That time of year is approaching. The time when we come together as a community to be inspired, uplifted and united. Over the past eight years we have heard thoughts and ideas from some of the most phenomenal minds in the world – and this Sinai Indaba, they're back.

Sinai Encore full programme and speaker bios inside

CT 24 FEB  BOOK NOW  SINAI-INDABA.CO.ZA
DBN 27 FEB  Computicket
JHB 2-3 MAR  Sinai-indaba.co.za

The new genetics
The metaphysics of anti-Semitism

Leading lady
Parenting and pornography

Rockstar rabbi

Raising kids in Hollywood

The secret
Anxiety

Israel

The 21st century Jew

The high cost of living as a Jew

Gifts my mother gave me

All this, and so much more.

That time of year is approaching. The time when we come together as a community to be inspired, uplifted and united. Over the past eight years we have heard thoughts and ideas from some of the most phenomenal minds in the world – and this Sinai Indaba, they're back.
Rabbi Gershon Greenberg

**Shabbat Mingling**

Shabbat this year in the heart of the city of Haifa.

*Shabbat this year in the heart of the city of Haifa.*

**Rabbi Gershon Greenberg**

**Shabbat Mingling**

Shabbat this year in the heart of the city of Haifa.

*Shabbat this year in the heart of the city of Haifa.*

**Rabbi Gershon Greenberg**

**Shabbat Mingling**

Shabbat this year in the heart of the city of Haifa.

*Shabbat this year in the heart of the city of Haifa.*

**Rabbi Gershon Greenberg**
Adventurous Israeli dies at Victoria Falls

TALLI FEINBERG

Ofer Cohen, aged 34, literally had the world at his feet when he visited the beautiful Victoria Falls earlier this month. But that all came to a tragic end when his body was found floating in the Zambezi River last Tuesday. It is suspected that he drowned when taking a spontaneous swim without his clothes on.

Cohen is the second Israeli to die at Victoria Falls over the past few months, says African Jewish Congress (AJC) Rabbi, Moshe Silberhaft. The other Israeli collapsed and died at Victoria Falls Airport in December.

"Ofer was missing for two days, but we didn't know that until someone sent an SMS to my mom to tell her he had passed away," says his sister Tamar Cohen. "We hadn't heard from him for two days, and we were worried, but we thought it might be a scam. My husband who works in IT looked into the message, and said it was real."

"He died as he lived, embracing the world in its terrifying beauty."

Speaking to the SA Jewish Report from Israel, she describes her late brother as "a free spirit who loved adventure". She said he had told their parents not to worry as he travelled the globe as a skydiving instructor. Travel was in the family's blood.

"My mom travelled from Argentina to Israel when she was 19, and my grandfather left Poland when he was 13. So travelling is part of who we are," she said.

Their grandparents were Holocaust survivors, and Cohen entered Zimbabwe alone on his Polish passport for a 30-day visit. In fact, just before he died, he asked his family to send him the video of his grandfather's Holocaust testimony. But the file was never opened.

A report made to the police stated that Cohen "drove in an X-Trail belonging to one of his friends on Sunday going to the Zambezi River. While there, he walked down the gorge to take photos before deciding to swim."

The report continued, "His friends noticed that he had not returned, and looked for him on Monday. They again went on a search on Tuesday, whereupon they saw his clothes on the edge of the river before spotting the body floating on water."

Ayellet Black, Israel's Deputy Ambassador to South Africa, says the embassy was alerted to Cohen's disappearance and death by Israel's Ministry of Foreign Affairs, which has a hotline and department for Israelis in distress. It is extremely complicated, but we were helped by so many people along the way, including ZAKA (emergency response teams in Israel) and the Chevrah Kadisha from Zimbabwe and South Africa, and many people on the ground. "Israel wanted to ensure that the repatriation was as quick as possible so the family has one less thing to worry about, and it was done in record time," she said, pointing out that "the South African Jewish community's efforts really go beyond borders."

A skydiver by profession, Cohen wrote on Facebook two years ago that he had logged more than 4 500 skydiving jumps in more than 40 locations in more than 11 different countries on five continents. "I was trying to remember the last time he had a permanent address in Israel. I think it was when he was 19!" says his sister. Cohen said that he had seen "the Andes mountains, the Pyrenees, Sierra Nevada, Mount Fuji, Kilimanjaro, and the lowest point on earth from the sky. I got to land on the sandy beaches of two oceans, and saw many other seas from a bird's-eye view."

"I even crossed between two countries' airspace with my parachute. I took almost 3 000 people on their first skydive as their instructor, and got to use my reserve parachute seven times. I hope for many more years of skydiving, travelling, and new experiences, he wrote."

So, it is not surprising that he may have decided to swim in the Zambezi River close to Victoria Falls where he was staying. "He never did anything by the book," says his sister. "From what she understands, he had sworn in the river a few days earlier, and he was always safety conscious. But this time, something must have gone wrong. The area is known to be unsafe."

Local police were reluctant to descend the steep gorges to retrieve the body last Tuesday, instead waiting for a specialised sub-aqua unit, according to TimesLIVE. Two police divers from Bulawayo arrived and teamed up with rafting guides last Wednesday morning. It took more than two hours for the rescuers to recover the body. They used a swing line to bring Cohen's body to the top of the gorge on a stretcher.

"We are hoping that when we get home, more people be kind, and their memories of Ofer," says his sister. "He kept in touch with a lot of people. One friend even named his son after him."

Indeed, a year ago on Facebook, Cohen wrote, "It is over a decade now that I've been browsing through this world like it was a fairground full of views, flavours, wisdom, and love to be explored. But above all, there are people. The fact that the digital waves of love and encouragement I get are coming from over 25 countries around the globe... is good reinforcement I made good choices for my life."

One such friend is Katri Diamant, who lives in San Diego, and treated Ofer like a son. "Like everyone I know who met Ofer, I loved him immediately, was impressed with his open heart and lust for life," she says. "He came and stayed with us in San Diego several times, and we gave him a key to our house so he could come and go whenever he wanted."

She travelled to Israel for the funeral, and wrote. "Ofer Cohen, an illuminating spirit in human form, will shine forever. Those who knew Ofer were blessed to have known him. He died as he lived, embracing the world in its original form, with all its terrifying beauty."
Venezuela's opposition to renew ties with Israel
Juan Guaidó, recognised by 50 countries as Venezuela’s interim president, says he is working to “renew ties with Israel.”
Guaidó told a reporter from the Israeli daily Haaretz that he is “confident” that Israel will help his country by sending humanitarian aid, since Venezuela has sunk into poverty under socialist President Nicolás Maduro. Guaidó, the president of the National Assembly of Venezuela, declared himself the country’s interim president on 23 January, and called on Maduro to order new elections, saying that Maduro’s 2016 re-election was fraudulent.

The country’s military remains loyal to Maduro. “I am very happy to announce that the process of stabilising relations with Israel is in full swing,” Guaidó said. “It is very important for us. We will renew ties, later we will announce the appointment of an ambassador to Israel, and we really hope an ambassador from Israel will come to us.”
Guaidó said that the US government promised to open the US embassy in Jerusalem, and that he has been working to “renew ties” with Israel.

Venezuelan Jews in Israel have been active in efforts to enlist support for Guaidó, according to the report.

The US government promised to open the US embassy in Jerusalem, and that he has been working to “renew ties” with Israel.

Mississippi bans boycott of Israel
The Mississippi House of Representatives passed a bill that would prevent the state from doing business with companies that boycott Israel.

Following a vote of 88-10 last week in the lower house, the state legislature, the measure now moves to the senate.

It prevents the state retirement system, treasury, and any state government entity from investing in a company that boycotts Israel.

The bill calls on the state to develop the list of boycottsing companies.

Existing investments as of 1 July 2020 would have to be sold within 120 days. After the list is published, though exceptions can be made for investments that the state determines are necessary.

At least 27 states have legislation banning boycotts of Israel, though some are facing legal challenges.

\[\text{Trump calls on Ilhan Omar to resign}\]

President Donald Trump has called on Republican Ilhan Omar to resign from Congress for showing anti-Semitism.

“Mr President, Congresswoman @IlhanMN apologised for using an anti-Semitic trope and demonstrated leadership.”

Chelse Clinton, whose mother, Hillary, lost to Trump in the 2016 election, said on Twitter. Chelsea was among the first Democrats to call on Omar to apologise.

“When have you ever apologized for your embrace of white nationalism, and your exploitation and amplification of anti-Semitic, Islamophobic, racist, xenophobic, anti-LGBTQ hate?”

Clinton asked Trump.

\[\text{Shabbat shay week}\]

Shabbat shay week

\[\text{Anti-Semitic acts in France rose 74% in 2018}\]

Anti-Semitic acts rose 74% last year.

Interior Minister Christophe Castaner said on Monday night that the total reported acts of anti-Semitism were up from 3,111 in 2017, according to local reports.

The latest incident occurred on Monday, when a tree planted in the Paris suburb of Sainte-Geneviève-du-Bois in memory of Ilan Halimi was chopped down. Halimi was a young man who was kidnapped and tortured in 2006 because a gang thought that his Jewish family members had made a profit from his kidney.

The incident followed a number of swastikas and anti-Semitic epitaphs being painted around the country, including in recent days, including on a local bagel shop.

In Sainte-Geneviève-du-Bois near the memorial to Halimi, Castaner said that “anti-Semitism is spreading like poison,” and that the government would fight it.

He called anti-Semitism “an attack against hope”.

\[\text{Trump calls on Ilhan Omar to resign}\]

President Donald Trump has called on Republican Ilhan Omar to resign from Congress for showing anti-Semitism.

“It’s terrible what she said, and I think she should either resign from Congress, or she should certainly resign from the House Foreign Affairs Committee,” Trump told reporters.

“What she said is so deep-seated in her heart, that her lame apology, and that’s what it was, it was lame and she didn’t mean a word of it, was just not appropriate.

I think she should resign from Congress.

I think, in her first term in Congress, said on Twitter on Sunday that the American Public Affairs Committee paid legislators to be pro-Israel. After condemnation from Republicans and Democrats, including the Democratic leadership in the United States House of Representatives, she said she “unequivocally” apologised after speaking with “Jewish allies and colleagues who are educating me on the painful history of anti-Semitic tropes”.

\[\text{Mississippi bans boycott of Israel}\]

The Mississippi House of Representatives passed a bill that would prevent the state from doing business with companies that boycott Israel.

Following a vote of 88-10 last week in the lower house, the state legislature, the measure now moves to the senate.

It prevents the state retirement system, treasury, and any state government entity from investing in a company that boycotts Israel.

The bill calls on the state to develop the list of boycottsing companies.

Existing investments as of 1 July 2020 would have to be sold within 120 days. After the list is published, though exceptions can be made for investments that the state determines are necessary.

At least 27 states have legislation banning boycotts of Israel, though some are facing legal challenges.

\[\text{Trump calls on Ilhan Omar to resign}\]

President Donald Trump has called on Republican Ilhan Omar to resign from Congress for showing anti-Semitism.

“Mr President, Congresswoman @IlhanMN apologised for using an anti-Semitic trope and demonstrated leadership.”

Chelse Clinton, whose mother, Hillary, lost to Trump in the 2016 election, said on Twitter. Chelsea was among the first Democrats to call on Omar to apologise.

“When have you ever apologized for your embrace of white nationalism, and your exploitation and amplification of anti-Semitic, Islamophobic, racist, xenophobic, anti-LGBTQ hate?”

Clinton asked Trump.

\[\text{Mississippi bans boycott of Israel}\]

The Mississippi House of Representatives passed a bill that would prevent the state from doing business with companies that boycott Israel.

Following a vote of 88-10 last week in the lower house, the state legislature, the measure now moves to the senate.

It prevents the state retirement system, treasury, and any state government entity from investing in a company that boycotts Israel.

The bill calls on the state to develop the list of boycottsing companies.

Existing investments as of 1 July 2020 would have to be sold within 120 days. After the list is published, though exceptions can be made for investments that the state determines are necessary.

At least 27 states have legislation banning boycotts of Israel, though some are facing legal challenges.

\[\text{Mississippi bans boycott of Israel}\]

The Mississippi House of Representatives passed a bill that would prevent the state from doing business with companies that boycott Israel.

Following a vote of 88-10 last week in the lower house, the state legislature, the measure now moves to the senate.

It prevents the state retirement system, treasury, and any state government entity from investing in a company that boycotts Israel.

The bill calls on the state to develop the list of boycottsing companies.

Existing investments as of 1 July 2020 would have to be sold within 120 days. After the list is published, though exceptions can be made for investments that the state determines are necessary.

At least 27 states have legislation banning boycotts of Israel, though some are facing legal challenges.

\[\text{Mississippi bans boycott of Israel}\]

The Mississippi House of Representatives passed a bill that would prevent the state from doing business with companies that boycott Israel.

Following a vote of 88-10 last week in the lower house, the state legislature, the measure now moves to the senate.

It prevents the state retirement system, treasury, and any state government entity from investing in a company that boycotts Israel.

The bill calls on the state to develop the list of boycottsing companies.

Existing investments as of 1 July 2020 would have to be sold within 120 days. After the list is published, though exceptions can be made for investments that the state determines are necessary.

At least 27 states have legislation banning boycotts of Israel, though some are facing legal challenges.

\[\text{Mississippi bans boycott of Israel}\]

The Mississippi House of Representatives passed a bill that would prevent the state from doing business with companies that boycott Israel.

Following a vote of 88-10 last week in the lower house, the state legislature, the measure now moves to the senate.

It prevents the state retirement system, treasury, and any state government entity from investing in a company that boycotts Israel.

The bill calls on the state to develop the list of boycottsing companies.

Existing investments as of 1 July 2020 would have to be sold within 120 days. After the list is published, though exceptions can be made for investments that the state determines are necessary.

At least 27 states have legislation banning boycotts of Israel, though some are facing legal challenges.
BDS milks it as Clover deal with Israel turns sour

NICOLA MILTZ

In an uncharacteristic move, the Department of International Relations (DIRCO) took down the anti-Israel lobby for attempting to stop a much-needed multi-billion rand foreign direct investment (FDI) deal with an Israeli-led company.

The proposed deal between Israel’s Central Bottling Company (CBC) and Clover, South Africa’s biggest dairy producer, stirred trouble in the face last week when heavy pressure from Boycott Divestment Sanctions South Africa (BDS-SA) took its toll.

BDS has been hell-bent on destroying the R4.8 billion investment deal, which would be a desperately needed financial boost for South Africa’s struggling economy.

However, in the face of the deal potentially being blown, BDS-SA said out loud, “South Africa is open for business.” In other words, hands off this deal.

DIRCO spokesperson Nhibhuho Mahaya told media this week that if the transaction was “approved by the necessary competition and regulatory bodies, we see nothing wrong with the deal.”

In this dramatic and positive pro-Israel move, arguably for the first time ever, DIRCO indirectly told BDS to back off, defending the proposed offer by international consortium Milco to buy out Clover Industries.

It took place in the same week that President Cyril Ramaphosa made it clear during his State of the Nation address that the country would “actively and immediately” drive to attract FDI to sway public opinion. It took three days from the time the buy-out offer was announced on Monday last week until Thursday for Brimstone to backtrack.

It is understood that anti-Israel lobbyists from imam to radio talk show hosts and affiliated media platforms helped to spread toxic information about CBC, accusing it of being complicit in human rights abuses and violating international law. BDS warned that unless the deal was cancelled, it would “actively and immediately” back the campaign.

On Twitter, Ashmat wrote, “Clover cannot be seen as being complicit in the indigenous population’s welfare. The food group expressed dismay at the deal might be scuppered.”

One businessman in the know predicted that “widespread outrage”, it said. “It would be a travesty that this country could potentially see the loss of major direct foreign investment. South Africa is struggling to get any foreign investment at all, and here was a substantial (offer) on the table.”

Not only that, but the Israelis surely had a plan to expand and grow the business significantly with their world-class technology and know how. The government should have taken a far more proactive role in fighting off BDS threats and intimidation, which is surely what delayed the deal.

“I am also convinced that this deal is going to scare off major potential investment by developed nations which don’t appreciate the devil for dollars.”

INVEST IN PROPERTY IN ISRAEL FROM R5 MILLION

Contact Herschel Jawitz in strict confidence: rschel@jawitz.co.za 082 571 1829 | he

Joel Harris 082 926 0287 | Marco Biagio 082 048 2644

Directions: Follow pointers from Club St into Golf Street into Meyer St. Directions: Northfield and Ridge into Long.
Biggest threat to Israel comes from nation's identity crisis

JORDAN MOSHE

Israel's most pressing issue is the question of its identity. This will define the upcoming elections and the country's future, warns former deputy speaker of the Knesset and military commander Yonatan Chetboun.

Addressing an audience at Keter College in Jerusalem on Monday evening, he said that 70 years after its birth, the state of Israel has passed through childhood and entered the teenage years. Like any angst-ridden adolescent, it is trying to define who it is.

Chetboun said that the values which have defined Israel since its establishment are being questioned and challenged. "Public figures don't speak about security or politics in Israel these days," he said, "Instead, they ask who we are as Israelis, and how we identify ourselves."

Today an infantry battalion commander in the reserves, Chetboun comes from a background of governance and diplomacy, planning and managing numerous projects with government ministries, local authorities, companies, and public institutions. A decorated veteran of the second Lebanon War of 2006, he was part of the Israeli Defense Forces operation in the Lebanese village of Bint Jbeil in which Major Roi Klein lost his life.

This harrowing ordeal framed his talk, recalling a platoon of 70 soldiers into the village to eliminate Hezbollah operatives, Chetboun experienced a moment which remains with him to this day. "I was 500m away from Roi Klein when he jumped onto a grenade, and sacrificed his life for several others. I knew what happened because I heard someone say 'Roi is dead' in my earpiece. It was Roi himself who relayed the message in his final seconds before he died, that was his priority." In spite of coming under heavy fire, Chetboun and his men moved in to remove the bodies of Klein and other soldiers from an olive grove in the village. The gravity of the scene before him struck him only years later, he says. "The seven individuals I saw fallen in front of me represented the entire Jewish people," says Chetboun.

"Sephardi, Ashkenazi, religious, or civil values. Chetboun says that throughout Israel's history, the enemy was clearly defined and engaged with by a united population. "Arab states with clear goals allied themselves against us," he says. "We went to war with a state, be it Egypt, Lebanon, or any other. In the past decade, the situation has changed, and we find ourselves caught between the two sides of the Islamic world as they fight for domination."

"With Iran seeking to lead the Shi'ite side, and Turkey the Sunni, Israel has had to contend with terror organisations acting with the support of either side. With so many players and interests involved, the threat against Israel has changed completely, and is more complicated than ever before."

JORDAN MOSHE

A fter years of overseeing the fundraising for numerous organisations within the local Jewish community, the Israeli United Appeal – United Cultural Fund (IUA/UCF) has restructured its funding mechanisms.

From now on, there will be greater onus on community organisations, including the Community Security Organisation (CSO) and the South African Zionist Federation (SAZF), to manage their own respective fundraising campaigns.

In a statement released earlier this month, the CSO brought the restructuring to the attention of its donors. CSO spokesperson, Dr Brad Gelbart said that the IUA/UCF would no longer proactively seek donations on behalf of its beneficiaries. However, all donations being made to the IUA/UCF would continue to be transferred to the existing beneficiaries in the same proportion as previous years.

"The CSO has been raising funds through its own small fundraising team, but it will now need to pick up the shortfall as needed. We are grateful to the team at the IUA/UCF for their efforts over the years."

Until the end of 2018, the umbrella body accepted donations from the public and distributed them among its various beneficiaries. These include the South African Jewish Board of Deputies (SAJBD), the CSO, the South African Union of Jewish Students (SAUSJ), the SAZF, and the Israel Centre.

However, after extensive consultations with its donor base, the organisation has restructured its operations to allow for donations to be given directly to a beneficiary of the donor's choice.

According to a statement put out by the IUA/UCF last month, the SAJBD, SAZF, and CSO have established their own fundraising departments, and will be approaching donors directly to meet their individual fundraising requirements.

Until now, student bodies such as SAUSJ has received a grant directly from the IUA/UCF. While the grant will continue to be paid, it will cover only administrative expenses, and any shortfall will be covered by the SAJBD as part of its budget.

"The IUA/UCF, Avrom Krengel, said that the organisation would maintain a certain capacity to assist with fundraising, including processing monthly debit orders. "This new structure will allow us to be more transparent and cost effective, and better meet the needs of our donors and beneficiaries. There are different models used to raise funding. It helps to have different mechanisms in place to process the receipt of donations."

He continued, "For the past decade, the Jewish community of Johannesburg has been able to give directly to an increasing number of organisations, including King David Camp, Sahara, Chetboun, and many others. Alongside these individual channels, they could donate through the IUA/UCF, the last umbrella body used for this purpose. The momentum of direct donations, it made sense to enable donors to give directly to beneficiaries."

"The IUA/UCF has been positive, Krengel said, with people happy to give directly to their organisation of choice, or continue to donate through the IUA/UCF. "The new mechanism enables the organisations to raise more funding than before," he said. "Moreover, the IUA/UCF will no longer shoulder the costs incurred by processing donations."

IUA/UCF encourages direct donations to beneficiaries
Battle over Habonim heats up in Israel

Habonim Dror South Africa has expressed its disappointment that Habonim leaders around the world have not been consulted in a dispute about the movement in Israel.

“Decisions are being made for us, behind closed doors, as to who our youth movement [leaders] can interact with and under what terms,” says Daniel Susman, who served as the head of the movement of Habonim Dror South Africa (HDSA).

Some of the issues raised included whether the leadership of Habonim Dror South Africa and Dror Yisrael in Israel are: who owns the Labour Zionist youth movements? Who should be sending shlichim (emissaries) to Habonim around the world? And where should Habonim Dror from South Africa have an impact mainly on the relationship with Habonim Dror in Israel.

This possibility led to an outcry around the world, with Habonim youth taking to social media to demand that their voices be heard when making these decisions. Dror Yisrael hopes this will lead to a meeting with the kibbutz movement.

“The problem is that young people are paying the price for elections. It is about the emotional connection... because this ‘deal’ goes ahead, our graduates who made aliya will no longer be able to formally work with us.”

Indeed, David Schwartz, who moved to Israel last year, says, “The thing which is most upsetting is that Habonim Dror madrichim who have made aliya will live out the movement’s values are being prevented from having ties with Habonim Dror members all over the world.”

It leads education programmes around the country, manages Hanoar Haoved Vehalomed’s finances, and assists its graduates to live and work together to improve Israeli society.

It has also sent shlichim to English-speaking Habonim countries around the world. Many Habonim olim from around the globe have joined Dror Yisrael’s urban kibbutzim, in which members live together and work on education and outreach programmes.

“For two decades, the kibbutz movement was involved largely with itself and its own survival. Now, it is experiencing a resurgence, and it wants to take back the role it essentially had in the past. It is its deserved right, it expects those who filled the void [Dror Yisrael], to move aside. When Dror Yisrael was a small entity, it could do things got ugly,” says Paul Mirbach, who made aliya with Habonim Dror from South Africa in 1988.

Essentially, in closed-door meetings between the kibbutz movement, Dror Yisrael, and Habonim Haoved Vehalomed at the beginning of this year, it was tabled that Dror Yisrael would ignore the voice of the youth movement and its graduates in Israel.”

Schwartz points out that “The leadership of Habonim SA is busy planning an exciting year for the movement, and is now having to spend time fighting to speak to the very people who led the movement before them and chose to live a life of Jewish and Zionist values in Israel.

“I know that the leadership will ensure that the deep and meaningful connections between Habonim Dror and its graduates continue, while simultaneously teaching and leading the next generation of inspiring movement members. The youth will always make its voice heard – that’s what’s so incredibly special about them.”

Says Sussman, “Our biggest disappointment in these negotiations is that the leaders of the different Habonim Dror countries around the world have not been consulted. A key principle of all youth movements is youth autonomy. It is the youth of Habonim South Africa who own HDSA. We are the ones who decide which partnerships we choose to have. Not the kibbutz movement, and not Dror Yisrael.”

It has also sent shlichim to English-speaking Habonim countries around the world. Many Habonim olim from around the globe have joined Dror Yisrael’s urban kibbutzim, in which members live together and work on education and outreach programmes.

“For two decades, the kibbutz movement was involved largely with itself and its own survival. Now, it is experiencing a resurgence, and it wants to take back the role it essentially had in the past. It is its deserved right, it expects those who filled the void [Dror Yisrael], to move aside. When Dror Yisrael was a small entity, it could do things got ugly,” says Paul Mirbach, who made aliya with Habonim Dror from South Africa in 1988.

Essentially, in closed-door meetings between the kibbutz movement, Dror Yisrael, and Habonim Haoved Vehalomed at the beginning of this year, it was tabled that Dror Yisrael would ignore the voice of the youth movement and its graduates in Israel.”

Schwartz points out that “The leadership of Habonim SA is busy planning an exciting year for the movement, and is now having to spend time fighting to speak to the very people who led the movement before them and chose to live a life of Jewish and Zionist values in Israel.

“I know that the leadership will ensure that the deep and meaningful connections between Habonim Dror and its graduates continue, while simultaneously teaching and leading the next generation of inspiring movement members. The youth will always make its voice heard – that’s what’s so incredibly special about them.”

Says Sussman, “Our biggest disappointment in these negotiations is that the leaders of the different Habonim Dror countries around the world have not been consulted. A key principle of all youth movements is youth autonomy. It is the youth of Habonim South Africa who own HDSA. We are the ones who decide which partnerships we choose to have. Not the kibbutz movement, and not Dror Yisrael.”
Shabbat Shalom!

D o you know the expression, “Don’t cut off your nose to spite your face”? It is a warning against pursuing revenge in a way that will damage you more than the object of your anger. Well, it seems quite clear that Boycott Disinvestment Sanctions South Africa (BDS-SA) is determined to do just that.

Consider this: Israel is willing to invest most of R4.8 billion in a South African company – Clover to be exact. It would be a huge injection of desperately needed cash into the country’s economy. The company is 100% legitimate, and understands the industry as it has developed a similar type of business in Israel. It is a hugely successful international business, the kind of partner we need and want.

President Cyril Ramaphosa is going all out to bring foreign investment into the country, having just said so in his State of the Nation Address. And here, under our noses, is this incredible deal. It would provide and safeguard so many jobs. It would secure the South African company and the industry. It could carry on about all the plusses, which are fairly obvious. However BDS couldn’t care two hoots about what this deal will do for the country quite simply because it is an Israeli company that is planning to invest. It is as simple as that. It is willing to destroy this deal and lose this investment should Israel have anything positive to do with South Africa. It will do anything – no matter what that means – to make sure it doesn’t happen. Even if the deal will significantly benefit South Africa and its people. It does not care about this. All it cares about is making sure that Israel does not succeed in anything to do with South Africa. In fact, if it had its way, Israel would not succeed in anything ever, except in handing over its land.

Too bad for BDS! Israel is a massively successful and innovative country that is succeeding beyond belief economically, socially, and in so many other areas.

It’s funny how those who are anti-Israel still carry cell phones and laptops with Israeli parts in them. Somehow, they conveniently ignore the fact that the parts come from Israel.

In this particular deal with Clover, however, it becomes so very clear that BDS has a blind spot. It simply will not see that it is destroying something so worthwhile for our country because of its determination to destroy Israel. Perhaps it can be seen, but simply doesn’t care about what happens in this country or what benefits South Africans. In fact, for the first time I can recall, the government is able to see that BDS-SA does not have the interests of South Africans at heart.

I never hear BDS talking about finding a peaceful solution to the Middle East situation, only about making sure that Israel doesn’t succeed. So, should this deal go through, BDS-SA has threatened to “actively initiate, support and join the call for direct action and a militant but peaceful boycott campaign”. Sorry, what is a “militant but peaceful campaign” without any soldiers? Sounds to me like a contradiction in terms.

And, its pièce de résistance – quoted by anti-Israel lobbyists and anti-Israel media – is that leading academic and political analyst Steven Friedman has condemned the deal. He is quoted as saying, “It will create the ground for something I have been advocating for quite a while – a concerted consumer boycott.”

“This is ideal. It is very easy for people to show solidarity by buying their dairy products from another supplier, and so this could become a very popular boycott campaign. Obviously, it is better to stop it happening, but it is not the end of the world.”

Who, exactly, would benefit from that? I am not a political analyst, nor an academic, but just who would benefit? Would it really be to the benefit of South Africa, or would it be its detriment? What impact would it have on the South Africans employed by Clover? What would the impact be on other large-scale foreign investors considering investing in South Africa? What impact would it have on Israel?

I don’t think it’s rocket science to understand that South Africans will be the only people who will suffer if the deal doesn’t go through. And, if it does go through and boycotts begin, many South Africans will find themselves jobless. Also, other investors will shy away from dealing with this country.

Wouldn’t you as an investor if you thought that this could happen to you? As for BDS-SA, it will continue as it does, developing, growing, and getting on with innovation as the “start-up capital”. Will this harm it? Not really. Will it harm you? Yes. But clearly that doesn’t seem to worry those who support BDS-SA. Isn’t it time the country recognised just who these people are, and whose interests they have at heart?

Shabbat Shalom!

Peta Krost Maunder

Editor

Protesters in Iran during the Islamic Revolution of 1979
I often ponder about my simple life in Ethiopia. Sometimes I miss the uncomplicated life that we once had. I miss the days of being a shepherd boy. I miss the daily chores of collecting water and searching for food. Each and every one of us has a strong link to our past and a longing for what was.

As Jews, it is engraved deep within us to reminisce and reflect on our past. This is what makes us rich in culture and tradition.

Last week, I was fortunate enough to visit my country of birth, Ethiopia. I stood at the entrance to my family home, my heart full of emotion. I remember so clearly the sounds of chattering, barefoot children, the cows, sheep, and most importantly, the smell of my mother’s cooking.

This is not the first time I have returned home as a visitor, but each time I visit, the experience is unique. Interestingly enough, each time I return, I feel more Israeli and Jewish than the time before.

After living in Israel for the past 34 years, I have dealt with my past. I have even written an autobiography detailing my journey from Ethiopia to Sudan, and finally returning home to Israel.

Writing my story was an emotional experience. It took me back to the struggle, the obstacles, and finally the relief of freedom. During my visit to Ethiopia, I met my parents’ neighbours, who expressed how much they missed us all. The connection I felt with them is something I cannot put into words.

I continued my visit to Gonder, the camp which has been set up for the Falash Mura community to settle until they make aliyah. The Falash Mura are members of the Beta Israel community in Ethiopia who converted to Christianity in the 19th and 20th centuries, even before. They have since reverted back to Judaism, but they are not eligible to make aliyah under the Israeli Law of Return.

About two years ago, a group of 1,300 Falash Mura arrived in Israel, and an additional 82 are expected to arrive on Monday on a flight funded in part by the Jewish Agency.

I don’t believe that this aliyah is legitimate, as the majority of those waiting to make aliyah are not Jewish. They chose to give up their Judaism, and once they had done so, many of them turned against us Jews in Ethiopia. They persecuted us for being Jewish.

I don’t have a problem with people leaving our religion, but then don’t say that you are Jewish because it means that you will have a better life. That is what these people are doing.

Their aliyah is not about wanting to live in the Jewish homeland, it is simply being made for economic reasons. It’s really hard for those of us who know what these people are like to watch our government accept them with open arms. It’s wrong!

However, if the Israeli government has decided to assist them, it should act immediately. Giving hope without taking any action is not the correct route.

In conclusion, I have since arrived in South Africa, and found a second home... Pick n Pay! I spend many hours there. That’s what happens when you have four children. My children shout in Hebrew, like quintessential Israelis. The locals ask me what language my children speak Hebrew, and they are surprised. The response is, “What? There are black children in Israel. Are you Jewish?” When I reply that we are, they laugh in disbelief!

Sometimes I feel like I am one person with three very real problems: I am Jewish, I am black, and I am Israeli!

I feel very fortunate to have experienced my past, and to live in my present. I cannot wait to see what my future holds.
Israeli television series take centre stage

GILLIAN KLANWASKY

T

o

ns of television series grace our small screens, but these days the ones people are talking about are made by and about Israelis.

They deal with everything from the frontline of the Israeli-Palestinian conflict to the psychological repercussions of war. They even dwell in the life in Israeli orthodox communities. Israeli series like Fauda, When Heroes Fly, and Shtisel provide a refreshing alternative to the predominantly American and British shows to which we’ve become accustomed.

And, with the advent of subscription-based media streaming networks like Netflix and Amazon Prime, more and more Israeli TV series have become available to global audiences.

But it’s not just their intriguing subject matter that sets them apart, it’s also their compelling scripts, cinematography, and stellar acting, directing, and production.

What makes such a small country such a significant player in the global television arena? For one thing, the tiny country has produced a remarkable number of international television hits, on par with the United States and United Kingdom,” writes Eliana Lachter on global travel, media, and entertainment site, theculturetrip.com. “The rapid production of quality television content has increasingly caught the attention of a global audience. Israel can now boast a string of successes in exporting its home-grown shows to international streaming services such as Netflix and Amazon Prime.”

Good quality shows were already there, streaming services just made them more accessible to wider audiences, says GuS Silver, a social commentator and journalist.

“Israelis are equally good at broad comedy,” he says. “Israeli television content has really caught the attention of a global audience. The fact that it’s written by two former IDF soldiers, both of whom served in the IDF’s Duvdevan unit. Fauda’s Sidon, Hasholot Haino (The Good Cop) is funny, raunchy, and socially bold. What’s so good about these Israeli series is that they’re not afraid to tackle the controversial aspects of living in Israel. This is something other countries often shy away from. For example, The Good Cop is a comedy series, but it touches on the experiences of an Arab Israeli cop, and the discrimination he encounters.”

Israel TV series also tend to showcase with ultra-orthodox communities. “The hottest TV shows in Israel right now are about the insular Haredim, or ultra-orthodox Jewish communities, whose everyday dramas – albeit Ectonualised – are Israel’s TV’s latest obsession,” writes Miriam Berger in theGlobalPost. Indeed, it’s the insight into a largely unknown community that viewers find so appealing.

The series, in fact, attracted the attention of Friends co-creator Marta Kauffman, who is adapting the show for American audiences. Her version, Remixi, follows an ultra-orthodox family living in Brooklyn. Speaking to the press about what attracted her to Shtisel, Kauffman said, “It’s a show … where you have to take some time to humanise what is unknown. And that’s the thing I really thought would speak to an American audience.”

Israel shows have long been fodder for American TV producers looking for alternative subject matter. Perhaps the most famous Israeli TV export is the multi-award-winning Homeland, starring Claire Danes and Mandy Patinkin. The deal for the US version was struck before the Israeli original was ever filmed. Homeland was adapted from Israeli series Prisons of War (Chatufim) whose creator Gideon Raff is an executive producer on Homeland.

“You might not be Jewish, understand Hebrew, or have been to Israel, but the series are globally relevant,” says Silver. “With Shtisel, for instance, a small community that isolates itself and has arranged marriages will resonate with orthodox Greek and Muslims communities.

The shows also have shown ability to tap into the lighter as well as darker side of life, as is the case with Shtisel. Indeed, Israeli shows feel universal.”

There’s a concerted drive to market Israeli shows internationally. “Aside from creating characters anyone can relate to, Israeli producers (like Israeli high-tech entrepreneurs) are really innovative in their business models due to Israel’s small domestic market,” writes Klein Leiman. “One example is Reisesh, Israel’s biggest production house, which has opened branches in Los Angeles, London, Hong Kong, and Mexico City to sell shows, help create foreign adaptations, and produce original TV ideas overseas.”

“Israel’s tiny, so Netflix is allowing these Israeli production companies to promote their content to an international audience directly without having to go through the Hollywood machine, says Silber. “You no longer have to wait for someone to take a story like Prisoners of War and turn it into Homeland. It’s completely changing the rules of the game. With the internet, everything is accessible. It’s a bit of a revolution.”

Shtisel converts ultra-orthodox from the ‘other’ into ‘a bit like us’

REVIEW

Jordon Moshe

mong both religious and secular Jews, the ultra-orthodox community is an object of simultaneous fascination and aversion. Men garbed in unvarying black suits and white shirts with curled yarmulke dangling beside their ears are synonymous with a way of life that many of us find impenetrable.

Hit-Israeli drama Shtisel offers viewers, both Jewish and non-Jewish, a fresh perspective that not only humanises, but imbues dynamics into a group of otherwise faceless individuals.

Originally produced and aired by Israeli network KIS in 2013, Shtisel has risen to the height of popularity since it recently became available on Netflix.

Centre on a Charedi family living in Jerusalem, the series presents incarnations of the real-life charedi figures we see on the streets of ultra-orthodox neighbourhoods like Mea Shearim. These are people we see on the streets of ultra-orthodox neighbourhoods like Mea Shearim. These are people to whom we seldom pay even a moment’s attention.

The production follows the story of recently widowed Shulem Shtisel, a religious teacher at a local all-boys ultra-orthodox primary school, whose loss and responsibilities threaten to overwhelm him.

In addition to supporting his many married children, his youngest son, Akiva, still lives with him at home. The two frequently clash over akiva’s (arranged marriage) offers (which Akiva constantly turns down), and his son’s artistic inclinations, which the father considers a waste of time.

The ultra-orthodox are too often depicted in films with a diminishing storyline, and painted as a repressive, backward society. Not so here, with these and other personalities at last being given the opportunity to laugh, cry, and celebrate in ways to which any person can relate.

While they may lead Charedi lifestyles, each of the characters face conflicts – emotional, familial, and relating to daily life – that are commonplace in the wider world. The personal struggles and challenges that come with the disorienting lifestyle of a religious comers of Jerusalem are not limited to their locale, but could be the stuff of anyone’s life.

The fact that the characters appear in a blend of Yiddish and Hebrew doesn’t change the universal message this Israeli series seeks to transmit. In scenes which feature food, tea, and cigarettes absurdly, we watch Shulem’s aged mother, Bubba Maltchik, marve at the ingenuity of television, and add the names of the programme’s characters to her Yiddish (ghimpal) lexicon. We share in Akiva’s struggle to find a sense of worth when his mother leaves her. We also feel the awkwardness which pervades Akiva’s relationships with women he hasn’t met before.

What Shtisel effectively gives us is not a screen, but a mirror, one through which we reflect on our own lives, be they secular or orthodox. The lives of people too often marginalized are presented without judgment, with a sense of family conflicts, and the ceaseless efforts to find meaning in the everyday. We see people who could easily be playing out the struggles of our own lives, and realise that we’re perhaps more alike than we previously thought.
Talking about disability in communities

TALI FEINBERG

Disability people make up 19% of the United States' population and are therefore the largest minority group in the US, according to the website of the Invisible Disabilities Association. Yet, in spite of their numbers, the disabled are largely invisible, according to Professor Leslie Swartz.

Swartz was speaking at a panel discussion on disability and sexuality at the Cape Town Holocaust & Genocide Centre, linked to its current exhibition "Deadly Medicine: Creating the Master Race", which explores the Nazi regime’s "science" of race and eugenics and its implications for medical ethics and responsibility today.

In addition, February is Jewish Disability Awareness and Inclusion Month, and this is being marked with a number of events worldwide.

"Ultimately, the discussion and the exhibition ask, 'Who counts as a person?'", said Swartz. Indeed, the mass murder of the disabled under the Nazi regime was the leap it took to dehumanising and murdering others, including Jews.

Swartz is one of South Africa’s leading academics in disability research. He recently launched his memoir, Able Bodied, which explores the complexities of being the son of a disabled father.

He was joined on the panel by Dr Xanthe Hunt, who is leading a group of researchers at Stellenbosch University exploring disability and sexuality in South Africa; Jenna-Lee Procter, a clinical psychologist who has worked closely with mentally and physically disabled people about their sexual lives; Bongani Mapumulo, the manager of the newly-created special needs portfolio of the Stellenbosch University SRC; and Cleone Jordan, a disability researcher and activist.

Both Mapumulo and Jordan are disabled. In deeply personal accounts, they shared how they battled to access their sexuality as disabled people, especially because society did not view them as sexual beings. Jordan recounted how she became quadriplegic in a car accident, and one of her first questions to herself and her husband was, "Is there sex after disability?"

In spite of the challenges, Jordan became pregnant, but throughout her journey, she was confronted by doctors and people around her who refused to see disability aligning with a sexual identity, pregnancy, birth, or motherhood.

Mapumulo shared how he became disabled at the age of four, and was sent to boarding school at the age of five. One of five brothers, he battled to reconcile being disabled with being masculine – a strong part of his Zulu culture.

He also struggled to interact with able-bodied young people because he was at a special needs boarding school. He emphasised that young people of different abilities need to interact regularly with each other. It is only now, as a proudly disabled adult, working with students on this topic, that he has been able to reclaim his sexual identity.

Procter described working with an intellectually disabled teenager who had been raped and was exploring her sexual identity. "She is someone on the margins of the margins. Her story demonstrates the need for communities to talk about these issues, and create safe spaces for disabled teens to explore their sexuality," he said.

Hunt said that she was researching the sexual lives of disabled South Africans and society’s response to it. Following an unprecedented 2 000 responses to a survey she conducted, she gathered that most South Africans assumed that disabled people were asexual, and that they were less likely to get married and have children.

Disabled people responded that they did not have access to family planning services, and were seen as not allowed to be sexual or have children. Furthermore, they were seen as disabled first, male or female second.

"Our interviews explored many of these assumptions," said Hunt. Ultimately, she hopes this research will serve as an alert to able-bodied society to view disabled people as human beings, with all the needs, dignity, and rights people deserve.

"Religious communities have the power to exclude people or take the lead regarding inclusion," said Swartz. "Yes, religion, sex, and disability are difficult topics, but they need to be discussed."

He pointed out that it is heartening that many of the Jewish schools are inclusive schools. This is one step closer to teaching our children that people of all abilities are welcome in every way.

Can you save 45% tax and help create jobs and grow the economy? Yes, by investing in Kalon Venture Partners Digital Technology Fund, a Section 12 J Venture Capital Company (VCC).

Kalon Venture Partners Fund II Limited is a registered Section 12J Venture Capital Company set up to invest in digital disruptive technology. Kalon invests in post-revenue startups with high growth and high impact potential who are solving African problems. We focus on providing smart capital as well as on delivering smart returns.

Why Invest in Kalon?

• Most experienced management team with over 20 years of experience
• 100% tax deduction in the year the investment is made
• Targeted returns between 30% and 38% IRR of 5 to 7 years
• Understand problems digital technologies solve
• Networks in the South African & global entrepreneurial eco-system
• Access to high quality deal flow
• Proven governance systems & processes
• Ability to pick winners & focused investment strategy

What is Section 12J?

One of the main challenges to the economic growth of small and medium-sized businesses is access to equity finance. To assist these sectors in terms of equity finance, the South African government implemented a tax incentive for investors in such enterprises through a Venture Capital Company regime known as Section 12J. The full amount invested in a 12J VCC is 100% deductible from your taxable income in the year in which the investment is made. This applies to individuals, companies and trusts.

Our Portfolio in Fund I

• i-Pay: Instant EFT Platform - Average revenue increasing more than 23% month on month since inception
• SnapnSave: Cashback Coupon System - over 1 Million till slips processed
• FinChatBot: Artificial Intelligence Chatbot - Servicing more than 15 top South African Financial Service Providers
• Flow: Property Rental Platform - More than 10 000 property listings

Our Team

To Find out more about an investment into Kalon Venture Partners Fund II Limited, please go to www.kalonvp.com/invest

Kalon Venture Partners Fund II Limited is an authorised Financial Services Provider
Kalon Venture Partners Fund II Limited is a registered Section 12J Venture Capital Company
Company Registration Number - 2017/430577/06
Sars Registration Number - VCC - 0006
Making vows on the road less travelled

TALI FEINBERG

The day two people publicly promise “to love, honour, and respect” each other is said to be the most romantic day in their life.

In the spirit of the month of love, we sought couples who have taken their vows in off-the-beaten-track places, and without breaking the bank.

From a beach to a house, a campsite to a train station, they show that a wedding is possible wherever you want it to be, and that it’s not the flowers, décor, or food that are most important, but the marriage itself.

CARLA AND JARED STEIN: BAREFOOT ON THE BEACH

“One of the main reasons we wanted a small wedding was that we had both lost someone we loved. Jared had lost his mom, and I had lost my sister. The thought of a huge wedding was overwhelming,” says Carla. She and Jared have a daughter, and live in Cape Town.

“I always wanted to get married barefoot. I wanted to be with nature and feel relaxed, so we chose Bakoven beach. I had grown up there, so it had great memories for me – and the beach is free!”

After getting the go-ahead from the neighbourhood, the wedding was a simple chuppah on the beach, then tea and champagne at a friend’s house nearby. “We were lucky we had good weather. We told everyone to dress for the beach.”

Alexandra and Thomas Bieiss Murphy: Home is where the heart is

“I had always dreamed of a small wedding at my parents’ house, and we realised this dream,” says Alexandra, who lives in Cape Town with her husband, Thomas. They are expecting their first child.

There were so many things that made our campsite wedding out to watch and were dancing along! Waiters walked around serving finger food, which saved on costs and space. The family owns a local bakery, so it was here that they went all out, making seven wedding cakes ranging in size.

“We didn’t have flowers, and just used greenery from the garden, but we did spend more on what was important to us, like the photographer and videographer,” says Alexandra.

She and her sisters have a tradition of making each other’s chuppahs which they then keep as a family heirloom – the perfect touch to a wedding that has home at its heart.

KELLI AND BENJY LUNSKY: GOING BACK TO WHERE IT ALL BEGAN

“Our romance began in December 2002 on the hallowed turf of the Habonim campsite in Onrust. So for us, getting married at the campsite was a ‘no-brainer’. It is the soil where our roots are buried, and from where we have grown. The paths and trails of this beautiful place are imprinted on us,” says Kelli, who is married to Benjy. They have two children.

“There were so many things that made our campsite wedding...it’s not the flowers, décor, or food that are most important, but the marriage itself.
Is hummus healthy, or just a ‘pita’ dream?

JORDAN MOSHE

F or many of us, few meals are considered complete if a dish of hummus is not on the table. Whether it is spooned generously into a falafel or spread thick on a slice of challah, it is virtually indispensable. Popular though it may be, does the fact that its primary ingredient is chickpeas make it a healthy meal choice? Just how nutritious is this famed spread, and how much of it should we be eating?

Traditionally served on a large plate, drizzled with olive oil and herbs, and accompanied by fresh pita and salad, hummus is claimed by several Middle Eastern and Mediterranean countries as their own. In truth, hummus has been made across these regions for hundreds of years, with the only major difference in recent years, many have stopped to ask whether its taste is proportional to its nutritional value. Should people who are watching their figures or who are determined to eat healthy food be reaching for the hummus dish? “Hummus can be considered a healthy or a healthier alternative to dips and spreads,” says registered dietitian Toni Brien. “Hummus on its own is good, but some of the foods we eat hummus with may not be as healthy when eaten in large volumes such as flat breads, pita, wraps, and other high-starch foods.”

According to nutrition-guidance website Healthline, the chickpeas in hummus are a great source of plant-based protein, providing 7.9g per serving. This makes it an excellent option for people on a vegetarian or vegan diet. Brien adds, that chickpeas are also moderate in calories, and a good source of fibre. “Chickpeas contain eight of the nine essential amino acids,” she says. “Also, the garlic and olive oil have their own health benefits, which include improving cholesterol levels.” Indeed, the health benefits of the dish are many, and all seem to be confirmed by medical practitioners. According to Holistic Health Coach Jillian Levy, hummus has been shown to be an anti-inflammatory. Given that inflammation is the root cause of many chronic disease, it could assist in addressing these as well.

W rites Levy, “Diet which frequently include hummus and other often-used ingredients like beans, lemon, and garlic can help lower cholesterol and triglyceride levels, reduce symptoms of rheumatoid arthritis, and lessen the chance of developing Alzheimer’s disease, cancer, cardiovascular disease, and diabetes.” If these benefits are to be harnessed, however, it is essential that the right hummus is eaten with the right accompanying dishes. While hummus is undeniably good for you, that is only the case when you’re not eating hummus that’s packed with extra ingredients like sugar and unhealthy oils. Experts agree that it is essential to check the ingredients, and make sure the product is as simple and natural as possible, especially in the case of shop-bought varieties. Low-fat options are best avoided, as all the fat contained in a traditional hummus is good, polyunsaturated fat that need not be reduced or lowered. As for portion sizes, a healthy dose of hummus is about two to four tablespoons a day, but this must be considered alongside the rest of your diet. Moreover, much to the chagrin of many Israelis, hummus alone does not constitute a meal.

“Although hummus is a good protein source, on its own it cannot be considered a complete meal,” says Brien. “It is lacking in many vitamins including the B vitamins and vitamin C and A.” It is therefore best eaten along with a more satisfying and healthier accompaniment, including plain pita or vegetables for dipping such as sliced cucumber, zucchini, carrots, or asparagus spears.

So, whether you believe it comes from Israel or Istanbul, the bottom line is that hummus is a good choice for your health. Just be sure to eat the right type, at the right time, with the right accompanying foods, and you will enjoy it as much as the most serious of Sahras.
However, their stories are now the documentary in more depth. "That was fantastic," said Perlman to compile a book on the subject. "We wanted to hook the film with her grandmother, Aslina, in a Cape Flats, had fought virulent racism through the lens of the world of wine, and the personal journey of black and white community, and experts' interviews, and these photographs, Perlman has added into the book a number of new sources including historical essays, personal reflections – even recipes. "Jot, for Perlman, the individual stories of the winemakers is the most moving aspect. "Personal stories are still what matters most as we grapple with change that is complicated and difficult," Perlman said. "They’re stories reveal that the history of wine has its own ugly apartheid past, and that trying to transform that is complicated and difficult," Perlman said. "This was when two of her long-time collaborators, film director Akin Omotoso and producer Rethabile Mokotela Mthethwa, were approached by the Kalipha Foundation. The organisation’s Director, Sisembiso Mtshethwa and Manana Nhlanga, had a somewhat unusual proposal. Omotoso and Mthethwa invited Perlman, who has worked in film, television, and print media for more than 30 years, to join them on the project. At the time, the plan was to produce a documentary only. So began a period of extensive research, visiting wine farms, archives, and interviewing more than 40 key players across the wine sector.

"The history of wine has its own ugly apartheid past, and that trying to transform that is complicated and difficult." The filmmakers decided to focus on four black winemakers. They were Dumisani Mathonsi, who had made the journey from rural northern KwaZulu-Natal to become the acclaimed white-wine maker at Adam Cellars; Carmen Stevens, who, growing up in Kraaifontein in the Cape Flats, had fought virulent racism as she started her own label in the industry; Unathi Mantshongo, who shared her story of leaving Mthatha in the Eastern Cape for the chance to study in the US; and Biyela Mantshongo, who sought to build a new life for herself and her children. The personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced the personal hardships those like Biyela, and those who helped them harvest, were not just “deep, dark history”, Mantshongo and Biyela experienced...
I was a sanctuary in which I could be my very peacefully. I felt this had been her blessing to me. It had come as a merciful release, and she had died "Now that my house has burned down, I own a things, I quoted Mizuta Masahide when I said, Temple Israel in Cape Town, and was relieved and denied a Batmitzvah. had been 40 years since I'd requested and been together a minyan. For many years, I'd been community, and frankly I could barely scrape easy to bury a Jewish person without a Jewish There was no question but I performed the bare basics. I celebrated high I never turned my back on my Jewish identity, the ideal way of keeping me on a true path either. make me less Jewish? No, but it probably wasn't married out of the faith, and yes, he remained will, to have died without children. Still, were young. "I joined the Progressive Jewish Community of South Africa from Riga in 1930 at modern. I was, however, the only girl out of my year at King David School who did not partake in the communal, orthodox, Batmitzvah ceremony at the Great Synagogue in Wolmarans Street, and at the time, I sold, but briefly. It was, in the grand scheme of things, a non-event both practically and emotionally, since just a year before, my 14-year-old brother had died. Meningitis had destroyed him in three days. It felt like a bomb had exploded in the heart of our home, and we survived could do little else except gargle our throats and shuffle our legs around the raw and gapping gash that had been left, and limp on with it forever in our midst. At that point, I didn’t really know what to do with my father, and I certainly didn’t know what to do about G-d either. All I knew was that I was angry and heartbroken. Grief-stricken as he was, my father clung to his principles, one of which was immortalised in a page on his head, "My daughter’s marriage." It stated that my marriage to a non-Jew, or to a man who had converted to Judaism was a sin, which I could never render me, for all intents and purposes of the will, to have died without children. Chilling words indeed, but did they serve to make me lose my Jewishness? No, but it probably wasn’t the ideal way of keeping me on a true path either. I never turned my back on my Jewish identity, I performed the basic celebrations holy in days in that I cooked up a fabulous feast and shared it with my friends, the majority of whom were not Jewish, and most years, I fasted on Yom Kippur. I confess there were several moments when I would have acknowledged my Judaism as something way bigger than myself. There was no question in my mind, for instance, that my son would have both a Bar Mitzvah and a Bat Mitzvah. Similarly non-negotiable was giving my mother a Jewish burial, and saying kaddish for her. However, it’s not easy to bury a Jewish person without a Jewish community, and Frankly I would have been sorry to lose them, together a minyan. For many years, I’d been wandering in a wilderness of my own making, from time to time doing Judaism, on my own terms. The irony was not, I was strikingly biblical in that it had been 40 years since I’d requested and been denied a Batmitzvah. I joined the Progressive Jewish Community of South Africa in 1930 at the age of 15 – 22 February 2019
Frum fashion – it’s a calling and a business

JULIE LEIBOWITZ

Inspired by religion or individual preference, the “frum,” “tznius” or modest fashion industry is growing internationally, and South African entrepreneurs are joining the catwalk.

American business magazine Fast Company estimates the market for modest clothing is at $254 billion (R3.48 trillion). Even big-name brands like Dolce & Gabbana recently jumped $254 billion (R3.48 trillion). Even big-name brands like Dolce & Gabbana recently jumped on the bandwagon by launching limited lines. A few bloggers – mostly Muslim – are showing that women can be appropriately covered and fashion forward, and they have millions of followers online.

It’s a trend that hasn’t bypassed the local Jewish community, where savvy entrepreneurs are building businesses that enable women to be tznius (modest) and beautiful. For local fashionistas Susan Frankel and Sarah Feldman, modesty is as much a way of life as it is a business. Both dress this way themselves because they are religious, and because they believe it is empowering.

Frankel didn’t grow up religious. The owner of Kerry’s Fashions, a thriving business in Johannesburg which makes and supplies modest women’s clothing, she is a baal teshuva who became religious nine years ago.

Marrying a religious man required her to give up her entire wardrobe, a supreme sacrifice for this fashion-conscious person, who grew up making her own clothes.

“Pants, tank tops, I had to get rid of them all,” she says. “I kept one pair of jeans, which I couldn’t part with. I plan to make it into a handbag.”

Feldman, who grew up making her own clothes, is a fashion-conscious person, who needs something else, say sleeves up to the elbow, or a higher, Chinese collar for the more orthodox, it can be done. “This is the strength of her business model. Within a highly niche market, Kerry’s Fashions caters for specific customer needs by making, copying, and adapting bespoke items, plus Frankel prides herself on knowing each customer and being acutely sensitive to market trends.

Sarah Feldman, who has been in the modest fashion business for two years, goes by the social media handle “rabbis_wife” – appropriate for the chabadim of Gardens Shul in Cape Town. She designs and sells clothing through her online store, and through agents in Joburg and London.

Feldman is clear that frum fashion must conform with the modesty requirements of Jewish law, but like Frankel, she defines modesty widely, saying that it is the responsibility of men and women, and is expressed in everything we do, not just in how we dress.

Feldman came to her business through a lifestyle blog she started a few years ago, which included fashion. “I found that a lot of people were asking my advice, and needed help when it came to shopping and buying modest clothing, I felt there was a gap in the market.”

Indeed, the market for modest fashion is almost a foregone conclusion, because most “high-street” fashion isn’t suitable for religious customers, who need to adapt the clothing they buy.

It’s not just a “Jewish issue”. As much as 5% of Frankel’s client base is Muslim, and 3% are black. Feldman says she has clients from all faiths and communities. An initiative she started, called #unitingthroughfashion, which aims to promote peace and respect through fashion, has encouraged intercultural partnerships.

In fact, a Sarah Feldman dress was recently featured on the site of Muslim fashion blogger Aqeelah Harron Ally in her “10 modest fashion ideas for summer”.

Modest fashion doesn’t only encapsulate skirts, dresses, pants (for Muslim women), and undergarments. It extends to headscarves and swimming costumes – even uniforms.

Kerry’s Fashions caters to all faiths and all-in-one pieces from those who “just want to wear one thing”. But it’s important that they believe it is imperative.

For both women, it’s not just a business, it’s a passion and a calling. Says Feldman, “There is definitely demand and potential for growth. We have just celebrated our second anniversary. We hope to continue growing and expanding, offering a wider and more diverse range of styles so that, please G-d, more and more women can experience the empowering radiance and beauty of modest fashion.”

Photo: SARAH FELDMAN

Fashion photographs courtesy of Sarah Feldman

Feldman talks about the challenges of sourcing fabric in a particular colour for a Batmitzvah, to customers who have been waiting a year for a particular type of denim for their Dresses, or even the demand for a range of under and over garments from those who like to layer, and all-in-one pieces from those who “just want to wear one thing”.

Religious constraints also don’t mean a lack of fashion sense. Both women are obsessed with fashion, and get their cues overseas. “While there is a big modest fashion market in the United States and Israel, many of the fashion trends, including modest fashion, follow the trends coming from the fashion centres in Europe,” Feldman says. Frankel’s clothing line closely follows trends set by religious Jewish communities in New York and Israel – but sometimes she and her staff simply get their ideas online.

Like many small businesses, one of their biggest challenges is accessing quality suppliers – fabrics in this case – in small amounts and in time. Fabric is almost uniformly sourced overseas.

Frankel points out that wholesale prices for good fabrics went up 37.2% this year, making it a challenge to keep prices down. Fabrics also change with the seasons – each season brings a new swatch card from suppliers – resulting in colours going in and out of stock.

“Ultimately, fashion is all about fabric. Sometimes I keep a piece of fabric just for myself… People say, ‘I haven’t seen that in your shop’, and I say, ‘and you won’t see it...’”, she says with a mischievous grin.

For both women, it’s not just a business, it’s a passion and a calling. Says Feldman, “There is definitely demand and potential for growth. We have just celebrated our second anniversary. We hope to continue growing and expanding, offering a wider and more diverse range of styles so that, please G-d, more and more women can experience the empowering radiance and beauty of modest fashion.”

SA JEWISH REPORT

15 – 22 February 2019
American native of Philadelphia, who served in a segregated unit during World War II. He was conflicted about being asked to risk his life for a country where he held only second-class status. But when Bass liberated the Buchenwald concentration camp with the American troops, he felt compassion for the prisoners he encountered.

“I began to realise,” Bass later said, “that human suffering is not relegated just to me and mine. Human suffering touches everybody.”

When the Horwitz-Wasserman Holocaust Memorial Plaza – a new public plaza devoted to Holocaust remembrance – opened in Philadelphia several months ago, Bass’s story was included on its six pillars, which contrast themes of the Holocaust with American constitutional protections and values.

During Black History Month in the United States, we recognise the historical importance of President Abraham Lincoln as the foremost figure in the battle to abolish slavery. As Lincoln, whose 210th birthday we mark on 12 February, is widely known for his role fighting for equality, he may still be underappreciated. In fact, as a moral compass and a role model for liberty, his influence extends far beyond the specific events for which he is most well-known.

In Lincoln’s time, like today, the issue of equality was relevant to many minority groups. While Jews had been living in America for centuries by the time of Lincoln’s presidency, anti-Semitism was widespread, even among the abolitionists.

While the Civil War raged in late 1862, Union General Ulysses S Grant wanted to stop the trade of southern cotton. A number of Jews were involved in the cotton trade, including some in black-market activity. On 17 December, Grant issued a shocking order calling for the expulsion of all Jews from a wide swath of the south.

Fortunately, the order had little impact because of faulty army communications – and President Lincoln. When Lincoln heard that Grant was attempting to banish Jews, he quickly reversed the order.

“To condemn a class is, to say the least, to wrong the good with the bad,” Lincoln said. “I do not like to hear a class or nationality condemned on account of a few sinners.”

To Lincoln, prejudice was abhorrent, and expelling one minority while fighting for the rights of another was unthinkable.

It’s noteworthy that Grant, who made the order banishing Jews from the area he commanded, regretted his actions later in life. In fact, when he served as president, Grant actively worked to promote Jewish interests in the US and abroad, bringing Jews into the federal government at an unprecedented rate.

On a deeper level, Lincoln can also be seen as the man who truly deserves credit for upholding the idea that “all men are created equal.” While Thomas Jefferson first expressed the sentiment in the Declaration of Independence in 1776, for about 90 years, the principle was selectively applied at best. But Lincoln didn’t just talk about this value, he practiced it.

In the famous Lincoln-Douglas debates of 1858, Lincoln emphasised how applying exceptions to the phrase “all men are created equal” is a logical fallacy.

The message of equality that Lincoln fought for was instrumental in abolishing slavery. But it was also a major factor in shaping America into a country that held freedom as a value worth fighting for.

And, over the following decades, generations of Americans absorbed the values that Lincoln championed. In fact, it came to appreciate: that oppression against minorities was intolerable, regardless of the minority.

The fight to defeat the Axis powers in World War II is often called “the good war” because of the atrocities committed by the Nazis, and the widespread understanding that the war was a battle for justice. While it’s true that the America of the 1940s was far from reaching true equality, the underlying values Lincoln stood for were embedded in the hearts of American soldiers.

Take the story of Leon Bass, an African-American native of Philadelphia, who served in a segregated unit during World War II. He was conflicted about being asked to risk his life for a country where he held only second-class status. But when Bass liberated the Buchenwald concentration camp with the American troops, he felt compassion for the prisoners he encountered.

“I began to realise,” Bass later said, “that human suffering is not relegated just to me and mine. Human suffering touches everybody.”

When the Horwitz-Wasserman Holocaust Memorial Plaza – a new public plaza devoted to Holocaust remembrance – opened in Philadelphia several months ago, Bass’s story was included on its six pillars, which contrast themes of the Holocaust with American constitutional protections and values.

Just one foot (0.3m) away from the pillar devoted to Leon Bass and “liberation” stands another pillar, which is inscribed with the Declaration of Independence’s powerful statement that “all men are created equal.”

In the 1850s and 1860s, President Lincoln served as a bridge between the declaration and Americans who fought the Nazis in the 1940s.

While many Holocaust survivors may not have heard of President Lincoln when the war ended in 1945, there is no doubt that they benefited from the great strides he took in the cause for liberty.
**Learned helplessness**

Howard Feldman

South Africans do not need to be told that they are not happy. The only question is just how miserable they are. Luckily there is a way to determine just how bad this feeling is. At first glance, it is one that might only be thought.

The Misery Index is an economic measure that looks at the relationship between unemployment and inflation. South Africa, sadly, borders between fifth and second place as one of the world’s most miserable nations. Unemployment has beat us for the past few years, and it would seem that it has secured the top spot for the foreseeable future. The war in Yemen, and the conflict and instability of the region, also help to keep us from achieving this dishonourable position.

But it’s not through lack of trying. It hasn’t been easy to achieve this accolade. We have a special relationship with South Africa’s infrastructure, natural resources, beaconous country, and mild climate.

One had to get up very early (like 05:00) each morning for nine years in order to achieve the “success” of taking the country down the path of destruction. South Africa is not an easy country to destroy – it took real commitment to take us down that path. And certainly we hardly needed a misery measure to tell us what South Africans are feeling. The anxiety, stress, and general despondency caused by corruption is hard to understand. Rising costs and diminishing liquidity is a challenge for most. Add the Eskom debacle to the mix, and what results is a lethal combination of helplessness and hopelessness.

I have noted the latest studies prove to us that helplessness is learned. This means that it can be unlearned. Consider the following:

The latest Eskom power shutdown followed suspiciously closely on President Cyril Ramaphosa’s announcement that he intended unbundling the state utility; and

- It took only three days for the parastatal to implement Stage 4 load shedding. This is something that South Africans have not encountered or had to endure to date.

As unpleasing as this might be to live through, it is also the most tangible sign of a push back against Ramaphosa as the power to live the dire situation of corruption elements.

We need to recall that the pro-Jacob Zuma forces of a few years ago were intent on proving that the country was indeed in a nuclear deal. As a strategy, they “proved” that they could not meet demand, and they (Eskom) could not cope with production of electricity in the country.

Power outages were used back then to “display” how important this deal was. It is highly possible that this tactic is being deployed once again. Only this time, instead of it being against Ramaphosa, and to show him that he and Pravin Gordhan will not be able to accomplish what they need to.

**Looming elections: can the centre hold?**

Geoff Sifrin

Two elections coming up will provoke serious arguments about values around South African Jewish dinner tables.

Israeli Prime Minister Benjamin Netanyahu’s rightist Likud party, which has been in power since 1977, alternating with Labour, has declared a snap election for 9 April. He leads a confident country at the pinnacle of its economic and political power.

South African President Cyril Ramaphosa heads the African National Congress, and presides over a depressed country in desperate economic and political crisis which wants him to save it from going over the cliff. Elections will be on 8 May.

The democratic system has radicals on the extremes and a centre holding it together. It is instructive to compare the two countries. Centrist South Africans fret over Economic Freedom Fighters leader Julius Malema, who claims to be on the left, but behaves like a fascist thug in a red overall, playing to the masses’ grossest emotions, like Hitler once did.

Israel has radicals who would throw all the Palestinians out of their land, but has a powerful centre skilled at knowing where the red lines are, and what would lead to war.

Netanyahu’s motives for calling the elections are not so much about policies, but personal: his concern about criminal charges against him for bribery, which the police have already recommended. If it were possible, he would probably have held elections sooner, so he would be doing as what the leader of a popular, recently re-elected party. The Likud will almost definitely win. It’s a sad development. Israel’s previous great leaders, such as Menachem Begin, lived in small apartments, and would never have flirted with corruption.

Netanyahu is a man accustomed to line between distaste and support.

**Keen anti-Semitism in perspective**

Charisse Zeifert

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

Keeping anti-Semitism in perspective is important. The spread of hatred against Jews.

Every democratic society has radicals, and that they, too, listened.

But all the latest studies prove to us that helplessness is learned. This means that it can be unlearned. Consider the following:

- The latest Eskom power shutdown followed suspiciously closely on President Cyril Ramaphosa’s announcement that he intended unbundling the state utility; and
- It took only three days for the parastatal to implement Stage 4 load shedding. This is something that South Africans have not encountered or had to endure to date.

We should consider this as something positive. We should consider the fact that Ramaphosa’s State of the Nation Address (SONA) was about the economy and business and practical solutions, and that he didn’t diggle his way through the numbers. It is positive that SONA wasn’t about Israel and Palestine, and that it focused on South Africa is positive that SONA wasn’t about Israel and Palestine, and that it focused on South Africa.

It is positive that the opposition parties recognised what the country needed to hear, and that they, too, listened. We have come a long way on the journey. We just need to ride out the turbulence.

The Misery Index speaks to reported numbers. It is a reflection of how seriously the government takes the pressing issues of employment and inflation. We need to hold it to account. Call out when we can. But we also need to keep perspective, try and be positive, and then support the change.

**Above Board**

Shaun Zagnoe

Two elections coming up will provoke serious arguments about values around South African Jewish dinner tables.

Israeli Prime Minister Benjamin Netanyahu’s rightist Likud party, which has been in power since 1977, alternating with Labour, has declared a snap election for 9 April. He leads a confident country at the pinnacle of its economic and political power.

South African President Cyril Ramaphosa heads the African National Congress, and presides over a depressed country in desperate economic and political crisis which wants him to save it from going over the cliff. Elections will be on 8 May.

The democratic system has radicals on the extremes and a centre holding it together. It is instructive to compare the two countries. Centrist South Africans fret over Economic Freedom Fighters leader Julius Malema, who claims to be on the left, but behaves like a fascist thug in a red overall, playing to the masses’ grossest emotions, like Hitler once did.

Israel has radicals who would throw all the Palestinians out of their land, but has a powerful centre skilled at knowing where the red lines are, and what would lead to war.

Netanyahu’s motives for calling the elections are not so much about policies, but personal: his concern about criminal charges against him for bribery, which the police have already recommended. If it were possible, he would probably have held elections sooner, so he would be doing as what the leader of a popular, recently re-elected party. The Likud will almost definitely win. It’s a sad development. Israel’s previous great leaders, such as Menachem Begin, lived in small apartments, and would never have flirted with corruption.

Netanyahu is a man accustomed to line between distaste and support.
Remembering Phyllis Spira, exceptional dancer and human being

GILLIAN KLAWANSKY

Moving to London at the age of 15 to join the Royal Ballet School, the late prima ballerina assoluta, Phyllis Spira, was always destined for greatness. In a touching presentation recently, her husband, Philip Boyd, the founder and patron of Dance for All, reflected on the life of one of the best ballerinas South Africa has ever produced.

From dancing on international stages to setting the South African dance world alight, Spira was a born ballerina. Visibly emotional when speaking about his late wife, Boyd delved into the beginnings of Spira's career, their life together, and her tragic death in 2008 at the age of 64.

Spira attended her first ballet class on her fourth birthday, after her aunt spotted her potential. At the age of 15, she was offered the chance to attend the Royal Ballet School in London. "Coming from South Africa, I was very innocent and young. In the end, I stayed in a bedsitting room in High Street Kensington. It was terribly lonely. Often I'd cry at night because I missed my home and family. I didn't know anybody and, at night because I missed my home and family. I didn't know anybody at all."

"Phyllis began to hate the English weather, and was missing her family and home. With the company being so large, she realised that she wouldn't dance as much as she'd done before. So, in 1964, when the South African Performing Arts Councils were being established, Spira returned home and joined PACT (Performing Arts Council) the Transvaal Ballet company for one year as principal dancer. There she danced with PACT Ballet Master Gary Burne. Together, they joined the CAPAB (Cape Performing Arts Board) Ballet in Cape Town in 1965."

"In 1984, Phyllis was named South Africa's first prima ballerina assoluta by CAPAB Ballet Company Artistic Director Professor David Poole," said Boyd. "Prima ballerina assoluta is a rare honour, traditionally reserved only for the most exceptional dancers of the generation."

"In 1974, Boyd entered the scene. "Our relationship was unusual. She was this legendary ballerina, she was a Jewess, and she was older," recalled Boyd. "I was a Catholic, and a much younger dancer about to embark on a professional career. We immediately fell in love, and became the best of friends."

"After 35 years of dedicating her life and talent to what became known as Cape Town City Ballet, Spira decided to leave the company. She then devoted herself to teaching and coaching underprivileged children and youth with the organisation Boyd established, Dance for All."

"After breaking her toe on a 2007 trip to London to see some of the organisation's dancers who'd been selected to perform at the Royal Albert Hall, Spira's health deteriorated. Back in South Africa, a surgeon found that the arteries in both her legs were completely blocked. She then had a bypass operation."

"The left leg healed immediately, but the right leg where this injury was, didn't heal. She had to have a series of painful skin graft operations on her right ankle," said Boyd. "After all these operations Phyllis's little body just did not survive all this pain – her right leg never healed," said Boyd.

"Tragically, in March 2008, Phyllis passed away at the young age of 64. Boyd has since set up The Phyllis Spira Trust in honour and memory of Spira. "It enables talented Dance for All students to further their dance training at a reputable dance institution," he said.

Phyllis Spira
ORT SA Youth Club opens doors

The ORT SA group to Argentina 2018

Following the World ORT/Scholas Occurentes Youth Summit in Argentina in November 2018, the 13 teenage participants from schools across Joburg are being exposed to their ORT experience by setting up an ORT SA Youth Club.

Described as the experience of a lifetime, the 13 teenagers spent a week in Buenos Aires with 400 youth across the globe under the auspices of Pope Francis. The ORT SA Youth Club was launched at the recent Friday assemblies of both King David Linksfield and King David Victory Park high schools, where all 13 were inaugurated as ORT SA Youth Ambassadors.

The club, open to all high school students, aims to introduce students to global ORT opportunities; people through virtual and face-to-face meetings; talks and workshops (such as ORT SA career guidance); and provides access to top mentors for week shadowing and opportunities to volunteer for community service hours.

The club’s formation is the result of the 2018 affiliation agreement signed between the South African Board of Jewish Education and World ORT.

Yeshiva-Selwyn Segal soccer match embodies team spirit

The annual exhibition soccer match between Yeshiva College’s first team and the Sehym Segal Eagles at Yeshiva College last week has been described as “the most important of human and educational experiences for our children”. Every person on the field, including the special guests, was actively involved either in cheering, coaching, playing, or supporting. Rabbi Bernstein ensured that the staff were represented with a cameo appearance for the Selwyn Segal Eagles. After a great game of football, the Yeshiva boys lost 3-1. The match was driven entirely by Yeshiva’s Boys’ High School committee, and it was truly a wonderful experience to see the boys play with such Yeshiva College spirit.

WOMEN MUST SPEAK OUT AGAINST ABUSE

I applaud the editor for her recent editorial, “How Jewish is Jewish enough”, (SA Jewish Report, vol 23, 1 February).

The more people are aware of this notion of tolerance, the more goodness and kindness there can be. It brings me to another serious matter – women abuse. Let me make it perfectly clear from the outset, that while I’m writing this as a Jewish person, I know full well that what I have to say is in no way confined to Jewish people. I know how much of it is going on in religious homes (not of all, but the women are too afraid to make their voices heard, and the men are seen as “mensch”), but in the meantime, they are so abusive, no-one would believe it!

My question is whether it is written anywhere that a man who does a tappy, zipper, and daven, prays, three times a day, keeping Shabbat with yeshivah chaplains (Swarzman of value), being Shomer Shabbat, kosher, and all else, has the right to behave bullishly, cruelly, and heartlessly, and even worse, not see anything wrong with what he is doing? I won’t state that I am not referring to all – or only religious homes.

Our community, whether religious or secular, needs to take notice, action, and put an end to the scourge of abusive behaviour. How? I don’t know. Perhaps women need to stand up and talk, yes, talk – not listen hours (negative gossip) – but the facts.

Enough is enough! – Anonymous

These letters are published anonymously at the request of the writers. The SA Jewish Report is aware of the identity of the authors.

Yeshiva-Selwyn Segal soccer teams

The more people are aware of this notion of tolerance, the more goodness and kindness there can be. It brings me to another serious matter – women abuse. Let me make it perfectly clear from the outset, that while I’m writing this as a Jewish person, I know full well that what I have to say is in no way confined to Jewish people. I know how much of it is going on in religious homes (not of all, but the women are too afraid to make their voices heard, and the men are seen as “mensch”), but in the meantime, they are so abusive, no-one would believe it!

My question is whether it is written anywhere that a man who does a tappy, zipper, and daven, prays, three times a day, keeping Shabbat with yeshivah chaplains (Swarzman of value), being Shomer Shabbat, kosher, and all else, has the right to behave bullishly, cruelly, and heartlessly, and even worse, not see anything wrong with what he is doing? I won’t state that I am not referring to all – or only religious homes.

Our community, whether religious or secular, needs to take notice, action, and put an end to the scourge of abusive behaviour. How? I don’t know. Perhaps women need to stand up and talk, yes, talk – not listen hours (negative gossip) – but the facts.

Enough is enough! – Anonymous

These letters are published anonymously at the request of the writers. The SA Jewish Report is aware of the identity of the authors.

WILL FOOT AND MOUTH AFFECT KOISHER MEAT PRICES?

Thank you for your informative and great journalism. I read in City Press on 16 January that the price of beef is expected to drop due to foot and mouth disease. Do you think the price of kosher meat will drop in line with market prices? – Anonymous

Saturday (16 February)

• The Johannesburg Holocaust and Genocide Centre (JHGC) hosts, under the patronage of the RegionARE Arousos (RAF) Vanceo, the award and the acquisitions of the Canadian General of Italy in Johannesburg, a lecture on Victory Day in Remembrance: a glance on the eastern territories of the end of World War II. Time: 20:00. Venue: 1 Duncombe Road, Forest Town. RSVP down@chabad.co.za or 011 640 3100. Free admission, donations welcome.

• The Jewish Women’s Benevolent Society is hosting MK Rosina Mabotja’s Dry Bite comedy show at the Theatre at the Square on 16 and 23 February. Both shows sell out all. Please ensure to arrive by 1600 to avoid the loss of tickets.

Sunday (17 February)

• Second Shabbos host Moshe Jellis, a Holocaust survivor, and Edi Nett, the Director of the Johannesburg Holocaust and Genocide Centre, on the psychological experience of a Holocaust survivor. Time: at 10:00. Location: 10:30. Venue: Gerald Horwitz Lounge, Golden Acres. Cost: R50 members, R60 visitors, includes tea and light refreshments. Contact Jacki Friedmann 011 523 9701.

What’s New

Clean Research presents Davening for Beginners, a step by step guide in how to pray in real and what the prayers actually mean. Time: 12:00 at Global House, 25 Aintree Avenue, Sunny, Contact 011 440 6600.

Tuesday (21 February)

• The ORT SA Jewishloomberg, subject to the most egregious falsehoods.

Wednesday (20 February)

• Second Shabbos host Moshe Jellis, a Holocaust survivor, and Edi Nett, the Director of the Johannesburg Holocaust and Genocide Centre, on the psychological experience of a Holocaust survivor. Time: at 10:00. Location: 10:30. Venue: Gerald Horwitz Lounge, Golden Acres. Cost: R50 members, R60 visitors, includes tea and light refreshments. Contact Jacki Friedmann 011 523 9701.

• The Johannesburg Institute course with Rabbi Ari Kievman discussing Chaim aintz: Ane convetsa convetsa. Time: 09:00 to 13:00. Venue: Chabad House, 27 Aintree Avenue, Savoy. Contact 011 640 3017 or info@hodavid.org.

• Rabbi Chaim Bancroft presents Davening for Beginners, a step by step guide in how to pray in real and what the prayers actually mean. Time: 12:00 at Global House, 25 Aintree Avenue, Sunny, Contact 011 440 6600.

Thursday (21 February)

• The ORT SA Jewishloomberg, subject to the most egregious falsehoods.

Friday (22 February)

• Second Shabbos host Moshe Jellis, a Holocaust survivor, and Edi Nett, the Director of the Johannesburg Holocaust and Genocide Centre, on the psychological experience of a Holocaust survivor. Time: at 10:00. Location: 10:30. Venue: Gerald Horwitz Lounge, Golden Acres. Cost: R50 members, R60 visitors, includes tea and light refreshments. Contact Jacki Friedmann 011 523 9701.

• Chabad Women’s Events hosts Davening for Beginners, a step by step guide in how to pray in real and what the prayers actually mean. Time: 12:00 at Global House, 25 Aintree Avenue, Sunny, Contact 011 440 6600.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.

Adar joy at Sydenham

Last week was Rosh Chodesh Adar. Adar is the official “happy month”, as it is written, “As soon as Adar begins, increase in joy!” What better way to celebrate than with funky crowns and smiling faces at Sydenham Pre-Primary School.
Disruptive and female: Israeli authors tell a different story

JULIE LEIBOWITZ

Though early Israeli society was largely egalitarian in nature, that didn’t really apply to women and female authors. So said Dr Tamara Levine when she spoke about, Extraordinary Women: Three Israeli Authors at the Rabbi Cyril Harris Community Centre in Johannesburg on 7 February.

The dominant narrative in Israeli literature was masculine right up until the 1980s, Levine said, by which time greater receptivity to the female voice had developed.

Levine, an expert on literature, including Hebrew literature and modern Israeli culture, brought the audience’s attention to the works of three “innovative, iconoclastic” female authors: Orly Castel Bloom, Dorit Rabinyan, and Ayelet Gundar-Goshen.

They have all published fairly recently, and their books have been translated into numerous languages, including English and Arabic.

These women are creating a new self-awareness in Israel. They are challenging the hegemony of male thought, and the appropriate story to tall, transforming “history” to “herstory”, Levine said.

Nevertheless, like other Israeli authors, their work reflects the pressure of living in a war zone for so many years, and the siege mentality that goes with it.

Castel Bloom’s first book, Dolly City, (published in 1992), interrogates society’s views of motherhood, and critiques expectations of selflessness. The book is so disturbing, Levine said, she knew of a reader who “threw it out of her apartment window”.

Her latest book, Textile, (2008) once again looks at the agony of motherhood, this time of a soldier’s mother who is waiting for news of her son. The mother submits herself to numerous plastic surgeries – the last of which is shoulder-blade implants – to anaesthetise herself from the anxiety.

The book reveals deep psychic agony without any secure borders. The male characters, one of whom is a narcissist, are pretty absent in this book, which focuses on three generations of women. It reflects on what freedom, accomplishment, and purity mean, among other things.

Dorit Rabinyan’s first book, Persian Brides, (2000), is set in Iran, where Rabinyan’s family comes from. Revealing the rich tapestry of Sephardi life, it is appealing for being a nostalgic look at a society no longer in existence, Levine said.

Her latest book, All the Rivers, (2014), is a memoir of her “passionate but untenable” relationship with a Palestinian artist, told through fictionalised characters. The book attained fame in 2015, when it was banned by the Israeli education minister from the high-school education curriculum for promoting intermarriage.

Rabinyan is a consummate storyteller, Levine said, whose brave story integrates the personal and political. Interestingly, in this book, the third protagonist is the city – New York – as it is only in a foreign city that this relationship can play out.

It combines strange and intimate, and conveys the loyalty and pride of the families on both sides. There is the sense of the power of having a secret Arab lover, together with a sense that it is ephemeral.

The youngest of the three writers, Ayelet Gundar-Goshen’s book, Waking Lions, (2017) was the winner of the Jewish Quarterly Wingate Prize. It is a riveting, dramatic book that makes us confront our social prejudices, said Levine.

In the book, the protagonist mistakenly kills an Eritrean immigrant, and leaves the scene of the crime, only to be confronted by the dead man’s wife – with surprising consequences. It focuses on how we deal with undesired life changing events, Levine said, and interrogates issues of bias, guilt, illegal immigrants, and the social underbelly.

Central to the book is the juxtaposition of two strong and courageous women, the wives of protagonist and victim.

A good story shows us what makes us human, Levine said. It gives us insight into what makes us do what we do. Good literature should make us ask questions.

These three female authors show different ways of exploring the prohibitions and panorama of contemporary Israeli society, its evolution, and changing moral fabric.

DORIT RABINYAN

AYELET GUNDAR-GOSHEN

ORLY CASTEL BLOOM

PREMIER HOTEL CAPE TOWN

Enjoy a stay at the country’s only Kosher hotel, the Premier Hotel Cape Town. A range of Kosher packages are available, such as an all-inclusive 9-day Passover package providing accommodation, meals and excursions.

Contact our Kosher booking experts today to discuss your needs.

PREMIERHOTELS.CO.ZA | KOSHER@PREMIERHOTELS.CO.ZA | 021 430 3400
A summary of the text:

Is Julian Edelman the best Jewish football player ever?

GABE FRIEDMAN – JTA

For the New England Patriots, Edelman is one of only a few Jewish players in the league, and certainly the most successful. He has been spinning the story (to the Hall (regardless of how respectable stats – he just doesn’t have the numbers to make it to the Hall (regardless of how

Over time. He has a Jewish father, embracing that side of his identity outwardly Jewish NFL player, recent years, and the pair have of the Patriots’ dominance in quarter on a number of occasions. In a 2014 game, for instance, he wore a pin featuring the Israeli flag. He has tweeted about Jewish holidays. He even about Jewish holidays. He even went on a Birthright-style trip to Israel, and has written a children’s book that references modern-day Zionism founder Theodor Herzl. After the Pittsburgh synagogue shooting in the autumn that killed 11, he wore special cleats with Hebrew on them to honour the victims. As Esiason noted, Edelman has become renowned in large part because of his clutch performances in the playoffs. He has made a series of memorable catches, including one in the 2017 Super Bowl that ranks among the wildest in championship games. Edelman also has the second most post-season receptions of all time. But getting into the Hall of Fame in any sport isn’t just about playoff performance. Regular season statistics are an even bigger part of the equation. While Edelman has three seasons of more than 1 000 receiving yards – more than

According to the hall of fame, Edelman was fourth behind two other Hall of Famers – offensive lineman Ron Mix and quarterback Benny Friedman. Of course, Luckman played in a very different era. For now, Edelman remains the only modern Jewish player you can count on to appear in a Super Bowl – just about every year.

Since then, he has shown his

After the Pittsburgh synagogue shooting in the autumn that killed 11, he wore special cleats with Hebrew on them to honour the victims. As Esiason noted, Edelman has become renowned in large part because of his clutch performances in the playoffs. He has made a series of memorable catches, including one in the 2017 Super Bowl that ranks among the wildest in championship games. Edelman also has the second most post-season receptions of all time. But getting into the Hall of Fame in any sport isn’t just about playoff performance. Regular season statistics are an even bigger part of the equation. While Edelman has three seasons of more than 1 000 receiving yards – more than

In 2016, the American Jewish Historical Society released a list of who it deemed to be the 10 best Jewish football players of all time. Luckman placed first, while Edelman was fourth behind two other Hall of Famers – offensive lineman Ron Mix and quarterback Benny Friedman. Of course, Luckman played in a very different era. For now, Edelman remains the only modern Jewish player you can count on to appear in a Super Bowl – just about every year.

The answer to the question is yes. Julian Edelman is the best Jewish football player ever.
MAJOR GENERAL YAAKOV AMIDROR

MAJOR General Yaaqov Amidror, former national security advisor to Prime Minister Benjamin Netanyahu, returns to his Sinai stage as a master on all matters of Israeli national security. This is an opportunity to listen to the man who was the head of the Research Department of Israeli military intelligence, a pivotal role in a high-level task with US officials over the Iranian nuclear program, led efforts to restore relations with Turkey following the Gaza flotilla incident, and presided over Operation Pillar of Defense – an IDF operation aimed at halting rocket attacks from Gaza. Today, he is the Anne and Greg Rosshandler Senior Fellow at the Jerusalem Institute for Strategic Studies, a leading security think tank. Amidror offers a no-holds-barred look into Israel’s military, security and strategic affairs.

RABBI ZEV LEFF

Rabbi Zev Leff, one of the most colourful and creative Torah thinkers of our time, is back. Raw and communal leader of Motzoy Netufah, Rabbi Leff’s life journey has uniquely enabled him to weave together seemingly different narrative strands to create dazzling illuminations on Torah themes and interfables. Rabbi Leff also oversees the 20-member iddrat on the motzoy, and his recorded teachings – characterised by his sharp wit and analytical brilliance – are distributed worldwide. He teaches in many synagogues and yeshivas in Israel, as well as rabbinic training programs. He is the author of Outlooks and Insights (Artscroll) on the weekly Torah portion; FastNotes of Torah (Sefer Torah Press) on the various holiday readings and his weekly radio show, Shemoneh Esrei of Shabbos. He also has a weekly show on the Sheikhine of Shabbos (Merachim) on the Admorim for Shabbos. Leff is a featured speaker for many organisations and conventions worldwide, and his written articles appear in various English-language newspapers and magazines.

RABBI DAVID AARON

A leading educator of Jewish spirituality and kabbalah for over 35 years, Rabbi David Aaron returns to the Sinai stage to challenge his audience to look at their deepest fears and assumptions about their beliefs, and ultimately discover that a new idea of God and themselves will gain them access to a power they have never experienced before. Rabbi Aaron is a best-selling author and a compelling speaker. He has written eight books, including The Secret Life of G-d, Inviting G-d In and The Pillar of Defence – an IDF operation aimed at halting rocket attacks from Gaza. Today, he is the Anne and Greg Rosshandler Senior Fellow at the Jerusalem Institute for Strategic Studies, a leading security think tank. Amidror offers a no-holds-barred look into Israel’s military, security and strategic affairs.

RABBI SIMON JACOBSON

Rabbi Simon Jacobson returns to Sinai to discuss the spiritual Starbucks by the Kfor Elyon Times. Rabbi Simon Jacobson is easily considered one of the most outstanding speakers in the Jewish world today. His books have sold over 300,000 copies and have been translated into Hebrew, French, Spanish, Dutch, Portuguese, Italian, Russian, German, Hungarian, Polish, Czech and Slovakian. Clearly not a stranger to the media, Rabbi Jacobson has been interviewed on over 300 radio and TV shows, including Chai tv with Larry King and the Charlie Rose Show. He has fought tirelessly to spread his message of peace and understanding all over the world. Rabbi Jacobson truly is the master in applying Jewish thought to contemporary life and the unique ability to express the timeless teachings of the Torah in a modern and relevant way.

DADDY SACKS

Known as one of the funniest and deepest speakers at Sinai Indaba to date, Daddy Sacks is back. Beginning his comedy writing career as editor of Hasidic humor magazine, The Tish, Rabbi Sacks decided to become a writer and producer on the Simpson’s, one of the most acclaimed, well-loved and enduring television series of all time. After winning an Emmy Award for his work on the sitcom’s 15th and 16th seasons, he began writing and producing for another TV cult classic, The King of Queens. For the last two years Sacks has produced Daddy Sacks, a 20-minute show on Netflix. His other notable credits include Malcom in the Middle, The Tick, The Regular Show on Cartoon Network, and Murphy Brown. Currently, he is executive producer of The Unicorn on TBS, a show that has been described as “fresh, environment friendly, and completely uncool.” An expert on new age spiritualism, combined with deep kabbalistic/chassidic ideas, Sadies produces a weekly podcast, Spiritual Tools for an Outrageous World, available on iTunes and Stitcher. He is a co-founder of and senior lecturer at The Happy Minyan of Los Angeles.

SLOVIE JUNGREIS-WOLFF

Slovie Jungreis-Wolff is a powerful and compassionate, she’s soulful and worldly, she’s insistant and understanding, and she’s back. Slovie Jungreis-Wolff is an acclaimed relationships and parenting instructor. Her groundbreaking book, Raising a Child with Soul, has been a source of guidance and support to countless parents around the world, providing them with the keys to raising children with gratitude, respect, compassion and healthy priorities. For over 20 years, Jungreis-Wolff has taught young couples and parents at Hesher International, the pioneering, Jewish outreach organisation founded by her mother, Rebbetzin Esther Jungreis. She also serves prolifically on marriage, parenting, spiritual growth and psychological well-being.

GARY TORGOW

Gary Torgow is an inspirational communal and business leader. Torgow is the CEO of Blue Cross Blue Shield of Michigan, the home to the largest Jewish day school, the Yeshiva Beth, a board member of Wayne State University and Henry Ford Hospital, and a member of the Board of Trustees at the Michigan Opera Theatre, Michigan Opera. Torgow served as a Trustee on the board of Temple Covenant, is the executive board of the Jewish Federation of Metropolitan Detroit, is a member of the Board of Trustees at the Michigan State University, is a member of the Board of Trustees at the University of Michigan, and is the Trustee of Wayne State University. A native of Detroit, Torgow is a graduate of the University of Michigan and has received degrees in both business and law. He currently serves on the board of directors of the Detroit Jewish Community Foundation. He is a Trustee of the Detroit Jewish Community Foundation. Torgow serves as a Trustee on the board of Temple Covenant, is on the executive board of the Jewish Federation of Metropolitan Detroit, is a lawyer, and has a law degree from Wayne State University.

RABBANIT YEIMMA MIZRACHI

Recently voted one of Israel’s most influential women, Rabbaniya Mizrachi is a ground breaking religious woman who has made a difference in the world. She is the founder of Rabbaniya, Israel’s first women’s movement in a way only she knows how. Known for her phenomenal energy and wisdom, Rabbaniya Mizrachi gives hundreds of people to her talks every week, representing the full gamut of Israeli society. A mother, a qualified lawyer and the granddaughter of the first Chief Rabbi of Jerusalem, Rabbaniya Mizrachi is a brilliant and creative Torah scholar in her own right.

DR DAVID PELCOVITZ

The world authority on marriage, parenting, and child and adolescent behaviour is back. Professor of psychology at Yeshiva University, Dr David Pelcovitz intertwines his psychological expertise with Torah values and insights. For over ten decades, he has held many prestigious positions, including director of psychology at the North Shore University Hospital and at NYU School of Medicine, where he was clinical professor of psychology. He has also published seven books, including Balanced Parenting. Love and Limits in Raising Children (which he co-authored with his father) and Breaking the Silence, dealing with child abuse in the Jewish community. He received his PhD from the University of Pennsylvania and specializes in family violence and child mental health. He has consulted extensively with families in the US, Europe and Israel on a wide range of issues facing children and adults.

YONATAN RAZEL

Stamp your feet and clap your hands, because Yonatan Raziel is lighting up our Sinai stage again. Raziel is one of the most talented and exciting musicians in Israel today, receiving awards for ‘Singer of the Year’ and ‘Song of the Year’. He also composed the music of Vehi she’amda, sung as a duet with Naftali Shneevsky and which was given the award ‘Song of the Decade’ by Kol Yisrael radio station. Raziel served as the musical director of the R’anania Symphonie and composed and conducted classical works for the Jewish Chamber Orchestra. He has directed concerts in Lincoln Park, New York and with the Russian Philharmonic in Moscow, and has worked with various popular Israeli artists. He divides his day between being a father, Torah learning and his career. Raziel has bridged deep divides within society with his incredibly moving and meaningful music.

RABBI DR AKIVA TATZ

You know him, you love him, and now he’s back with more of his magic. Rabbi Dr Akiva Tatz, a graduate of Wills Medical School, was born and raised in Johannesburg. An acclaimed author and lecturer on Jewish thought, philosophy and medical ethics, he teaches internationally and at the Jewish Learning Exchange, in London, where thousands flock to hear his words of wisdom. Recordings of his lectures are widely loved and distributed. Rabbi Tatz is the founder and director of the Jewish Medical Ethics Forum, which teaches and promotes knowledge of Jewish medical ethics around the world. He has written several books, and has truly mastered the art of engaging and inspiring his audience wherever he goes.

NILU COUZENS

She has enriched the lives of thousands of women from every corner of the Jewish world through the Jewish Women’s Renaissance Project (JWPR). And now, NA Couzans returns, armed with her practical Torah wisdom, sense of humor and reliable, down-to-earth style. A true school, a woman of integrity. She comes as a unique package with a touch of the past, a mother using her remarkable skills, pragmatic and deep understanding of kids and their potential to make us laugh, connect and inspire women across the globe, at every stage of their Jewish journeys.

CAMP SINAI

Sina Encore is sponsoring a FREE camp for kids so you can enjoy an inspirational and stress-free day, knowing your kids are being looked after in the room next door.

Space is limited, so booking is essential.

Book now at sinai-indaba.co.za