she said.

On the presence of a *toenet rabbanit* (a female rabbinical court advocate), Glicksberg said he would raise the matter at the Beth Din. “I don’t have an issue with it. We can do a lot. That’s why communication is important,” he said, pointing out that this was the first time he had appeared at a forum outside of his community and the Beth Din.

The Beth Din is about to appoint a female social worker who is a divorcee. “It’s one of the simple things we can do before we change the halacha,” the dayan said.

Human-rights lawyer Hayley Galgut said Go

Getters, a South African gett network established three years ago to guard against gett abuse, had suggested systems the Beth Din could adopt for many years. “Why have we not written up a code of good practice that demystifies the process of getting a gett, and therefore makes it a lot fairer for everyone?” she asked.

“It should be done,” agreed the dayan. “We did it with monetary issues.

Raising the issue of the trauma women go through during the gett process, Galgut insisted that the extortion of money from women “has to stop”.

In his presentation, Glicksberg stated that according to the Torah, the husband has to give the gett. However, over the past 1 000 years, the situation between husband and wife has become similar in that a husband cannot give a gett without the consent of his wife.

“If the wife doesn’t want to accept it, there’s no divorce,” he said. In fact, in Israel today there were more refusers among women than men.

There are presently two cases before the Beth Din, both involving women refusers. Go Getters is assisting them.

In Israel, there is disparity between women’s organisations and the chief rabbinate on the number of gett refusers as there is no agreed definition of what constitutes gett refusal, Glicksberg said. “In South Africa there’s no difference because we work together, that’s part of our success. We know about cases from Go Getters. It’s welcome at the Beth Din, as opposed to [the situation in] Israel.”

Praising Go Getters, he said, “It can do things we can’t do, and we can do things it can’t do.”

Following lobbying by former Chief Rabbi Harris,

parliament in 1996 amended the Divorce Act of 1979. Glicksberg said that because of this, judges now have the discretion not to grant a civil divorce unless the gett has been given. This “dramatically reduced” the cases of gett refusal in South Africa.

Describing the development as an “amazing success of the chief rabbi and Beth Din”, Glicksberg mentioned that letters had been received from several countries stating, “You managed to do something we never dreamed of.”

Referring to a case in the early 2000s, Glicksberg said that the Beth Din had decided to put the husband concerned *in cherem* (to ex-communicate him) because he hadn’t followed its rulings on maintenance and custody which he was halachically bound to do. The individual then took the matter to the Gauteng High Court, arguing that *in cherem* was a violation of his human rights.

Agreeing with the legal advice given to the Beth Din, the judge ruled that the Jewish community was akin to a private club, and its members had to respect its laws. He ruled that *in cherem* was not a violation of human rights, rather about being part of a club. The man then appealed, and five judges gave the same ruling.

“Most of the time we don’t need to do it, but this case gave the Beth Din the power to use the tool of excommunication,” the dayan said. “We’re trying to use a different approach.

“The mutual respect we have with the women’s organisations is a big help. You don’t find it elsewhere. We hope to strengthen these relationships.

“We learn from different Batei Din around the world, but they can also learn from us.”

In addition, “You always find a rabbi in South Africa who knows the family. People still respect rabbis here,” he quipped.

Turning to a halachic prenuptial agreement that was aimed at abolishing gett refusal, the dayan expressed his disappointment that it wasn’t being implemented because of legal advice that it might be unenforceable. “At the moment, we can’t find a solution. We wanted to say that rabbis can’t conduct weddings without the prenup, but we’re not going to do it if it can’t be enforced. We’re very disappointed. We need to think of another solution.”



Dr Shlomo Glicksberg

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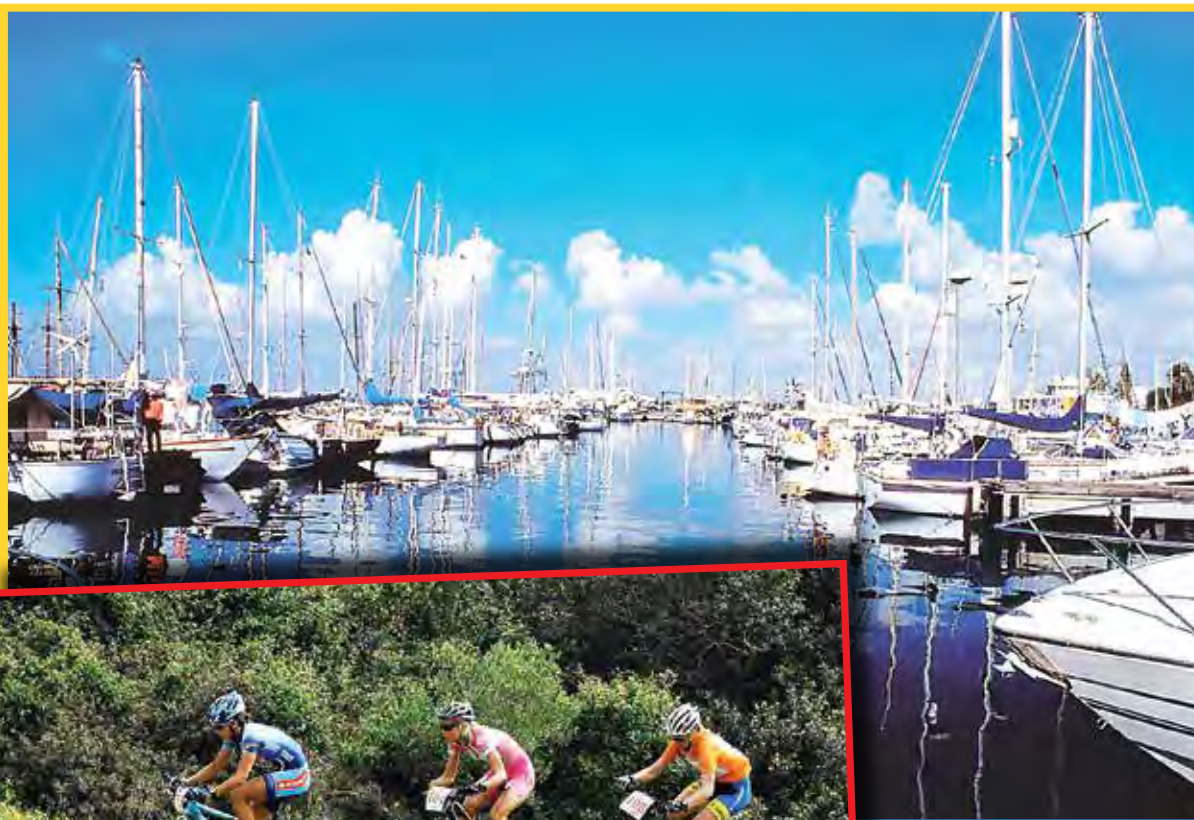
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It's hard to tell your GOAT from your Gucci – unless you're dope

JORDAN MOSHE

If you're looking to LOL with your BFFs because YOLO, you're practically living in the stone age because your slang is seriously out of date. So, neither your swag nor your bae will give you much street cred nowadays. Truth is, unless you're on fleek and dripping, you're just not lit, fam.

If you understood that, then you are on top of the world of teenage slang. But it's changing so fast, this might already be outdated.

With new words cropping up daily and definitions shifting almost hourly, it's not easy to stay ahead of the curve and know your GOAT from your Gucci. And, if you think we're referring to the animal and the brand, bad news for you. The former means "greatest of all time", and the latter is simply fabulous.

From social media to everyday conversations, the jargon of popular slang



dominates Generation Z exchanges. This group, who were born between 1997 and 2015, accounts for roughly 25% of the population. Also known as the iGeneration or post-millennials, it's defined by smartphones and social media.

Members of this generation are native denizens of the internet, have grown up in a hyper-connected world, and have developed their own language to navigate life. Their language is mostly tied into the media culture they've grown up with.

Their parents, siblings, and teachers all struggle to understand them. It's no different in the Jewish community. From Yeshiva College to the King Davids, you can be sure that kids are communicating in what sounds like a foreign tongue to most of us.

Sometimes they enhance their words with a distinctly South African or even Jewish twist, making following their exchanges enlightening, entertaining, and sometimes downright bizarre.

If you're 16, linguistically fashionable, and Jewish, your vocabulary probably looks something like this. If you're not, you might find the accompanying bracketed translations helpful.

Whatever your age, if you're dope, you can rest easy because you're cool (a word we avoid like the plague nowadays). This could be for any number of reasons. Perhaps your makeup could be on fleek (perfect), your outfit dripping (fashionable) or you're looking like a snack (attractive). Reserve this last one for non-family members only, though, otherwise

it's wack (weird).

You could also be dope because your memes are dank (high quality). Rather than being damp or clammy, this means they're so good that they might even be fire (extremely cool). Try too hard to impress, however, and you'll be branded extra (over the top), and could even be cancelled (ruled off) by your mates because you're just too much (excessive). Best try to keep it low key, and you can safely assume you'll be invited to the next party.

On the subject of parties, every host knows a lit (amazing) gathering from a shwet (terrible) one. Your event could be so lit that it is elevated to full-blown tilt (incredible), and your reputation for throwing the event of the year could cement your status as the GOAT, or greatest of all time. Fail to provide a memorable party, and you'll leave your guests shook (shocked), and they may even go tilt (mad) on Twitter about being so done with you. Yes, tilt can mean something good or bad, so be sure to grasp the context in which it's being used, or you'll be sorry.

If your party is a success, however, you might find some people are salty (jealous/upset) because of the clout (following) you're getting online. Just ignore the haters, though, because your dawgs (friends) have told you that your party was so Gucci (good), they've decided to ship (pair) you with that girl that everyone was clocking (checking out) at school last week. Not only is she thicc (voluptuous), but apparently she's woke (intellectual and socially aware), and knows her politics from her polygons. With her brains and your guns (muscles), you'd be the on fleek couple.

Be careful, though. There's another oke who's keen on her, and he could be triggered (offended) when he hears that you've got your eye on "his" chick. Of course, you want to avoid confrontation, but your girl is so nxa (nice) that you would do anything to keep her away from that groen (gross) bro whose taste in sneakers means he deserves to be roasted (insulted) by everyone at school.

Unfortunately, your competition is quite swole (muscular), as he trains his guns at gym more often than you do. He comes over to you in the corridor and goois (throws) a good klap at your face, leaving you with a black eye that people are going to chirp (tease) you about for weeks. You won't take this lying down, however, and with a cry of "Yeet!" (an exclamation few can actually define) you fling your deadass (seriously) heavy bag at his face and shmaak (give) him a blow that people will be tweeting about for weeks to come. "I'm dead (amused)," your mate shouts as he lags (laughs) his lungs out at the oke who dared to pull up on your block (fight).

Your war wound has earned you a few oofs of sympathy, a week of detention, and hectic trouble with the fam at home. Your mother goes full tilt (in the negative sense) at you about your eye, and your sis is quite shook about the fight when you give her the deets (details). You'll have to put up with a lot of banter in class for a while, but it's all worth it. You're absolutely fazoned (exhausted) as you get into bed, but yita eyra (OMG), it's been a day to remember.

Don't feel bad if you understood very little of the above. I'm not quite sure I understood it all myself.

Holocaust descendants vital in keeping the memory alive



Holocaust survivor Veronica Phillips and her niece Janice Leibowitz

MIRAH LANGER

As time passes, remembering the Holocaust becomes an intergenerational project, one that seeks to draw together the descendants of those directly affected by this atrocity.

"It's no longer being asked if these generations were affected, but how," says Brenda Solarsh, a social worker and the co-ordinator of the soon to be launched Descendants Programme at the Johannesburg Holocaust & Genocide Centre (JHGC).

Solarsh says "intergenerational trauma" has been traced within families that were directly touched by atrocities like the Holocaust and other genocides.

"The truth is that you can't grow up without being impacted. In many ways, it's [about learning] resilience, and in some ways, it's the trauma. There is a need to look at all these facets."

Leah Gilbert and Janice Leibowitz, both second-generation survivors and members of the programme's steering committee, note that South Africa was often quite an isolating space for survivors and their families.

Gilbert, whose parents survived the Warsaw Ghetto and a labour camp in Syktyvkar, Russia, recounted how when her family moved to Israel when she was a child, having a Holocaust background was a known reality.

"In Israel, we had a community of survivors. In my case, all my friends were similar. We all didn't have grandparents, we didn't have many uncles."

Yet, in contrast, growing up as a survivor or a relative of a survivor was a relatively solitary, lonely experience in South Africa.

Leibowitz, whose father survived the Budapest ghetto, and whose aunt survived the Ravensbrück concentration camp, identified with the sense that there was something different about her family compared to the others around her in suburban Johannesburg.

"You observe certain behaviours, but you have no idea. You just think, 'Well, ok, so I have a weird father or aunt.'"

She suggests that as a result of this kind of childhood socialisation, descendants often position themselves on opposite ends of the scale.

Some feel that they have an absolutely vital role to play in society, but others feel they have been "forced" so much about the atrocities, they don't want further engagement.

Gilbert says she can relate to those who don't want to talk more about the Holocaust. "At one stage, I was 'Holocausted' out. It was my daughter, the third generation, who started working on it."

Gilbert's daughter is now a professor of Modern Jewish History at University College London.

"Then I couldn't ignore it," she says. "She kept saying, 'I did it for safta (granny).'"

Both sentiments of descendants – engagement

with and detachment from the Holocaust – should be further discussed, says Gilbert, Leibowitz, and Solarsh.

"It's time to hear what they feel, and what they have to say. I think a lot of them have [the feeling] that they weren't listened to. We would like to hear them," says Leibowitz.

Indeed, Tali Nates, the head of the JHGC, believes the timing is right for the establishment of a descendant's group at the centre.

"Our survivors group started about 20 years ago. Now, the reality is that Holocaust survivors are ageing. It becomes clear that we need to start talking to descendants," says Nates, herself a second-generation survivor after her father was saved by Oskar Schindler.

She says that the aim, agenda, and activities of the group will be determined by what its participants want.

The first step is to establish a database of how many descendants there are in Johannesburg and South Africa at large.

Descendants are defined as those of the second, third, and fourth generation of a family member who has had a direct lived experience shaped by the upheavals during the Holocaust. This doesn't only include camp survivors, but those who were in hiding or were displaced or had their lives disrupted in other ways. Going forward, Gilbert suggests two focus areas for the group.

"One caters for the needs of the descendants. The other makes sure other people hear about the Holocaust as well as other genocides to counteract Holocaust denialism and learn the lessons."

It's clear that people, particularly children, best identify with history when it's linked to a personal story. This is an educational role descendants can play.

"It's a privilege to hear direct survivors' stories, but the next best thing is to hear it from descendants," says Leibowitz.

Solarsh suggests it's important to tie this in with the role of the JHGC as a "centre of memory". It's exciting to explore the diverse ways memory can be captured. For example, the arts have been a key channel through which many second-generation survivors have expressed the particularities of their experience.

They emphasise that even those descendants who don't want to participate actively should still make contact. "The purpose of launching this group is to find out who the other people are, and listen to their voice," says Gilbert.

The programme isn't about providing therapy, but it does offer a "safe space".

"Descendants are not going to be judged or labelled based on any experiences that they have had growing up," says Leibowitz.

• *The Descendants Programme is to be launched at an event at the JHGC in Parktown on 15 September. Those interested can contact bobron@mweb.co.za.*



Leah Gilbert (the baby), her brother and parents in 1947

An inability to say no – and other bad habits of burnout

Judy Klipin experienced burnout. After becoming a life coach and seeing the need for it among her clients, she wrote a book, *Recover from Burnout; Life Lessons to Regain Your Passion and Purpose*. The SA Jewish Report caught up with her on her personal journey.



What inspired you to write this book?

My clients. Over the past few years, I began to recognise that many of my clients had many of the symptoms of burnout I suffered from in the past. It led me to research burnout, and create a coaching approach to recovery and resilience. There are many, many books which talk about burnout, but they largely describe what the symptoms are and give advice about how to recover from it. I haven't come across any that clearly explain why we get burnout. There is no guidance to help readers understand the underlying behaviour, thoughts, and fears that drive us to push ourselves into a state of exhaustion and feeling overwhelmed.

What burnout have you seen as a coach?

Many people think burnout is something experienced only by suit-wearing, stressed-out executives working in the corporate environment. This isn't true. I have worked with clients who are doctors, journalists, teachers, stay-at-home moms, and students. The range of people who suffer from burnout is huge. What they do have in common, however, is that they struggle with boundaries. They find it hard to say no, ask for help, and know when to stop. I firmly believe burnout results not from doing too much, but from doing too much or too many of the things that are wrong for us.

What could you have done to prevent burnout?

I could have had better boundaries, kept proper working hours, and built the semi-permeable membrane I speak about in the book which

allows us to let in and keep in the good things, and let out and keep out the bad.

I could have asked for help, not just when I was feeling overwhelmed and out of control, but a general loosening of my tight grip would have been beneficial. I could have said no to the things I didn't want to do, and yes to the things I did. I could have got more rest.

How will I know if I'm experiencing burnout?

You will experience some or all of the following symptoms or feelings:

- Craving sugar, caffeine, carbohydrates, and salt;
- Waking up feeling exhausted;
- Not wanting to see the people, and do the things that usually bring you pleasure;
- Feeling a general lack of enthusiasm about your life;
- Heightened emotions: more easily irritated, upset, sad, and resentful than usual;
- Social withdrawal; and
- Questioning life choices.

Paradoxically, while burnout makes it feel as if our life force is diminished, it simultaneously amplifies many of our responses. What might have made us slightly irritable before burnout can send us into a white-hot rage. Instead of nibbling a square of chocolate after supper, we demolish a whole bar. Instead of feeling a little bit tired after mental or physical exertion, we feel flattened. The things that used to make us feel a little bit sad become devastating. Tiny sniffles are fast-tracked to bronchitis or pneumonia.

How can we avoid it?

The same way we recover from it: by having good boundaries, by saying no to things that don't serve us, by asking for help whenever and wherever we can, and by getting as much rest as possible.

I have a seven-step tool called SPANNER. If you do these seven steps every day, you will soon feel better, and you will keep burnout at bay:

S = Self. Find and honour yourself through self-care, self-love, self-compassion, becoming self-centred, and self-actualised.

P = Peace and quiet. We all need quiet time, time to rest, relax, meditate, journal, sleep. Preferably in silence.

A = Ask, accept, and allow. You can make your life so much easier when you allow yourself to ask for and to receive help, love, advice, compliments, feedback, and anything else positive that is offered.

N = Nourish. Nourish your body, mind, and soul by eating nourishing food, thinking nourishing thoughts, and doing nourishing things.

N = No! A sense of being overwhelmed is caused by having too many things on our plate. Remember that "no to someone else is a yes to me" and that "no is a full sentence".

Public health activist David Sanders mourned around the world

>>Continued from page 10

Clark Visiting Lecturer at the London School of Hygiene & Tropical Medicine in 2005, and an honorary professor at that institution from 2005 to 2007. He was also visiting professor at the Charité – Universitätsmedizin in Berlin, as well as at the Centre for International Health, University of Bergen, in Norway.

Sanders was an honorary professor in the department of paediatrics and child health, faculty of health sciences at the University of Cape Town (UCT), and professor in the school of medicine, faculty of health sciences, Flinders University, in South Australia. He was founder and co-chair of the global steering council of the PHM.

In 2012, he was awarded an honorary doctorate by UCT in recognition of his contribution to the development of

policies and programmes in primary healthcare.

Dr Louis Reynolds of the PHM said that Sanders loved fishing, football, walking, children, music, good movies and books, parties, and being sociable. "Otherwise, he never seemed to be at work, no matter where he was and what was going on around him. Even small children loved him instantly. He recognised immediately what made each one of them tick.

"Few people who had meaningful encounters with David came out unchanged. They saw themselves, the world, and their place in it in a new light. They understood that they have power, and that they could use that power to change things, especially if they encouraged and mobilised others to join them."

E = Exercise. Gentle exercise lets oxygen in and stress out, releases adrenaline, and gets the blood flowing. It helps you sleep better, and improves your appetite for healthy food.

R = Relationships, rest and relaxation. Reinvest in the relationships that nourish you – pay them the time, attention and effort that they (and you) deserve. Make sure you get enough sleep and relaxation time to recharge your batteries.

What part does our environment play?

Both our macro and micro environments play a huge role in burnout. The world at large is a very unrelaxing place to be. Politics, the economy, and communities are all under enormous pressure to survive. It can be a very unsupportive place. Closer to home, we have work pressure, social pressure, financial pressure and, often following on from these pressures, tension and conflict in our relationships. When our lives are so filled with tension and stress, it's harder to do the right things for ourselves, and say no to the things that are bad for us or that we don't want to do.

Describe your experience of writing this book.

I first discussed the idea of a book on burnout with Louise Grantham, my publisher, eight years ago, but it didn't feel like the right time. Instead, I developed a series of e-Courses that tested out some of my ideas and tools in written form, and which formed the skeleton of what is now *Recover from Burnout*. Halfway through last year, I felt inspired to approach Louise again, and she was still keen. In fact, she said she had been waiting for it for eight years!

What do you hope to achieve with the book?

I wanted to help people understand why we get burnout in order to prevent it rather than just respond to it. I hope that I have achieved a book that describes some of the thoughts, fears and habits that drive us to push ourselves into burnout, and provides practical tools to change those drivers.

How does burnout affect the South African economy?

Because it erodes purpose and passion, burnout has a negative impact on productivity when we are at work. And, left untreated, it can progress into a range of acute and chronic illnesses that result in frequent or prolonged absence from work.

Of perhaps more concern is the potential for a skills and experience vacuum. Many of the people who experience burnout are the same people who are responsible for delivering the majority of the results in their places of work. When – not if – these people leave their jobs, either to seek less stressful pastures or because they have been booked off sick, they leave a gap that is extremely difficult to fill. This is particularly true in the public service where I do much of my work. We cannot afford to turn a blind eye to the threat that burnout represents to future productivity and the health of our economy.

• Judy Klipin lives in Johannesburg, and has been a practising life coach for 12 years. Prior to that, she worked in policing education, and as a consultant in crime and violence prevention. She has written two books, "Recover from Burnout" and "Recover from your Childhood".

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Enemies of Iran warming to Israel

DAVID MEDNICOFF

While the connection of Jews to Israel is frequently in the news, the changing nature of Jewish and Israeli links to Arab countries is a story that has shown up less frequently.

Yet that change is significant and noteworthy.

A new synagogue recently open in Dubai, the first in decades.

Jared Kushner, an observant Jew and a top adviser to his father-in-law, United States President Donald Trump, is close friends with the acting ruler of Saudi Arabia.

The foreign minister of Bahrain, a Gulf Arab country, gave an interview to Israeli media highlighting the important role that Israel has in contemporary Middle East.

This is a shift in official Arab postures towards Jews and Israel.

Since Israeli independence in 1948, the country's presence in the region and dominion over Palestinian Arabs has fostered four major wars with Arab neighbours. Israel has only slowly achieved formal peace and diplomatic relations with Egypt, in 1979, and Jordan in 1994.

Why do more Arab states suddenly seem much warmer toward Israel, and, perhaps, by extension, to Jews and Judaism more generally?

There is both a simple and a complex answer here. The simple answer is Iran. The more complex one is that Israel, Arab states, and the US have found increasing common priorities of national security and strong authority.

From the advent of Islam into the 20th century, Jewish communities existed and often thrived across the Arab world.

The founding of the state of Israel changed this quickly. Viewed by most Arabs as an unjust post-colonial incursion of Europeans into a newly decolonised Middle East, Israel found itself attacked when its statehood began.

The influence of strong regional Arab identity and support for Palestinian Arabs in a charged Cold War global climate encouraged further Arab-Israeli wars in 1956, 1967, and 1973.

The 1967 war gave Israel direct control of Palestinian territories, further angering Arab leaders. In 1973, Arab oil producers used the "oil weapon", stopping oil sales to the US to pressure it to decrease its consistent support of Israel.

To be sure, the depth of Arab enmity towards Israel varied by country. Complex, co-operative links have nevertheless existed unofficially, such as economic ties between Arab Gulf states and Israel.

Still, after Egypt signed a peace treaty with Israel in 1979, it took another 15 years until a second Arab state, Jordan, established diplomatic relations with Israel. While Israel's peace treaties with Egypt and Jordan have remained intact for decades, relations have been mostly chilly, and no other Arab state has followed their lead.

Now, there are growing signs of at least informal relations between Israel and many other Arab states.

The driver for much of this is Saudi Arabia, and its enmity toward Iran.

In recent years, the Saudi government has attempted to become the Arab world's major power by using its economic clout, in a reaction to its own and neighbouring states' insecurity in the wake of the 2011 uprisings around the Arab world.

As part of this strategy, the Saudi government has intensified its long-term enmity toward Iran. Since its 1979 Islamic Revolution, Iran has been a vocal political force for Shi'i Islam, the major form of Islam distinct

from Sunni Islam. Sunni Islam is the majority form of Islam which most Arabs embrace and the Saudis aspire to lead.

Under its crown prince and actual day-to-day ruler, Prince Mohammed bin Salman, Saudi Arabia has pursued efforts to be the dominant Sunni Arab power more aggressively. This includes its military engagement in Yemen, where it has tried with limited success to eradicate local Shi'i forces that have some ties to Iran.



Saudi Arabia's Crown Prince Mohammed bin Salman

Forceful Saudi foreign policy under Salman has also included isolating rival Qatar, allying closely with Egypt's military ruler Abdel Fattah el-Sisi, and increasing its already huge advanced weapons purchases.

All of this is meant to cement Saudi influence

and cripple Iran. But the Saudi strategy has had mixed success.

The war in Yemen has bogged down, forcing Saudi ally, the United Arab Emirates, to pull back. Salman faces blowback from civil-rights advocates for increasing Saudi crackdowns on political dissidents.

His limited success has given Salman all the more reason to stress alliances with like-minded rulers

in the region. In addition to stalwart allies the UAE and Egypt, this definitely includes Israel. Indeed, Prime Minister Benjamin Netanyahu and Salman rival one another in their public enmity toward Iran.

Saudi Arabia's increasing efforts to be the dominant Arab power in the Middle East

are part of another trend in the region: the consolidation of states that focus on security at the expense of democratic rights.

The lesson many Arab governments seem to have drawn from 2011's Arab Spring unrest is that dissent, and even open political expression, can mushroom into political collapse and chaos. Determined to avoid political challenge, most Arab political systems have amplified their already strong investment in internal security, and cracked down on political speech.

Strong security, limited official acceptance of political dissent, and social pluralism also help align electoral democracies under stress with non-democratic governments. This is a trend evident in the closeness of leaders like Trump and more repressive rulers like Vladimir Putin of Russia or Viktor Orbán of Hungary.

It's no less of a trend in the Middle East. The approach of boosting military and police power, and decreasing tolerance towards political opposition brings countries like Saudi Arabia and Israel naturally together.

Indeed, if Arab governments stress security to stave off fears of political uprising, they are likely to see Palestinians with little power under direct or indirect Israeli control as a problem to sidestep, rather than a priority to resolve.

In short, the threat of Iran and the prevalence of anti-democratic politics is solidifying a long-standing political affinity, and a growing behind-the-scenes alliance, between Israel, Saudi Arabia and Saudi Arabia's Arab allies.

• This piece originally appeared on theconversation.com

Move to ban kosher slaughter a pressure cooker for investors

OPINION

RABBI JACOB SIEGEL — JTA



On 1 September, the picturesque region of Wallonia became the second in Belgium to ban killing animals without stunning them, rendering both kosher and most halaal methods of slaughter illegal.

In the United Kingdom, the Royal Society for the Prevention of Cruelty to Animals has also advocated against *shechita*, or kosher slaughter, as have several prominent UK politicians.

While the kosher-keeping world has been paying attention to these and other recent developments by European governments and legislators, major food corporations have been facing a campaign of their own.

Two of the world's primary animal welfare organisations, Compassion in World Farming and World Animal Protection, advocate for governments in Europe to institute bans against religious slaughter, and have recently turned their attention to food corporations that produce, distribute, and sell meat. They seek to use investor pressure to discourage what they consider inhumane practices, among them kosher and halaal slaughter.

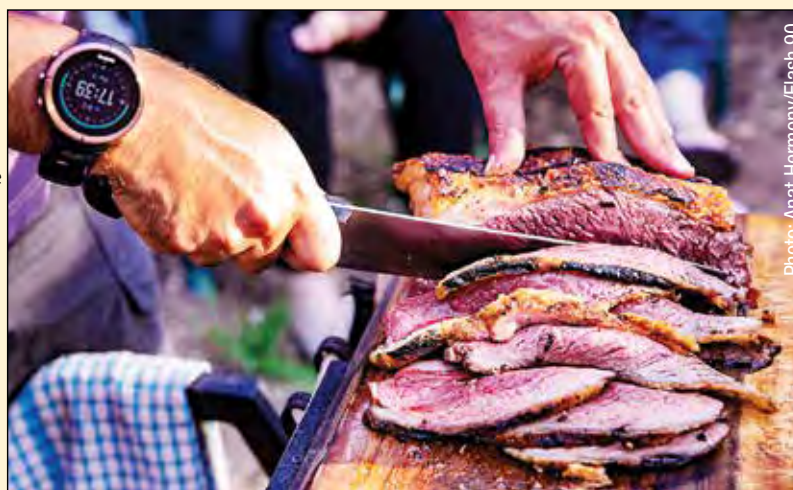
Even a small shift in corporate behaviour can have wide implications on a range of issues, including things as basic as the foods we eat and how they are grown. For example, after years of campaigning, dozens of corporations, including Walmart, McDonald's, and General Mills, committed to source exclusively cage-free eggs in their supply chains. The commitment from McDonald's alone means two billion eggs a year will be sourced from more humanely raised chickens.

Most investor campaigns currently targeting food companies align with Jewish values. For example, my organisation, JLens, recently initiated a campaign with Amazon (which now owns Whole Foods) to institute better policies and systems regarding food waste, an issue

with direct tie-ins to the Jewish principle of *bal tashchit* (not wasting).

But this prominent investor effort by Compassion in World Farming and World Animal Protection discriminates against Jewish and Muslim consumers. In February, the Business Benchmark on Farm Animal Welfare, the largest such global benchmark of companies, released its annual scores of how 150 of the largest food producers, retailers, manufacturers, and restaurants perform on a range of animal welfare issues.

While much of Benchmark's work aligns with Jewish values on preventing suffering for animals, unfortunately it also has a clear bias against kosher slaughter, including calling such slaughter "controversial", and comparing it to



Rights group compare kosher and halaal slaughter to the foie gras industry

the production of foie gras and veal.

Last year, JLens engaged in a months-long campaign to challenge Benchmark for its treatment of religious slaughter, and Benchmark made some substantial improvements.

In spite of this, this year's report continues to penalise companies that produce or sell kosher and halaal meat. The report asked companies about their welfare practices, companies were docked points simply for producing kosher

meat. These points have significance: a corporation's ranking could fall, its reputation could suffer, and investors could react accordingly.

Kosher slaughter has a much more favourable reception in the United States than in Europe. But in our interconnected world, many corporations doing business in multiple countries will be influenced by developments in Europe. Benchmark itself, based in London, scores companies from around the world and represents a global coalition of investor signatories with more than \$2 trillion (€30.5 trillion) in assets.

As the world continues to wake up to the power of the values-based investing

movement, hopefully the broader Jewish community will recognise the necessity of having a voice in the movement as well.

JLens attended Benchmark's report launch in March in London to raise concerns about its religious discrimination. But this campaign will not be won quickly.

Concerned investors can't just parachute in on issues of concern. To have credibility in the responsible investing

field requires a long-term commitment backed up with actual capital. The Jewish community can and should speak out against this discrimination. The most effective way to do so will be by engaging as responsible investors ourselves.

• Rabbi Jacob Siegel is the director of engagement for JLens, an organisation that serves as a bridge between the Jewish community and the responsible investing arena.

Leonard Cohen meets Lewandowski in revamped Sydenham shul choir

JORDAN MOSHE

Choirs are fast becoming passé in shuls the world over. Apparently, fewer congregants look forward to seeing choristers ascend the *bimah* to sing tunes composed in the distant past.

At Sydenham shul, however, new life has been breathed into the traditional choir, and congregants look forward to hearing Leonard Cohen tunes alongside Louis Lewandowski almost weekly.

Earlier this year, a decision was taken at the shul to discontinue fixed Shabbat performances by the choir. Following a period of experimentation, Rabbi Yossi Goldman and *chazzan* (cantor) Yudi Cohen are reinstating the choir with changes that will make the iconic fixture of Sydenham shul almost unrecognisable.

"The previous choir represented the old traditional liturgical music style," says Goldman. "The reality is that there's a new generation, and it doesn't appreciate the old services of the past. The number of *chazzanut* [cantorial music] lovers today has dramatically lessened, and the average shul-goer is really looking for a more *lebedik* (heartfelt) experience of foot tapping and hand clapping."

It became clear, he says, that a shul of Sydenham's size still needed a choir, albeit in a new form. Cohen enlisted the help of musician and singer Rabbi Doron Chitiz, formerly of Cape Town and today serving *shlichut* (emmissaries) in the community from Israel.

Chitiz is an accomplished performer, veteran of the choral music scene, and a founder of Israel's leading acapella group, Kippalive. He has blazed a trail across the religious music scene in Israel, introducing contemporary music to choral arrangements, and has brought modern music to shuls the world over.

"Doron has the knowledge and the ability, along with an understanding of musical history both classical and modern, and he can conduct both," says Cohen. "He's extremely musical, and I believe we can accomplish something great together at Sydenham."

Chitiz took up the role of conductor at the shul shortly before Shavuot this year, and Goldman and Cohen agree that he has helped raise the bar of Shabbat and *chag* (religious holiday) services. The core group consists of 10 male singers, ranging in age from 16 to 40. Their repertoire strikes a balance



The new choir: (back row) Hedley Lewis, Josh Marcus, David Abromowitz, Josh Pimstein, Alon Raichlin, (front row) Yitzchak Spector, Doron Chitiz, Yudi Cohen, David Klatzin, Simeon Angel

between traditional and modern.

"We haven't thrown the traditional out, but introduced a new energy and enthusiasm in shul which really is foot tapping," says Goldman. "It's getting better by the week, and there's a sense of positivity which radiates from the *bimah*."

Cohen agrees, saying the feedback from the community has been positive. "It's a journey, not an answer," he says. "We're changing from old to new. People will hear things they aren't used

to along the way together with some recognisable pieces.

"It's important to understand that the approach to music in our lives today differs from that of the past. Older Jewish music reflected a different reality, one which was more tragic and solemn. We live in a new reality of positivity today, and music needs to reflect this."

Goldman and Cohen are confident that the new choir will be able to meet the needs of the community, and

provide a balanced service which is uplifting and meaningful.

"It's a challenge for us to create a balance to satisfy the ear," admits Cohen. "People want the traditional experience over the *yamim noraim* (high holidays). However, I don't think they should worry. They will hear their favourite traditional tunes. We'll be very careful about what we insert and what we take out."

"Ultimately, we want to bring smiles to people, on Shabbat and the *chags*. The *bimah* has a feeling of joy, and that's the feeling we're trying to spread. People have had a long week come Friday, and we want them to go home with a smile, be uplifted, and feel inspired for the week ahead."

According to Chitiz, they have plans to present classic, much-loved pieces alongside Israeli contemporary tunes, Simon and Garfunkel, Leonard Cohen, and even the *Sound of Music* on the upcoming *chaggim*.

Chitiz believes that this renewed energy will draw people into shul, offering them something new. "In the past, people didn't need an attraction to go to shul," he says. "Today, it needs to excite. Pushing a religious connection alone won't change anything."

Letters

HERBER HOUSE WASN'T PERFECT, BUT IT SERVED A PURPOSE

Thank you for your article about Herber House. I was a resident there from January 1947 to December 1953.

Yes, it was tough living in buildings that weren't designed to serve as hostels. Due to circumstances, we, the non-indulged, made do.

We had a makeshift soccer field, and a sand tennis court. Also a small grassed area, with no benches.

Herber House was established by the South African Jewish Board of Education at the request of Jews living in country areas who wanted a facility for their children to attend city high schools and a Jewish/Hebrew education, especially for boys, to prepare them for their Barmitzva's. Anyone who celebrated their Barmitzva in the little shul on the premises followed by a brocha luncheon, catered in-house, still holds fond memories of that day.

Rabbi Zaltsman and Mrs Dubin weren't qualified to do their jobs. They adapted as they grew into them. Remember, it was just after World War II. Trained psychologists weren't available, nor were suitably trained teachers. Yes, the meals weren't the

most appetising and in many cases, were inadequate, but circumstances dictate.

Imagine the responsibility of 120 kids, leaving at 07:00, Monday to Friday, returning between 13:30 and 17:30, catching public transport, some two buses there and two back, at about eight different schools. The furthest were Jeppe Boys and Girls High Schools in Kensington. The nearest were the Jewish Government School in Doornfontein and Barnato Park in Berea.

The matric results achieved by Herber House alumni, their achievements in their respective extramurals, as well as their success in later life says a lot.

The late former chief rabbi, Louis Rabinowitz, was originally opposed to the establishment of Herber House until he went to interview the headmaster of Maritz Brothers College about arranging for *cheder*/Barmitzva lessons for Jewish boarders in the hostel. The response he got was, "We look after our own." After that, he supported the establishment of Herber House.

The first four residents of the

home, who arrived in April 1945, were the late Riva and Mannie Wainer, their brother Barney, now living in Israel, and Michael Yachad, living in Toronto.

Michael captained the Transvaal Under-19 rugby team before a badly broken leg ended his rugby career.

I was involved in organising the first house reunion in about 1990, and one in Israel in 2007. I also published a twice-yearly newsletter for many years.

Herber House served a most useful purpose as the only options at the time were a couple of boarding houses run by retired rabbis or the public-school hostels. The majority of us came from country areas from as far south as the Karoo all the way to the copperbelt in Northern Rhodesia/Zambia.

I started my school career boarding with the headmaster of the local school, and then spent three years at the convent. In those years, I learnt all about Jew hatred and anti-Semitism. Herber House, with all its flaws, was a breath of fresh air. Was I always happy there? No, but I made do. – **Bernard Lapidus, Toronto**

AFTER APARTHEID DISCRIMINATION, ATTACKS ON FOREIGNERS COMPLETELY UNACCEPTABLE

We Jews have known times of terrible discrimination. Fortunately, we enjoy comfort and a high standard of living in South Africa, even with the challenges to the economy.

"Never, never, and never again shall it be that this beautiful land will again experience the oppression of one by another," said Nelson Mandela.

Yet, we witness mass attacks on foreigners which have shocked people across the world. After the horror of apartheid and the massacre in Rwanda, we would never have expected such things to happen here.

It's true that times are tough and jobs are scarce, but let's not exaggerate the threat by others, and loot our fellow humans. They are also trying to eke out a living, far from home. We are all children of our creator.

During apartheid, exiles were accommodated in African countries. They were welcome in London, and

trained in Eastern Europe. Cuba sent thousands of her sons to fight and die in a war against the apartheid government.

Politicians, teachers, religious leaders, and others need to discourage these attacks.

Investors who could build factories and create much-needed jobs are afraid of such instability.

Burning parts of this great land won't help anyone.

If our grandchildren ask one day what we did to protect foreigners, will we be able to look them in the eye? – **Martin Zagnoev, Johannesburg**

YAD AHARON APPEAL FOR FUNDS

As a voluntary social worker at Yad Aharon, I'm making a personal appeal to the Jewish public to assist us in raising funds to cover the escalating costs of feeding those in need in our community.

Our numbers are growing almost daily, and unfortunately it's getting harder and harder to raise funds for all our organisations.

– **Gwen Lange, Johannesburg**

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South Africa needs an open day

This past Sunday was the Yeshiva College campus open day. With 3.5 of our five children (thankfully) already through the school system, we are no longer considered to be active in this market.

We are in the home stretch, and have been worn down by the responsibility of it all. So much so, that my wife and I often find ourselves flipping a coin to see who will attend parent-teacher meetings. And sometimes remembering that we forgot to open one of the children's report cards way into the next academic year.

That minor issue aside, we decided to attend the day in any event, as did many of the parents of children already at Yeshiva College.

It was a wonderful day that showcased the academic offering, ethos, camaraderie, atmosphere, and spirituality of the school. It reminded us why we had chosen the school in the first place.

Whereas this is by no means a punt for the school, it's a punt for the concept. Because sometimes the negativity and complaining is so loud, it drowns out the positivity and the praise.

If ever South Africa needed an open day it's now, what with xenophobic violence and criminal looting out of control in the Johannesburg CBD this past week, and in Pretoria the week prior, and gang deaths in Cape Town reaching historical proportions. Add to that the rape and murder of a University of Cape Town student, and the kidnapping of a Grade R child. Then you have the state capture inquiry dragging on without arrest, with talk of national health insurance and the economy struggling, South Africans have a lot to complain about.

These are not small things, but they also tell only one part of the story. The other is what we would see if we were to be invited to Open Day South Africa. There, we would view a country where the majority



INNER VOICE

Howard Feldman



of the people are kind, caring, and helpful, and who will do anything to help each other. We would see the immense economic opportunity that can always be found in difficulty.

We would see that all religions are valued, and that whether we are Jewish, Christian, Muslim, or Hindu, South Africans respect each other. We would see the sunshine and music, and we would laugh with each other, because South Africans are funny.

We would showcase the magnificent coastline of the Cape and KwaZulu-Natal, and then move inland to the spectacular Karoo and Kruger, and other places we had no idea existed in this breathtaking country. We would see the largest road system on the entire continent, and commercial centres that many would be envious of. We would see South Africans who genuinely want the best for each other.

I read an amazing idea in Benjamin Zander's book, *The Art of Possibility*. He speaks about the value of accepting the situation for what it is, and not fighting reality. Once you have done so, possibilities and pathways open up. So, for example, we decide to go to Cape Town on holiday. When we get there, it's raining. If we send a friend a message to say, "I'm in Cape Town on holiday, but it's raining," we are clearly fighting the weather, G-d, and everything else that has resulted in us being there.

If we change the message to, "I'm in Cape Town and it's raining," we suddenly have all sorts of options like going for a walk in the rain, going to see the rivers and waterfalls, and so on.

No one suggests that we shouldn't push back against the many issues that plague this country. What I'm suggesting we do is have an "open day" in our minds that accepts the situation as it is. And then, once we are clear what we have and what we want to have, we become active citizens in a country that is home to our children.

A column of the SA Jewish Board of Deputies

Hate speech and violence calls for swift action

Xenophobic violence against foreign nationals remains a serious problem in South Africa. Over the past decade, the South African Jewish Board of Deputies (SAJBD), with the assistance of the Jewish community as a whole, has on a number of occasions involved itself in relief efforts on behalf of victims of such unrest.

Last week, our long-running hate-speech case against Cosatu's (the Congress of South African Trade Unions) Bongani Masuku was heard in the Constitutional Court. We are hoping for a ruling that will confirm our community's inalienable right to speak out for and identify with Israel without being subjected to threats and intimidation. In standing up for Jewish civil rights, however, we shouldn't lose sight of our greater duty to, in the words of our mission statement, be part of building a South Africa where everyone is free from the evils of prejudice, intolerance, and discrimination.

Responding this week to the latest upsurge of xenophobic violence, the board called on all leaders from across the political, religious, and social spectrum to speak out strongly against this persistent blight on our society. Specifically, we urged the government to take a stand against hate crimes of this nature, and to spur effective action for the future.

Stressing that words have immense power, we reiterated how crucial it is for political spokespeople in particular to use responsible language that does not inflame tensions and further divide communities. Our statement concluded by pointing out that the latest attacks had come just a few weeks after the lapsing of the Hate Crimes Bill, and they once again highlighted the urgent need for comprehensive legislation to prevent and combat all forms of



ABOVE BOARD

Shaun Zagnoev



prejudice and bigotry, including xenophobia. This week, we also felt the need to comment on another deadly social ill in South Africa, namely the shockingly high levels of violence against women. With femicide rates five times higher than the global average, fear of gender-based violence is a grim daily reality for far too many in our country. Here, too, it's the responsibility of government to take swift and decisive action to confront this scourge.

The picture is by no means all bleak. One of the strengths of South Africa today is its vigorous civil society, comprising many human rights and social-outreach organisations that work tirelessly to confront these problems on the ground. In our own community, the Union of Jewish Women has a long and honourable record of assisting victims of gender abuse, while more recently, Koleinu was established for the same purpose. We encourage those looking for ways to make a meaningful difference to support, and hopefully join such organisations. For its own part, the SAJBD, through its role in the Hate Crimes Working Group, continues to engage with women's organisations, government, and parliament on these issues. Together with all South Africans, we need to take an uncompromising stand against sexism, chauvinism, and abuse, starting within our own communities.

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

This column is paid for by the SA Jewish Board of Deputies

Memory in a time of violence

The looting of shops belonging to foreign nationals by crowds in Johannesburg this week will be among the impressions that visitors to the city take home with them when they leave. Cars were set alight in similar rampages in Pretoria and elsewhere, where foreigners were attacked and their shops looted.

Office workers in surrounding buildings locked their doors and watched anxiously. It's a great pity as our country's people are overwhelmingly respectful and generous.

This week's events become part of the landscape of memory of Johannesburg, reflecting the anger of people starving and jobless, while politicians argue among themselves for power.

The incidents, involving attacks against Nigerians and others, are unlikely to be the last. Amidst a general xenophobia, which in 2008 resulted in about 60 deaths and thousands forced from their homes, looters claim that foreigners are taking their jobs, and bringing drugs to sell to children.

On the contrary, foreigners claim that they are creating jobs. We have to believe that things will settle, and become another memory in the city's history.

What will former white South Africans who are now living in Australia, the United Kingdom, the United States or elsewhere tell their new friends about their South African heritage?

They won't talk about the looting, which was out of sight for the majority of whites, and remains so today. Jewish kids growing up in Canada and elsewhere can look back simplistically on the former lives of their parents in South Africa. The big issue then was apartheid, which dominated the country.

Most South Africans who believed they were against apartheid – even if it was in the safest way by voting for Helen Suzman – feel morally good today, and might present themselves as having taken a daring stance. If they are more honest, their memory might include embarrassment about how they and their

TAKING ISSUE

Geoff Sifrin



parents went along with apartheid because it provided them with a high standard of living.

Cultural memory has many sides, depending on who is doing the remembering. A folk image for South African Jews is how poor European Jews came to South Africa in the late 1800s. Through sheer determination and acumen, they became by the second generation a middle-class people able to send their kids to good schools and universities. Poverty and anti-Semitism in Europe, and the chance of more opportunities, pushed them to leave for the new world.

Ironically, the attacks on foreigners in Johannesburg today look chillingly like the historical pogroms against Jews in Russia perpetrated by Russians and Lithuanians, where they were beaten up and their shops looted. The situation is dangerous. One Nigerian put it to a newsmen as he tried to salvage new vehicles from his shop, "South Africa is sitting on a time bomb!"

Memory is a fluid thing. In years to come, the grandchildren of these looters might come to regard them positively, as people who fought to make ends meet in a corrupt society and put food on the table. Eventually, it becomes part of the people's folk history. But for now, all that's visible to outsiders is the hysteria of mobs attacking shops and their owners.

Meanwhile, memory continues to be made in Johannesburg, as looting and xenophobia carry on, and office workers cower in their buildings. South Africans still hope that their country will turn around so this behaviour doesn't become its trademark. It would be tragic if the memory South Africans overseas hold of the country they grew up in was totally hollowed out. We have to believe it's still possible to turn things around.

Saturday (7 September)

- Join us for the uplifting Yoga Minyan at Bet David. Suitable for beginners, advanced yogi, young, and old. Bring a yoga mat, if you have one. Entrance is free, all are welcome. Time: 10:30 to 12:00, Venue: 3 Middle Road, Morningside. Contact: 082 552 7385 or admin2@betdavid.org.za
- Shiur with Rabbi Schell Shabbat: *When the broken path still leads home. Reflections on the month of Elul and the high holy days.* Time: 12:00. Venue: Bet David, 3 Middle Road, Morningside. Contact: admin2@betdavid.org.za

Sunday (8 September)

- The Big Band Appreciation Society hosts Tjerk Damstra in an audio programme featuring big-band leaders playing big-band favourites. Afterwards, *Hit the Deck*, a 1955-era American musical, will be screened. Time: 14:15 sharp. Venue: Beit Emanuel, Slome Auditorium, 38 Oxford Road, Parktown (entrance in Third Avenue). Contact: Marilyn 072 243 7436 or Jack 082 450 7622.
- Nechama Growth From Grief support group. Time: Tea from 09:30, group starts promptly at 10:00 to 11:30. Venue: Jossel Card Room, ground floor, Golden Acres, 85 George Avenue, Sandringham. Men and women welcome. Contact: Linda Fleishman 011 532 9701.

Monday (9 September)

- ORT Jet hosts *Building a Share Portfolio for Beginners*. Time: 18:00 to 20:00. Venue: ORT SA Academy, 44 Central Street, corner 10th Avenue, Houghton. Cost: R100 members, R200 non-members. Bookings: tracey@ortjet.org.za

Tuesday (10 September)

- WIZO (Women's International Zionist Organisation) Forum presents well respected clinical psychologist Leonard Carr on *The Dignity of Difference – gender issues*. Carr is internationally recognised as an expert

on personality and relationships. Time: 09:30 for 10:00. Venue: Beyachad, 2 Elray Street, Raedene. Cost: R45 – includes tea and refreshments. Bookings: Lauren 011 645 2515/wizojhb@beyachad.co.za

- ORT Jet hosts *Graphic Design for Beginners*. Time: 18:00 to 20:00. Venue: ORT SA Academy, 44 Central Street, corner 10th Avenue, Houghton. Cost: R100 members, R200 non-members. Bookings: tracey@ortjet.org.za

Wednesday (11 September)

- ORT Jet hosts *LinkedIn for Corporates & Business* with Mike Harf. Date: 11 and 18 September. Time: 18:00 to 20:00. Venue: ORT SA Academy, 44 Central Street, corner 10th Avenue, Houghton. Cost: R2 500. Bookings: tracey@ortjet.org.za

Thursday (12 September)

- ORT Jet hosts *Delight Your Customers* with Aki Kalliatakis. Time: 18:00 to 20:30. Venue: ORT SA Academy, 44 Central Street, Corner 10th Avenue, Houghton. Cost: R100 members, R200 non-members. Bookings: tracey@ortjet.org.za
- Hebrew speakers meet. Time: 10.35. Venue: second floor, Beyachad, 2 Elray Street, Raedene. For fluent Hebrew speakers.
- Join WIZO every Thursday for a *Lunch & Learn* shiur with Rabbi Michael Katz. Time: 13:00 at Beyachad, 2 Elray Street, Raedene. Contact: WIZO office: 011 645 2515.
- Learn Yiddish every Thursday with Tamar Olswang and the Union of Jewish Women. Time: 10.00 to 11.00. Venue: 1 Oak Street, Houghton. Cost: R100 per person, R80 for pensioners and UJW members. Includes tea/coffee and refreshments. Contact: 011 648 1053.



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Chabad of Strathavon turns 20

Chabad of Strathavon will have a special community Shabbos on 6 and 7 September to celebrate the shul's 20th birthday.

On 4 September 1999, Rabbi Ari Shishler and his wife Naomi held the shul's very first Shabbos in the dining room of their home. At the time, the minyan was made up of mostly family members and a handful of people living in the area who the rabbi had managed to convince to attend, recalls Shishler.

Today, the shul is home to a growing community of more than 200 families, some of whom were there from the beginning. From truly humble beginnings, the Shishlers have built a remarkable shul.

Long-time community members, Ivan and Teri Solomon fondly recall their son being one of the first babies to be brisned at the shul, in the lounge of the rabbi's home. The Solomon family went on to celebrate their son's *opshernish* (hair-cutting ceremony) and his

Barmitzvah at the shul. They admire the fact that the Shishlers opened their home to the community for so many years.

The Strathavon community is "just one big family", they say, and many visitors comment about how welcome they feel there.

The rabbi's vision was to grow Chabad of Strathavon not just into a shul, but a place of Jewish learning. He realised this dream in December 2012, when the shul moved from his home to its current address, and the Jewish Life Centre was opened. The centre is a place of Jewish learning for the whole community, hosting several *shiurim* and learning courses every week for men, women, and the youth. It was even the venue for the shul's entry into the Guinness World Records for the highest doughnut tower ever built.

Shishler is adamant that the first 20 years is just the beginning for this amazing community.

Saluting Jaffa centenarian

Dorothy Spitz, who recently celebrated her 103rd birthday at Jaffa (Jewish Accommodation for Fellow Aged) in Pretoria, is an accomplished musician and music teacher.

Born Dorothy Dison in Germiston on 27 August 1916, Dorothy "Dodo" grew up in Standerton in the "platteland" in the former Transvaal. She is the eldest daughter of Jenny, a teacher, and Levi Dison, who with his brother, Zundel, owned Dison Flour Mills in Standerton. Spitz's youngest sister, Tibby, aged 91, lives in London. Her other sister, Nita, and her brother, Leon, passed on a few years ago.

At school in Standerton, Spitz showed talent at the piano from an early age. She travelled by train up to Johannesburg for extra lessons with Barclay Don, and Adolph Hallis. Later, she studied music at the University of the Witwatersrand, graduating with a Bachelor of Music degree.

During World War II she served as a nurse in Durban, where she met dashing young doctor Mendel (Mendy) Spitz. They married in 1941, and moved to Kinross in the Transvaal (now Mpumalanga), where Mendy was the GP for the whole of the Kinross and Bethal district. She often helped out in the

surgery as a receptionist.

They had four children. All attended Kinross Laerskool, and then went to boarding schools in Pretoria. Of her three daughters,

two settled in London, and one died at an early age. Her son lives in Pretoria. Spitz now has nine grandchildren: four in London, two in Cape Town, one each in Bethal, Johannesburg, and Yangon, Myanmar. She has seven great-grandchildren: four in Cape Town, and three in London.

Spitz was active in the local Kinross community, establishing the library, and local branch of the Transvaal Women's Agricultural Union (TWAU), organising the celebrated annual agricultural show in the Kinross Town Hall.

Generations of local children came to her for piano lessons, and her end-of-term concerts were legendary.

When Mendy retired in the early 1980s, they moved to Clifton, Cape Town, and lived there for 20 years in a villa overlooking the ocean.

A few years after Mendy died, Spitz moved to Jaffa, where she is still a resident. She frequently quotes her late mother, "Walk straight!" "Ladies don't cross their legs!" and "No elbows on the table!", never losing her sense of humour. We salute her.



Jumping for joy on Spring Day



Sophie-Grace Rubin and Isabella Davis

Parents, children, teachers, and staff of King David Rosabelle Klein Nursery School Waverley celebrated Spring Day on 1 September with energy and high spirits at the school's annual fundraiser at Capricorn Office Park. While the adults browsed through the market stalls and connected with friends, the kids had a ball on the jumping castles, play equipment, and dancing to the silent disco.

Torah Academy recycling honours the late Hugo Paluch

The children of Torah Academy Nursery School have adopted recycling in honour of Hugo Paluch, a Yeshiva College student who died after a goal post at Yeshiva College fell on him.

In mid-2016, Paluch noticed the recyclers in the north-eastern suburbs, and was in the process of putting in place an upliftment project for them just prior to his death. The project, now called Hugo's Greenhood, continues Paluch's vision of upliftment through waste management.

Torah Academy's beneficiary is Lindani Mnga (pictured with the children), who is now able to feed and educate his own children by selling recycled items such as plastic, old metal, computers, and stationery.



Remembering the great Samuel Moch

When Samuel (Shmuel) Moch came to South Africa at a young age from Lithuania, he couldn't read or write. In spite of this, he became a successful industrialist, with a passion for family and community service.

In celebration of his memory, his grandson, Dr Jonathan Moch and wife, Shirra, sponsored a grand *kiddush* (blessing) at Sandringham Gardens on 24 August to honour his grandfather's 50th *yahrtzeit* (the anniversary of his death). At the *kiddush*, Moch told how his grandfather was the founding member and benefactor of many communal organisations, including Sandringham Gardens and the Chevrah Kadisha. In fact, he was a major supporter of the Chevrah Kadisha for 28 years.

He was also vice-chairman of the Witwatersrand Jewish Old Aged Home, and a wing of Sandringham Gardens is dedicated to his memory. In addition, he was honorary life president of the Emmarentia Hebrew Congregation, and the founder of the Samuel Moch Talmud Torah.

He celebrated his 50th wedding anniversary



with a party for the residents of Sandringham Gardens only two months before his death, and made a large donation to the home in honour of the occasion.

As a gesture of respect for Moch, the Chevrah Kadisha closed its offices on the day of his funeral on 28 August 1969. The Jewish press commented on his funeral and philanthropic activity. Chev Group Rabbi Jonathan Fox said, "To have your *yahrtzeit* commemorated 50 years after your passing in such a special manner shows what a special individual he was. The chev's participation in this tribute after all this time is truly *bashert* (meant to be)". He praised the Moch family for recognising their ancestor, and for following in his footsteps by living lives of Jewish values and generosity.

KDL pre-programmed to succeed

Grade 6 pupils at King David Senior Primary Linksfield have taken to learning block-based programming "with absolute delight", says Ariellah Rosenberg, the chief executive of ORT SA.

ORT SA is offering the Google Computer Sciences First Programme – a computer sciences curriculum for schools, teachers, and pupils – as part of its affiliation with the South African Board of Jewish Education and World ORT.

ORT SA facilitators and YES (Youth Employment Services) interns (youth in a one-year job placement) enjoyed working with the "bright and inquisitive minds at King David".



Jessica Daitz, Gaby Romberg, and Joshua Mailich with Google Computer Sciences facilitators

Dr Seuss helps children learn



Joshua Edelman, Rebecca Henig, Jedi Friedman, and Rebecca Damelin

Grade R children at King David Pre-Primary Victory Park learn important lessons by reading *Dr Seuss* including rhyming – an important tool for learning to read; sight words – which they learn to recognise as they are common in life; life lessons – each book has an important life lesson hidden in the story; and fun – a magical tool which makes them want to learn.

KDS offers room to play on Friday

King David Primary School Sandton has set up a Friday Room to give children more time to play and interact. Launched in the foundation phase – Grade R to Grade 3 – the initiative recognises that though children are busy and productive at school, they have limited time to play and chill out.

The Friday Room was set up with the help of parents under the guidance of Bernice Bortz, deputy head foundation phase. It allows kids in every class to spend one lesson on a Friday engaging with each other on a non-academic level, playing games and interacting.

Activities on offer include a variety of educational and

creative games such as Scrabble, Uno, Lego, and many other fun, interesting games. The students love the Friday Room, and look forward to it each week.



Grade 3 pupils Judah Katz and Adam Scop playing with Lego in the Friday Room

Opener against New Zealand critical for Boks, says expert ref

LUKE ALFRED

As befits a former rugby referee of high standing, Jonathan Kaplan has no difficulties in making a split-second decision. When it comes to picking his favourites for the World Cup later this month, therefore, Kaplan is as quick to the proverbial breakdown as the most gnarled blindside flanker.

To begin with, the rumours of the All Blacks' demise are over-exaggerated, he says with authority. "I think that it's more a case of the gap between them and the chasing pack closing. New Zealand are still clear favourites for the title, with England the next closest rival. I like the England attacking game, and their defensive organisation is impressive. I've always liked Eddie Jones as a coach, and in someone like John Mitchell, they have one of the finest defensive coaches in the world game, period."

Next in line for the World Cup crown, Kaplan mentions Wales and Ireland – in that order. Of Wales, he says they have a team "who can challenge" the aforementioned big two, but at the same time, he doesn't seem to be entirely convinced of their World Cup pedigree. "Ireland have fallibilities," he says. "I like their coaching team with Joe Schmidt and his back-up. They could do well, although they're not completely convincing at the moment."

What, then, of the Springboks?

Kaplan opens his discussion of the beloved Bokke by saying that South Africa's Super Rugby campaign was "horrendous", although this needs to be contrasted with the Boks' Rugby Championship win, which, he says, will have given them immense confidence. "The Springboks know how to win big games," he says, "and they have World Cup experience, so they'll definitely be in with a shout."

"Their opening game against New Zealand is important. I don't think a team who have lost their opening game have ever gone on to win a World Cup."

In more general terms, Kaplan believes Japan will host a fabulous World Cup, and says that the International Rugby Board (IRB) were right to move the hosting of the event away from rugby's traditional heartlands. "There are intangibles, having said that,"

he says. "There's always the bounce of the ball, or inclement weather, or a sudden lack of form. Those things can definitely happen. As can injuries. Injuries to, say, an Owen Farrell [of England] can be massively disruptive."

Kaplan "is in the midst of re-locating", so it'll be a case of "finding the nearest pub"

wherever he finds himself in the world come the tournament proper. That might be in Chicago, Toronto, or the Caribbean, so he is sure to have a cosmopolitan viewing experience wherever he may be.

As far as the more esoteric aspects of the game are concerned, Kaplan can't help but look at things from the point of view of a former referee. He says he "would like to see the breakdown handled consistently", and is not always confident that this is the case.

In regard to the laws about dangerous tackles, he frames his answers by saying that the laws have been refined in favour of "safety and attacking rugby", and agrees with that completely.

"But I do think there is potential conjecture around the dangerous-tackle law," he says, "particularly with regard to the tackler rather than the ball carrier."

"In protecting the ball

tackles, one of South Africa's best-loved former referees says he is sympathetic to fans on television who sense that forward passes aren't being picked up in the way they perhaps could be.

"I sympathise with the viewer on this one because the way that the law is framed at the moment is that if it's not a 'clear and obvious' forward pass then we stay with the original decision," says Kaplan. "I find myself wondering if it wouldn't simply make more sense to adjudicate on whether the ball has been passed forward. In this regard, I guess we should bear in mind that it isn't always easy to pass the ball backwards when you are running at speed."

As far as referees in general are concerned, Kaplan says his personal favourite is the Welshman, Nigel Owens, but Jérôme Garcès has his supporters. Garcès, a Frenchman, will be taking charge of the Springboks' opening game against the All Blacks in Yokohama in two weeks' time, and might conceivably be there at the very end of the tournament too.

"In general, I think a very good group of referees have been assigned the key games early on in the tournament," says Kaplan, who was a touch judge in the 1999 World Cup, and referee in three consecutive World Cups in 2003, 2007, and 2011.



Jonathan Kaplan

carrier's head, which is very much a no-go zone, I do have concerns that perhaps the laws have become slightly skewed in favour of the ball carrier rather than the tackler. What happens, say, if the carrier moves his head, and the tackler has already committed himself to the tackle?"

Other than issues like the breakdown and dangerous

Jewish sports heroes on the bench

SAUL KAMIONSKY

There have been some legendary South African Jewish sportsmen over time. But, these days, besides footballer Dean Furman, no one has been able to emulate the likes of Okey Geffin, Syd Nomis, Wilf Rosenberg, Ali Bacher, Mandy Yachad, and Martin Cohen.

What happened?

Lee Gruskin, who was the first King David scholar to make the Gauteng Under-19 Coca Cola Cricket side, says, "It's a gamble if you go the sporting route. I played for the Gauteng Academy, and I played a few games for the Gauteng Strikers, but I just never really got a break."

"I was planning to study at the time. So, I had to make a call to pursue cricket or pursue my studies. What most people land up doing is to pursue their studies," says Gruskin.

This isn't surprising, considering the Jewish community's emphasis on academic learning. Not least because the risks involved in setting one's hopes on becoming a Protea, Springbok, or Bafana Bafana player are huge.

Says Gruskin of young cricketers, "I don't think they get exposed to a high level of sport at school level."

Another reason for the paucity of Jewish cricketers in South Africa is the absence of the Balfour Jewish

Guild. The club, which closed for development of townhouse complexes, "was very successful, and introduced many wonderful Jewish cricketers", says former Proteas all-rounder Adam Bacher.

Bacher believes South Africa needs a traditional club where Jewish cricketers can evolve and enhance their skills. He, like other high-ranking Jewish sports officials, is aware of the dearth of Jewish sportsmen in the upper echelons of South African sport.

Ronnie Schloss, senior official at the Premier Soccer League, says the scarcity of Jewish footballers makes him sad. "I go and watch my grandsons play, and there are some good little Jewish kids, but they just seem to fizzle out," Schloss says. "Once they get to high school, they disappear. There's a lot of good talent, and it's a pity."

"They should be nurtured. They should be in

the professional clubs. Some of them have very good academies where they can finish their schooling, get a university entrance, and carry on playing."

Stan Matthews, the chief executive of SuperSport United Football Club, echoes Schloss' sentiments. "At youth level, South African Jews are as good as anything in the world, and up to the age of 13, we can compete as well as anybody."

But, because there is a lot of competition, total commitment is required. "The kids coming to our academy are expected to drop all other sport and focus on football," Matthews says. "If they aren't training four or five times a week plus a match, they are not going to get anywhere."

Matthews says young Jewish boys going for academic excellence can hardly manage that kind of schedule with everything else they have in their diary.

"We had a partnership with Tottenham Hotspur, and in that time, I took about 30 kids over seven years for trials to play at Tottenham," Matthews continues. "There is a level of hunger when sitting in a dressing room. There are boys from Benin, the DRC, Ghana, China, and Australia. They are all competing for one contract."

Those people who put their all into getting that contract will be the breadwinners for their families. "We have a very high standard of living compared to the rest of the world, and I don't see many kids who are breadwinners for their families."


Religious restrictions are also a factor. Matthews himself doesn't attend matches when SuperSport plays on a Saturday due to religious observance.


Also, no one ever caters kosher at sports functions. "If I don't eat before a football function, I'm starving because I'm not going to get any food there," he says.

But Matthews and Schloss aren't the lone Jewish football administrators at such functions. Amongst others there are Highlands Park Directors Brad Kaftel and Larry Brookstone, Bidvest Wits Chief Operations Officer Jonathan Schloss, Orlando Pirates Finance Manager Darryl Joselowsky, and football agents Glyn Binkin and Steve Kapeluschnik.

These individuals have gone the academic route but combined it with a passion for football. So, there is a sports outlet for Jews, even if it isn't on the top field.

"I was planning to study at the time. So, I had to make a call to pursue cricket or pursue my studies."





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