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LETTER FROM OUR CEO

Dear Friends,

We're Painting Purim Purple - because nothing says "Chev" like Purim does.

All Chaggim are special to us at the Chev, but there's something unique about Purim. That's because one of the prominent mitzvot of the day is Matanot Le'evyonim - giving charity to the poor of your community - which is what the Chev does every day.

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Sunday 24th March is Purim and we will be providing two huge celebratory seudas (meals). One is for all our residents and a second is held on our campus for anyone who has nowhere to go. **Nobody should be alone** and everyone is welcome to join us with their families to celebrate.

We are delighted that students at Jewish day schools are participating in our Purim school 'envelope campaign', collecting Matanot Le'evyonim and winning fun prizes. Last year we received 1625 envelopes from kids in our community.

The Selwyn Segal Gift Shop prepares beautiful, affordable Mishloach Manot - gifts of ready-to-eat foods to give to friends. While you are at it, come visit our new Three Roses Café just next door to the gift shop in The David Lopatie Centre Garden.

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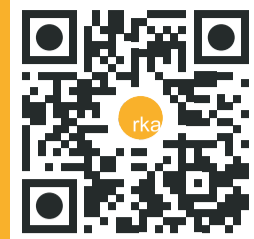


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ANC's Israel hatred looks to backfire at the polls

NICOLA MILTZ

The African National Congress's (ANC) Israel-hating fixation isn't going to win votes in the upcoming general election, to the contrary, 23% of voters are "less likely" to vote for the party because of its stance on the Israel-Hamas conflict.

This is according to The Brenthurst Foundation's election survey conducted by SABI Strategy in February and March.

Voters appear to have been "alienated" by the ANC's foreign policy agenda, which has "alienated traditional allies in the West as the party indulges Russia, China, and Iran", according to Ray Hartley, The Brenthurst Foundation's research director. The foundation is a think tank set up by the Oppenheimer family.

Political analysts agree with the survey results, saying South African voters have become not only "sceptical" about ANC foreign policy motives, but are aware of the failings of the government to address monumental issues back home.

"The ANC is breaking trust with our biggest trade partners in favour of those who contribute little to our economy, and who are entirely unaligned with our Constitution within their own countries," said an analyst, who asked to remain anonymous on this topic.

"It seems the ANC is fooling nobody but itself in terms of its foreign policy, and sadly, [Department of International Relations and Cooperation Minister]

Naledi Pandor has fuelled this strategy based on her own selective religious and ideological beliefs rather than what's best for the country and its people."

About 43% of voters believe that South Africa should align itself with the West and other democratic nations, with 22% saying it should align itself with Africa, and only 19% saying it should align itself with BRICS (Brazil, Russia, India, China, South Africa, Egypt, Ethiopia, Iran, and the United Arab Emirates), suggesting that the ANC's decision to move into the BRICS camp may be

costing it votes, said Hartley.

More than 50% of voters said the ANC's policy on the Ukraine-Russia and Israel-Hamas conflicts wouldn't affect the way they voted. The poll said 24% of voters said they were "less likely" to vote for the ANC as a result of its policy on the Russia-Ukraine conflict.

The nationally representative telephonic survey of registered voters was conducted between 12 and 28 February. It found that the ANC's support had fallen to 39%, making a coalition government highly likely

following the general election in May this year.

With just two months left until voting day, the poll indicates that the ANC's poor leadership and foreign policy are driving away voters, while the Democratic Alliance (DA) and Jacob Zuma's uMkhonto weSizwe (MK) party are making significant strides.

According to the poll, the parties which gained the most were the DA which rose to 27% from 23% in October, and the MK party, which has 13% of the vote, making it the third-largest party, with the Economic

Freedom Fighters (EFF) falling from 17% in October to just 10%.

With 33% of the vote, the Multi-Party Charter coalition, made up of the DA, Inkatha Freedom Party, ActionSA, African Christian Democratic Party, and Freedom Front Plus, among others, is just 6% behind the ANC.

The poll suggests voters are unhappy with governance, with about 80% saying the country is "going in the wrong direction", and the opposition-governed Western Cape and City of Cape Town ranked as the best-governed areas of South Africa.

It shows that though some voters would have been put off by the ANC's stance on the Middle East conflict, there are some who would have been encouraged, according to political commentator Daniel Silke. However foreign policy isn't a game changer for voters, he said.

"Foreign policy issues really don't play a role in voting patterns in South Africa. They never have," said Silke.

"Yes, this year there's this emotive issue, and the ANC has been trying to milk it clearly with the intent of trying to undermine the DA in the Western Cape, but though voters might be sympathetic to aspects of the ANC's stance, bread-and-butter issues including corruption, service delivery, loadshedding, and unemployment remain paramount."

When asked which party they'd vote for, the poll showed that in the Western Cape, the ANC had gained 13 points, and the EFF had gained two since October last year, while the DA lost three.

Terence Corrigan, project manager at the Institute of Race Relations, said that though foreign policy had seldom influenced South African elections, the Middle East conflict may be something of an exception in that it "generated a great deal of passion". He said it was possible that the Middle East was exercising some influence on voter support in the Western Cape.

"The ANC has played this issue hard in the Western Cape, and there does seem to be



Photo: Ilan Ossendryver

Believe Jewish women
See story on page 11

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There won't be a newspaper next week. We'll be back on 28 March 2024.

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Holocaust movie winner provokes uproar in Jewish circles

ANDREW LAPIN – JTA

In the wake of the Oscars, Hollywood has been treated to a rare spectacle: Jewish communal leaders attacking the Jewish director of an award-winning Holocaust movie.

The Anti-Defamation League (ADL) and an organisation representing Holocaust survivors are among those now angry with Jonathan Glazer, the British Jewish filmmaker behind the widely acclaimed drama *The Zone of Interest*, which is set in Auschwitz. During his acceptance speech on Sunday, 10 March, for best international feature, Glazer denounced the "occupation" and "dehumanisation" that he said had led to loss of life in both Israel and Gaza, and connected it to a lesson that he said his own film tried to teach.

"Our film shows where dehumanisation leads at its worst. It's shaped all of our past and present," Glazer read from his prepared remarks. "Right now, we stand here as men who refute their Jewishness and the Holocaust being hijacked by an occupation which has led to conflict for so many innocent people, whether the victims of October the 7th in Israel or the ongoing attack on Gaza."

He went on to say that they are "all the victims of this dehumanisation", and asked, "How do we resist?"

Glazer's comparing of the "dehumanisation" of the Holocaust to the Israel-Hamas war hasn't sat well with many institutional Jewish and pro-Israel leaders. Their reactions point to a deeper division within the Jewish community, which has only grown since 7 October, over when and how to link the Holocaust to Israel.

"You made a Holocaust movie and won an Oscar. And you're Jewish. Good for you! But it's disgraceful for you to presume to speak for the six million Jews, including one and a half million children, who were murdered solely because of their Jewish identity," David Schaecter, the president of the Miami-based Holocaust Survivors' Foundation USA, wrote in a letter to Glazer on Monday.

Schaecter, a Holocaust survivor himself, also called Glazer's message "factually incorrect and morally indefensible", and said that Israel had "nothing to do with the Holocaust". He claimed Glazer was trying to "equate Hamas's maniacal brutality against innocent Israelis with Israel's difficult but necessary self-defence in the face of Hamas's ongoing barbarity".

His comments were echoed almost word-for-word by the ADL, which posted on X, formerly Twitter, that "Israel isn't hijacking Judaism or the Holocaust

by defending itself against genocidal terrorists. Glazer's comments at the Oscars are both factually incorrect and morally reprehensible. They minimise the Shoah and excuse terrorism of the most heinous kind."

appropriates his religious and ethnic identity to attack the national homeland of the Jewish people, which is fighting a war on seven fronts against those who openly call for the genocide of Jews," the group's chief executive, Sacha Roytman Dratwa, told the *Hollywood Reporter*.

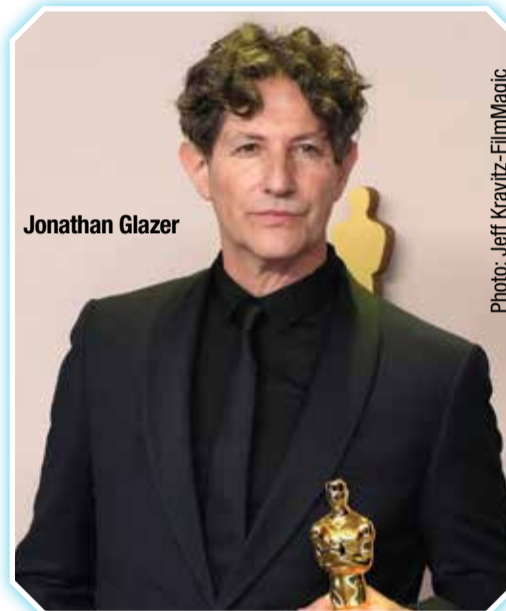
Some major figures in Israel also got in on the act, with Michael Freund, a former advisor to Israeli Prime Minister Benjamin Netanyahu, calling Glazer "a self-hating Jew of the worst sort, who exploits the Holocaust to attack Israel in public at the Oscars ceremony".

Adding to the speech's confusion was the fact that one of the film's producers who stood next to Glazer was Len Blavatnik, a Ukrainian-born Jewish billionaire generally considered to be a member of the Russian oligarch

class who has extensively supported pro-Israel causes and joined a recent donor campaign against antisemitism at Harvard University.

A spokesperson for Blavatnik told the Jewish Telegraphic Agency (JTA) that he had no comment on the Oscars.

Continued on page 3>>



Jonathan Glazer

Photo: Jeff Kravitz-FilmMagic

The Combat Antisemitism Movement, in its own refutation of the speech, flipped the message on its head by accusing Glazer of appropriating his own Judaism to criticise Israel.

"Unfortunately, Jonathan Glazer has turned a magnificent achievement into another 'as a Jew' moment where he

Everyone counts



Rabbi Kalman Green
Constantia Shul
Cape Town

As we come this week to *parshat Pekudei*, the end of the book of Shemot (Exodus), and prepare to embark on the grand journey into the wilderness en route to fulfilling our national destiny, there's a striking message conveyed by our holy Torah of relevance to each of us wherever we find ourselves on our own personal journey through life.

In tallying up all the donations of gold, silver, copper, textiles, and jewels, we realise that everyone was involved, everyone gave something, the Tabernacle wouldn't be were it not for each individual's unique contribution.

This insight echoes the statement of our sages that all of us, spiritually or physically, were at Mount Sinai to receive the Torah. Had any of us been missing, the Torah wouldn't – couldn't – have been given.

The great Hebrew poet Bialik is credited with having suggested that we recite the words "*Yitgadal v'yitkadash*" in the kaddish because G-d's name itself becomes diminished by the passing of a person, and we're seeking to have that grandeur restored.

A Torah scroll that's missing even a single letter is invalid, and we're all letters in the Torah scroll of life.

To put it simply, paraphrasing (*l'havdil*) Michael Connelly's iconic and iconoclastic detective hero, Hieronymus Bosch, "Everyone counts, or no-one counts!"

The Rambam advises us to look upon the world

as though it were in a state of balance between good and evil, and that the next deed on our part can tip the balance either way. We count. Each of us has their own unique contribution to make, each of us has our own opportunity to spread goodness and kindness.

And each of us has something they can do to contribute to improving the situation in Israel. Some are there fighting with

bullets; some are fighting with prayer, *tehillim*, and intensified Torah learning; some are giving extra *tzedakah*; some are sending clothes; some are sending their children and grandchildren into service.

We each count, thus we can count on each other.

"*Chazak, chazak, v'nitchazek.*" (*Let us be strong, let us be strong, let us strengthen each other.*)

Torah Thought

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The breastplate (*choshen*) was one of the eight priestly garments worn by the high priest (*kohen gadol*) serving in the Holy Temple. It featured 12 precious stones, corresponding to the 12 tribes, and served as a medium through which G-d provided direction to the Jewish nation.

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Getting drunk at shul – a communal problem

GILLIAN KLAWANSKY

From hosting *l'chaim* clubs to promoting the availability of free alcohol, some shuls are becoming increasingly complicit in the problem of excessive drinking on Shabbos mornings.

With wives bemoaning their husbands' behaviour, to parents worried about their kids' alcohol consumption, it's time to act, say community leaders.

"Alcohol is neither good nor bad, but it can be used in a positive way, such as for kiddush or drinking four cups of wine on Pesach. It is, in fact, a *mitzvah* to drink wine at all of one's Shabbos meals. So, there's definitely room for alcohol on Shabbos when it enhances your Shabbos experience, but one should consider the honour of the Torah and family."

The problem arises when people drink excessively, and it becomes a way of being "one of the boys", he

a drinking holiday with your friends," he says. "In some communities, it has become common for people to leave shul during Torah reading to drink a *l'chaim* together. This is a tremendous disgrace to the Torah."

Rabinowitz agrees, calling such behaviour "atrocious". He also points to the problem of shuls that use alcohol as a means of attracting people to their services. "Some shuls welcome you at the door with shots of vodka. It's outrageous," he says.

Hendler also discusses this trend. "It's problematic," he says. "Alcohol is an easy sell, and very tempting to use as a *kiruv* [the act of bringing secular Jews closer to Judaism] tool."

Though shuls aren't in the business of promoting abstention, says Rabinowitz, it's about managing the role alcohol plays there. "The problem comes when people major in the minor, when the focus of the whole experience of Shabbos morning is how much whiskey you can drink."

Social worker Tova Goldstein says that one of the positives of being

and going to shul is the wonderful social environment it provides, yet this can have its pitfalls. "In some communities – not all – it seems that alcohol has become a prevailing part of the social aspect of shul," she says.

"I don't think there's anything wrong with having a reasonable amount of alcohol at a *brocha*. Yet, the fact that groups of men leave shul to go and drink and then continue to drink during the *brocha*, get drunk, and go home drunk, and the fact that this has become the norm, is accepted and even expected, is a huge problem."

Whether this adversely affects the behaviour of these men at home or they're simply too tired to give their wife and children attention, *shalom bayit* (peace in the home) issues often result, says Hendler.

"When men come home from shul drunk, and the wives are left to host a meal with guests, put on a brave face, and pretend that they find it

amusing, the use of alcohol in shul needs to be stopped or minimised greatly," says Goldstein. "Shuls need to take responsibility for the pain caused in marriages due to drunk husbands and unhappy wives every Shabbos."

Rabinowitz says that in such cases, wives should insist that if the pattern continues, their husbands must either find a new shul or daven at home. "It's better to daven at home without a *minyán* in your dining room than to go to shul and daven with one, but create havoc at home," he says. "What's more, drinking on Shabbos isn't an obligation. You don't have to feel like you can't enjoy Shabbos without alcohol."

And what of drinking on Purim? "The famous dictum that we should no longer be able to distinguish between 'Blessed be Mordechai and cursed be Haman' is interpreted by halachic authorities in a range of ways – from minimal alcoholic consumption to the extent that we're not as sharp as we would normally be, to a short wine-induced snooze, during which time we're not in full control of our mind," says Chaikin.

"None of the interpretations are that we should get paralytically drunk."

So, what needs to be done to address trends of excessive alcohol consumption at shul? It starts with openly acknowledging the problem, and getting buy-in from the rabbis, experts say.

"As rabbis, we need to deal with these challenges," says Chaikin. "This means leading by example, and ensuring that consumption at shul events is controlled. Particular care must be taken to keep alcohol away from minors. If they see parents consuming without restriction, this is behaviour they are almost certain to emulate."

Though parents should undoubtedly be good role models for their children, shuls also need to examine their values and objectives, experts say.

"If family togetherness is a value, if cultivating healthy teenagers is a value, then shuls need to remove things in their community that may get in the way of these values, and create healthy boundaries," says Goldstein.



As Purim – a festival traditionally associated with drinking – approaches, the growing relationship between overindulging in alcohol and shul has come under the spotlight. Yet it's a problem that goes far beyond the *chaggim*.

"The association between excessive alcohol consumption and shul is most regrettable," says Rabbi Yossi Chaikin of Oxford Shul and the chairperson of the South African Rabbinical Association. "A *l'chaim* or two at the *brocha* is in keeping with the spirit of Shabbos. Getting drunk isn't in keeping with Judaism. Anytime. Anywhere."

Speaking of the halacha surrounding alcohol, Rabbi Ron Hendler, the head of the Conversion Programme at the South African Beth Din and rabbi at Northfield Avenue Shul, says that Judaism's view of alcohol consumption depends on the context.

says. "There may be social circles where you are almost ostracised if you don't participate in having many drinks."

In such cases – where one encourages someone else to drink to the point that they become ill – says Rabbi Mendel Rabinowitz of Greenside Shul, both parties are guilty of violating Torah law. "The Torah says we're obligated to look after our bodies that were given to us by Hashem. One of the 613 commandments is that a person has to look after themselves."

Yet, excessive drinking at shul has become a worldwide problem, says Chaikin. "In many shuls, *l'chaim* or *haftorah* clubs are the vogue. This may well violate halacha, as it's prohibited to walk out of shul at certain points during the service, in particular when the Torah is out of the ark."

Hendler raises similar concerns. "Shabbos definitely wasn't created as

Holocaust movie winner provokes uproar in Jewish circles

>>Continued from page 2

Blavatnik was "extremely proud of *The Zone of Interest* and the acclaim it has received. His long-standing support of Israel is unwavering and well-documented", the spokesperson said.

Meanwhile, progressive Jews celebrated the speech and accused its critics of deliberately misinterpreting it.

"*The Zone of Interest* is a brilliant, chilling film about those who choose to tune out the horrors of a genocide happening next door, so it's unsurprising that those who are actively invested in averting our collective gaze away from Israel's genocide in Gaza are losing it," Simone Zimmerman, the co-founder of the Jewish group IfNotNow, which is vehemently critical of Israel, wrote on X. The organisation has said it believes Israel is committing genocide in Gaza, a charge Israel has fought against in part by citing the Holocaust.

Jay Michaelson, a progressive rabbi and author who won a 2022 National Jewish Book Award, argued in a piece for *The Daily Beast* that Glazer's speech "reflected the best of Jewish values". He pointed out that Glazer acknowledged Israeli victims of the 7 October Hamas attacks, and avoided

lightning-rod terms like "genocide", "colonialism", and "from the river to the sea".

"It was harsh, but even-handed and balanced," Michaelson wrote. "And it's accurate: defenders of Israel's actions frequently invoke the Holocaust, antisemitism, and the often-tragic sweep of Jewish history to make their case."

Representatives for the film and for Glazer himself didn't return JTA requests for comment and haven't issued statements regarding criticism of the speech. But in earlier interviews for the movie, the director made it clear that he was driven to make *The Zone of Interest* because of his Judaism, and that he was thinking about its material in a new light after the outbreak of the Israel-Hamas war.

"It isn't a partisan film," Glazer told the *New York Times* in December. "It's about all of us." He also said that he was revulsed both by Hamas's attack that killed 1 200 people and took hundreds of hostages, as well as by the severity of Israel's response that has killed more than 30 000 people in Gaza to date, according to the Hamas-run Gaza health ministry.

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ANC twists call for scrutiny into Israel 'fight-back'

TALI FEINBERG

The African National Congress (ANC) has doubled down on its conspiracy theory of an international "fight-back" campaign in response to the government having taken Israel to the International Court of Justice (ICJ). While South African opposition parties are calling on the United

States (US) and other countries to help keep foreign interference out – in other words, from Russia and Iran – the ANC is claiming that the 29 May national elections may be shanghai'd by the US and other Western countries because of its stance on Israel and Hamas.

"President Cyril Ramaphosa's warning has come to pass, where he said, "There will be a systematic

fight-back campaign," said the ANC in a statement on 9 March. "There can be little doubt that these forces will do all in their power to prevent South Africa from concluding its case at the ICJ. The fight-back may also focus on our domestic politics and electoral outcomes to pursue a regime-change agenda."

On 8 February, the Multi-Party Charter wrote to G7 countries and the European Union saying that it was concerned about the potential for foreign interference in the elections.

This was followed by a letter from Emma Powell, the Democratic Alliance (DA) Shadow Minister for International Relations and Cooperation, to United States Secretary of State Antony Blinken on 7 March, saying, "We note with increasing alarm the potential for foreign interference in our elections by malign actors. Your country can help safeguard against any attempts to disrupt the democratic process or negatively influence the South African electorate through disinformation campaigns."

Though the ANC said the DA was "mortgaging the country" by asking for support, Powell said, "The fact is that it's the ANC which is mortgaging our country to its friends in Iran and Russia, and it's for this reason it has hit the panic button."

"We have faith in the IEC [Electoral Commission of South Africa] at national level, but it's not unsurprising that anomalies and miscounts occur at times at granular level," she said. "This is where independent monitors can help ensure accurate results. The ANC government consistently sends observers to other countries to monitor elections. It's clear it has something to hide, given its ferocious response to a standard request worldwide."

When asked about the ANC describing this as a "fight-back" for taking Israel to the ICJ, Powell said, "They're referencing a broader Western 'fight-back' with regards to their new alignment with Iran and Russia."

"This plea [by the DA] is a clear attempt to bring about a regime change," the ANC said. "It's beyond coincidence that the very same nation [America] which continues to arm Israel and blocks pleas for a ceasefire at the United Nations Security Council is now being called upon to 'oversee' our elections."

"It's insane to say we're attempting to work with foreign governments to overthrow [South Africa]," Powell said. "Our requests are simple: that

resources be made available for independent domestic observers; that civil society is assisted in providing voter education and capacity building; that resources are directed into a parallel vote tabulation process that will help guard against irregularities; and that technology to help protect South Africans from sinister attempts to manipulate election outcomes by undemocratic foreign governments is provided.

it would probably give these radical parties greater chances of being elected."

Regarding the ANC's claim of a "fight-back" campaign, Gruzd said, "This might be one way to undermine the DA or to set up the claim that the elections weren't free and fair if the ANC loses."

Sara Gon, the head of strategic engagement at the Institute of Race Relations, said, "I'm inclined to think that South Africa isn't important enough [for election interference], but given the slavish devotion that the ANC has shown towards autocracies including Russia and Iran, the ANC may have promised them access to our resources in exchange for helping to keep it in power."

"The IEC has had increasing resource constraints, so notwithstanding its relatively sound reputation, it's severely stretched by the sheer number of parties and individual candidates," she said. However, "opposition parties can always demand recounts, and since the ballots are on paper, it makes interference unlikely to succeed."

On the accusation of a fight-back because of Israel, she said. "That's the ANC trying to create the impression that the West is punishing it for its stand for the Palestinians. But the West was angry with South Africa before 7 October."

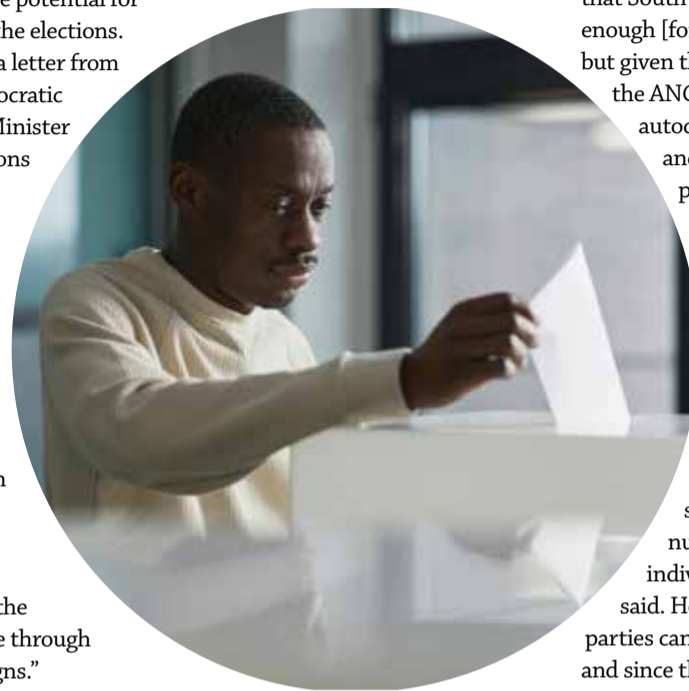
"The problem for the ANC is that Israel is really not an election issue," she said. "When people are told what's happening, the majority support Israel."



IF THE ANC HAD NOTHING TO HIDE, IT WOULD HAVE NO PROBLEM WITH SCRUTINY OF THE ELECTIONS.

Political and economic adviser Dr Frans Cronje said, "All major powers have an interest in South Africa's political evolution, and they all therefore invest in projects that seek to shape the trajectory of the country. Efforts at extremist radicalisation do take place."

As for the ANC implying that this is a fight-back in response to the ICJ case, Cronje said, "It shows how poor the ANC's strategic acumen has become. The correct response would be to welcome observers, given that South Africa is a free society with nothing to hide. The ANC has stepped right into the trap the DA set for it."



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Chief rabbi compares African jihadi terrorism to Hamas

LEE TANKLE

Chief Rabbi Dr Warren Goldstein called on American Jewish leaders to recognise that “Israel’s war with Hamas – and by extension Iran – is against the same enemy raping and pillaging its way through African villages.”

He told a packed audience at the AIPAC (American Israel Public Affairs Committee) leadership summit in Washington, D.C. on 10 March that the ideology of Al-Shabaab, Boko Haram, and Islamic State (ISIS) was the same ideology espoused, funded, and propagated by Iran and its proxies, Hamas, Hezbollah, and the Houthis.

The summit drew many top United States (US) politicians, as well as Yair Lapid, the leader of the opposition in Israel, and Israel Prime Minister Benjamin Netanyahu.

He told the summit that ISIS gunmen had this week stormed a school in the town of Kuriga in Nigeria and kidnapped 287 children from morning assembly. “Terrorists rode through the

school on motorbikes, firing their weapons and rounding up students aged eight to 15. The horror is unspeakable and unending.”

This attack occurred

Global Terrorism Index, and the American Enterprise Institute had warned the world of the spread of violent Islam across Africa.

“And yet, the terror onslaught perpetrated against Africans

Goldstein said. “Hamas has its bombs and guns to kill and maim as many people as possible, and South Africa does the same with words and arguments to delegitimise Israel and turn Western opinion against the Jewish state.”

Goldstein maintained that this behaviour by South Africa was forcing Israel into self-destructive negotiations with its enemies through which it might be slowly dismembered or left without the means or support to defend itself and simply overrun. “This makes the diplomatic war of delegitimation ultimately the most serious national security threat facing Israel,” he said.

He believes the only way to counter “the diplomatic war against Israel is to build alliances, as the Talmud teaches us. When righteous people come together, they make the world a better place”.

Africa, a continent with more than 50 votes on global fora, with a young and growing population with huge economic growth potential, “can in the long run become a more reliable ally for Israel and America, than even Europe”, Goldstein said.

This was possible, he said, because in Africa, the 600 million Christians – the largest such community in the world on one continent – understand firsthand

what it means to be attacked by jihadi terror groups.

Goldstein insisted that it wasn’t the time to break bonds with South Africa, but rather to build much stronger “institutional ties between communities of faith in Africa, their counterparts in Israel, and her supporters in America”.

He believes South Africa has the potential to be one of the most steadfast partners and allies of Israel and the US, and called on American leaders not to judge South Africa by its government, which is “sinking under the weight of corruption and ineptitude”.

Goldstein said that according to the latest opinion polls, the African National Congress government had long since lost the support of the majority of South Africans, and he believed the country would enter a new era of coalition and change after the upcoming elections.

South Africa is “a nation of heroes who have endured the suffering of apartheid and emerged from it without bloodshed, with a spirit of forgiveness and compassion that has inspired the world”, Goldstein said. He described South Africans as “hard-working, fair-minded, politically centrist, and moderate, men and women, people of goodwill, who aspire to the same values cherished in America and Israel”.



South African Chief Rabbi Dr Warren Goldstein speaking at AIPAC

Photo: Office of the Chief Rabbi

just one decade after the 2014 mass kidnappings by Boko Haram from Chibok village in northern Nigeria, when 276 young girls were taken. About 100 of them are still missing today.

“These kinds of atrocities are widespread across the continent,” Goldstein said. “Just last week, gruesome images emerged of a group of village elders being beheaded by ISIS in Mozambique, a country on South Africa’s northern border.”

The chief rabbi said organisations like the European Institute for Security Studies, the

is one of the most unnoticed stories in the world today. It seems as if black lives don’t matter if they are taken by jihadists in Africa.”

South Africa, he said, was doing Iran’s and its terrorist organisations’ bidding. “Just as Hamas serves as an armed proxy for Iran, the South African government serves as its diplomatic proxy, as it did at the International Court of Justice, the diplomatic equivalent of the 7 October attacks,” he said.

“The different kinds of wars they fight are intertwined,”

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Strike a woman, strike the Jewish world!

I've been on countless protest marches in my life, but there was something about marching alongside other Jewish women that was so empowering, emotive, and heartwarming.

Last Friday, about 350 mostly Jewish women gathered from all over Johannesburg. Buses came from Glenhazel, Sandton, and Linksfield, and cars emerged from all over and out poured hundreds of women with matching black T-shirts with the slogan "#MeTooUnlessYoureAJew" on the front.

We were all there to protest against the silence about sexual violence and the weaponisation of sex that took place on 7 October, and is still being perpetrated in Gaza with the remaining hostages.

There was such a sense of belonging, camaraderie, and purpose, that we were doing something that means a whole lot to every one of us. I felt like the young school girls, the elderly, religious, secular, those who generally spend their days pursuing careers, and those who are home executives, were all united as one.

We were the same on this particular International Women's Day. No matter who we are when we're not together, we're bonded as Jewish women who are angry that our sisters – and brothers – in Israel aren't being believed.

We're angry that the leadership of our country, South Africa, doesn't care about 1 200 people who were brutally murdered and raped in Israel on 7 October. It doesn't give a damn about the horror still being experienced by the hostages. Its focus is on one side – and it's not the side of our brethren.

As Jewish women, we certainly care about the Palestinian women and children who are going through a hellish time, but the world is cognisant of their pain, but is making a real meal out of ignoring the pain of our Jewish sisters and brothers.

We're infuriated, because we don't accept that it will ever be okay to dismiss crimes against humanity because the victims are Jews. In fact, it will never be okay to dismiss such crime against any group of people, but it just so happens that right now, it's our extended families who are the victims.

It was, however, incredible how our community – in this case the women – came together as one united front against the wrongs we see in the world. I don't believe there was one woman there who felt afraid. I don't believe there was one woman who wasn't empowered. I don't believe there was one woman who wouldn't have supported all the others.

As we marched up the street, singing and chanting, we not only showed the city how bonded and strong we are, but we showed ourselves. Yes, I know, many may question what we achieved by marching, but that's a whole other argument.

I can't say we changed any one of our onlooker's minds, if in fact they even knew about 7 October and the Israel-Hamas war. Who knows? Will those who watched us on television or read about us think twice about Black Saturday? I don't know, but I do know what we felt.

I do know that we're strong, we're powerful, and, as a united front, Jewish women around the world are formidable. Jewish people around the world are going nowhere – we're here to stay.

Many may choose to ignore us and dismiss what happens to us, but we'll not go silently. We – as Jews – will be heard whether the world likes it or not.

Many in the world, especially in our government, are demanding a ceasefire without any consideration for what happens to the hostages and the brutality of Hamas against Jews. Israel won't just back off. It can't without the return of the hostages. It can't just back down until it's sure that Hamas cannot come back to fulfil its promise to keep repeating what happened on 7 October.

There are times when we as Jews living in South Africa feel as if we are alone and the world is getting more and more antisemitic, but we need to remember two things. First, social media really and truly makes it look a whole lot worse than it actually is. We have many friends who love and support us as Jews and individuals.

The truth is that we still live a beautiful life in South Africa, and most people don't care a jot about what's going on outside this country. They don't look askance at us because why would they? We're South Africans, just like they are, and they treat us as such. As we're all fully aware, we're contributing members of this country and society, and are accepted as such.

Any mistreatment is coming from very few misguided people who, truth be known, aren't very well educated in what is going on in the Middle East. Let's be honest, they are taking the word of one of the world's worst terrorist organisations as gospel. Now, why would anyone do that?

Secondly, we're not alone, we have each other, we have the Jewish world, and we have Israel. We're one incredible united front across borders and oceans. As one of the young people who went to the StandWithUs conference last week put it, they felt so united in knowing the same tunes to prayers as other people who grew up in a host of different countries. They were bonded because they were Jews. Same, same, but different. That's the joy and the bond that unites us. We're that crazy, dysfunctional extended family, and for that I'm proud.

Shabbat Shalom!

Peta Krost
Editor

We won't be publishing next week, but will be back the following week. Because of that, we made sure to give you a larger than normal edition, so you have something to read until we return.



The ANC is coming back – and it's all your fault!



OPINION

HOWARD SACKSTEIN

It was a normal Shabbos dinner in Johannesburg. The challah bread from Fornos tasted of sugar, and the sesame seeds stuck between my teeth.

Predictably, the conversation turned to the subject of politics, how the African National Congress (ANC), South Africa's ruling party, had destroyed the country with greed, corruption, criminality, and incompetence. Stories were told about how cabinet ministers pocketed kickbacks from Eskom diesel supplies; how Iran had captured South Africa's foreign policy with the help of the Pandor and Dangor families; and how Cyril Ramaphosa, the spineless invertebrate of a president, had betrayed the Jewish community in return for 30 pieces of Iranian silver, probably hidden in a couch on his infamous farm, Phala Phala.

Everyone ate dessert, except for those on a Banting diet.

At the end of the evening, having overstayed their welcome and having drunk one too many whiskeys, the guests left to go home, abandoning their Sally Williams nougat and Ferrero Rocher chocolates to be regifted with a straight face at next week's Shabbos dinner.

The guests stumbled into their luxury 4x4s and swerved around the potholes on their way home, where they hid behind electric fences while 84 other South Africans were murdered outside that night.

For them, with 82 days until the general elections, democracy is a spectator sport, requiring nothing more from the dispassionate onlookers than to sit on the sidelines and kibbitz.

None of these guests were funding a political party or volunteering their time or standing for election. In spite of their constant whinging, they all seemed resigned to watch South Africa's inevitable decline into failure. Politics, for them, was discussing emigration options with their therapist or life coach on a Thursday morning.

Here's the lay of the land as I see it.

The ANC is currently polling at between 38% and 43%. As incompetent as it is as a government, it's good at both stealing your taxes and running elections. With infrastructure on the ground and enough Iranian cash to bribe voters with food parcels and T-shirts, the ANC will remain the anchor tenant in any new government.

Sadly, John Steenhuisen's wet dream of a Multi-Party Charter was a stillborn fantasy, with nowhere near enough support to challenge the ANC's dominance.



Leaders of the multi-party election pact

Photo: Facebook

In all likelihood, the ANC will lose control of KwaZulu-Natal and Gauteng, and will remain in opposition in the Western Cape. Post-election, the ANC will be the party of rural, impoverished, poorly educated, ageing, black voters.

The Democratic Alliance (DA) is currently polling at between 18% and 22%. It haemorrhaged almost all of its black supporters when it got rid of Mmusi Maimane and the young charismatic church crowd in favour of retaining its right-wing, white, Afrikaner base. The DA remains the home of almost all white and most Indian and coloured voters. The DA needs to watch its back in the Western Cape as Gayton McKenzie, a sworn enemy of Helen Zille, steals the hearts of coloured voters.

The Economic Freedom Fighters' (EFF) support swings like the mood of a steroidal bodybuilder depending on the antics of its leader, Julius Malema, and the publicity he can garner. Over the past 13 months, the EFF has polled as low as 6% and as high as 18%, with a midpoint between the two being potentially realistic, as they say, "never split the difference". The EFF appeals to radical, disillusioned ANC voters, but will now have to compete in a beauty contest with Jacob Zuma's uMkhonto we Sizwe (MK) party for the same voters.

The Zulu nationalist Inkatha Freedom Party (IFP) was resurgent in KwaZulu-Natal until the launch of MK. The party had successfully navigated the leadership vacuum left by the untimely death of its 95-year-old leader, Mangosuthu Buthelezi, only to be confronted by the rise of the ghost of Nkandla.

The Patriotic Alliance is one of the rising stars of South African politics. Built on the charisma and charm of Gayton McKenzie and his prison partner, Kenny Kunene, McKenzie comes across as a lovable rogue. He's been enormously successful in enticing coloured voters away from both the DA and ANC.

A number of relatively new parties will also contest the forthcoming elections.

Herman Mashaba's Action SA is currently polling around the 2.5% to 3% range albeit that Mashaba told me in December that he would win more votes than the DA. Voters have certainly lied to pollsters before.

Mmusi Maimane's Build One South Africa (BOSA), remains a contender likely to pick up a few percentage points among moderate to liberal ANC voters who don't want to be associated with the ANC's toxicity and aspire to have ethical, strong leadership. Maimane remains a strong, charismatic, credible leader whose popularity in likeability polls is beaten only by Ramaphosa and Zuma.

Songezo Zibi's Rise Mzansi, is yet to feature in any polling results in spite of enormous donations from the Oppenheimer family, for which the party took an enormous beating. Zibi's support for South Africa's attack on Israel at the International Court of Justice and his call for war-crime investigations into Israel's activities has also lost him major Jewish backing.

Realistically, no permutation of results ousts the ANC from power. However, for the first time, the ANC is almost certain to lose its one-party majority. As we sail into the uncharted waters of coalitions, each province may manifest its own unique coalition different from a coalition forged in the fires of Cape Town's burned out Parliament.

If you ever wondered why they taught you maths and equations at school, you're about to find out.

If the ANC receives 45% of the vote, there will be enough "rats-and-mice" parties for it to create a coalition without making any major compromises or concessions.

If the ANC receives 42% of the vote, it will need the

"rats and mice" plus the IFP to form a coalition. That becomes a little more costly for the ANC, which may have to share some of the spoils of its looting with others.

Should the ANC poll 38%, it faces a big fork in the road. Does it form a coalition with the EFF or the EFF plus "rats and mice", or does it build a coalition with Jacob Zuma's new front. If the ANC moves to the radical populists, Cyril Ramaphosa will probably be ousted from power by Paul Mashatile, for whom deal-making with the devil seems like an attractive option already sealed over a bottle of Blue Label at the Saxon Hotel.

The other alternative is for the ANC to form a national unity government

with the DA, bringing the whites and blacks together into a murky grey, retaining Cyril the Incompetent as president, but bringing in much-needed skills from the DA, which has turned the Western Cape into Disneyland.

Whatever happens, the next few months are going to be a bumpy ride.

But as The Blow Monkeys once sang to us, "It doesn't have to be that way". You could have made a difference. You could have registered, you could have voted, you could have taken out your cheque book and funded a party. You could have changed the trajectory of South Africa. But instead of getting involved, you sat at the Shabbos table eating *parev* Peppermint Crisp pudding, discussing where to emigrate, and whether IDC Herzliya (private university in Israel) is still an option for your children.

Although not a man of the cloth, President John F Kennedy warned us, "There's a special place in hell for those who, in times of great moral crisis, maintain their neutrality". Because the ANC is coming back, and it's all your fault.

• Howard Sackstein is the chairperson of the SA Jewish Report but writes in his personal capacity.

‘Faith defeats fear’ – UCT students remain proudly Jewish

TALI FEINBERG

A Jewish student at the University of Cape Town (UCT) who wears a kippah says he has been subject to subtle and overt antisemitism on campus and in forums like WhatsApp groups.

“Their goal is to make me scared, and to make me not want to be proud of being a Jew and a Zionist, and that’s why I wear my Jewish symbols even more proudly,” he says. “The intimidation actually makes me want to push back more.”

Meanwhile, the terrorist-supporting University of Cape Town Palestinian Solidarity Forum (UCT PSF) continues to call for “victory or martyrdom” after a year of displaying the flags of terrorist groups and inviting members of terrorist organisations to address students.

On 8 March, the chairperson of the UCT PSF, Muhammad Anwar Adams, said that if a motion at the Senate calling for a UCT academic boycott of Israel wasn’t passed, “we know who influences UCT”. The outcome of the motion is yet to be determined.

The Jewish student, Daniel Cohen*, says, “I wear a kippah, and I get a lot of dirty looks and ‘Free Palestine’ comments as I’m walking by. People say it quietly, they don’t like to be known. Earlier this year, I walked into a lecture and someone behind me was listening to something with his earphones on. Then, he took out his earphones and the voice note or video or whatever it was said, ‘You f*cking Zionist.’ That was without me even speaking to this person. It was simply because I was wearing a kippah.”

“On WhatsApp groups, I’ve asked questions like where a tutorial venue is, and people have commented with a Palestinian flag. People see that I’m proudly Jewish and proudly wearing a kippah, and they are automatically against me. It’s antisemitism because they’re relating their hate for Zionism to a person wearing a kippah.”

He says that when he first arrived at UCT, he “loved the inclusivity of the place”.

“I met different kinds of people from different backgrounds with different viewpoints. That was powerful for me, coming from a Jewish school and such a Jewish background.”

But, Cohen says, “The past months have really shown me, unfortunately, that while it’s such an inclusive place, it seems like the only exception is for Zionists. Faculty is also very much anti-Zionist.”

He has lost friends. “Some of my first friends at university were Muslim students who now refuse to speak to me. I just want us to accept our differences, and have a discussion. I’ve reached out to discuss things, but they



Hamas flags on the University of Cape Town campus in March 2023

haven’t responded, and people have blocked me.”

He feels that the South African Union of Jewish Students (SAUJS) and Chabad on Campus “are two incredible organisations. Since 7 October, those are the only spaces I’ve really been comfortable in”.

Quoting late Chief Rabbi Lord Jonathan Sacks, Cohen says, “Faith defeats fear.”

“All this hate around us – that’s not in our control,” he says. “But how we react to it is in our control. At UCT, you get a lot of hate just for being Jewish, but you may be the only Jewish representative that people will ever meet. So, acknowledge that responsibility, know that you’re in this position for a reason, and that you can change people’s perception of Judaism.”

Another Jewish student at UCT, Sarah Levy,* says, “I feel like UCT can be both a welcoming and unwelcoming space for Jewish students at times. For example, Jean’s Kitchen – a canteen at the Kaplan Centre for Jewish Studies and Research – is a ‘fan favourite’ on campus, and people of all different backgrounds come there. Most of them know that it’s a Jewish restaurant, they support the business, and they love sitting in the Kaplan Centre and doing their work.”

“I don’t feel comfortable wearing any Jewish symbols on campus,” she says. “I don’t wear a Magen David or a chai necklace, just because I feel safer not putting my Judaism on public display. I’m not necessarily afraid to tell people that I’m Jewish, but to try and limit any kind of negative interactions, I won’t wear any Jewish jewellery.”

“I haven’t experienced any direct forms of antisemitism on campus, but I think that’s largely due to the fact that I don’t showcase my Judaism,” she says. “Although the friends I’ve made know I’m Jewish, I always have to be careful when making new friends about whether or not to reveal my Jewish identity.”

“Both SAUJS and Chabad on Campus have been absolutely phenomenal in supporting Jewish students,” she says. “It’s important to have these kinds of organisations on campus as not only do they allow for Jewish students to meet, they give us a safe space to be able to express our Jewish identity fully without fear or judgement.”

“It’s incredibly helpful to have these organisations on campus because UCT can make you feel like you’re losing your Jewish identity at times,” says Levy. “It’s through these organisations that I feel empowered to showcase my Judaism.”

To the community, she says, “We’re invincible. It doesn’t matter how many threats we face or how much antisemitism has risen, our Jewish community seems to grow closer and stronger every day, and I’m extremely proud to be part of it.”

Another Jewish student, Samuel Levin*, decided to start wearing a kippah this year but has so far not received any backlash. “Wearing it has somewhat improved my experience, because I feel proud to identify as Jewish and walk around with a prominent Jewish symbol,” he says. However, there are stickers of Hezbollah flags around campus that he finds unsettling.

Chabad on Campus’s Rabbi Nissen Goldman says, “I’ve seen many Jewish students wearing Jewish symbols – even some who don’t regularly do this. Chabad on Campus has had three times the participation numbers compared to last year. We’ve expanded to the medical campus this year because they also wanted to come together.”

“We really need to support Jewish students better,” Goldman says. “We’re seeing how important our role is right now, and Jewish students are looking for opportunities to be together and to connect to their Judaism in a meaningful way. We aren’t focusing on antisemitism, we’re focusing on ourselves. We want to be so busy living our mission that they [antisemites] are an afterthought and it’s just noise.”

*not their real names

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Third time lucky? SA drags Israel to ICJ again

STEVEN GRUZD

Like a dog with a bone, the South African government just won't let go of its legal challenges against Israel. On 6 March, South Africa petitioned the International Court of Justice (ICJ) for the third time in as many months, once again asking the court to order an immediate ceasefire in Gaza.

The ICJ has already twice refused to grant this request. This time around, South Africa argues that Palestinians are facing genocide through "widespread starvation" in Gaza following Israel's military operations in response to the 7 October attacks. Israel hit back strongly, accusing South Africa of doing the bidding of terrorist group Hamas and abusing the ICJ.

South Africa has accused Israel of flouting the interim measures stipulated by the court in January. In its latest appeal to the ICJ, Pretoria warned that Gazans are facing imminent starvation. According to the Hamas-run Gaza health ministry, more than 31 000 people have died in the hostilities over the past five months, millions are displaced, and the Gaza Strip faces dire and compounding humanitarian crises.

"The threat of all-out famine has now materialised," the South African presidency said in a statement. "The court needs to act now to stop the imminent tragedy by immediately and effectively ensuring that the rights it has found are threatened under the Genocide Convention are protected."

The spokesperson for Israel's foreign affairs ministry, Lior Haiat, scathingly rejected Pretoria's latest gambit. He said on X, "South Africa continues to act as the legal arm of Hamas in an attempt to undermine Israel's inherent right to defend itself and its citizens and to release all of the hostages."

"The repeated requests for provisional measures made by South Africa in order to assist Hamas are yet another cynical exploitation of the International Court of Justice in The Hague, which has already twice rejected the baseless attempts to deny Israel its right and obligation of self-

defence.

"Israel acts and will continue to act in accordance with international law, including by facilitating humanitarian aid to the Gaza Strip, regardless of any legal proceedings. We call on the ICJ to reject outright the new request of the representatives of Hamas."

Experts are split over the latest appeal to the courts by South Africa.

Retired Judge Professor Dennis Davis said, "It's clear, given the death and destruction in Gaza over the past [five] months and more, that an increasing demand from both the United States and the European Union for a ceasefire is taking place. As the main litigant in the ICJ case, I assume South Africa considers this to be added pressure although we all know Israel isn't going to comply if an order against Israel is issued."

"This third piece of litigation will be paid for by the South African taxpayer," said Advocate Mark Oppenheimer, "but it's unlikely that it will be for the benefit of South Africans. It will worsen the relationships with our trading partners like the United Kingdom, America, and the European Union, who all respect Israel's right to protect itself from terrorist organisations like



Analyst Sara Gon told the *SA Jewish Report*, "My sense is that South Africa is desperately trying to obtain a ceasefire on behalf of Hamas because it's tied itself absolutely to Hamas surviving. Its perceived role as a fellow 'liberation movement' feeds its sadly redundant sense of past glory. Given that South Africa is a minnow in global terms, this also keeps it in the public eye more so than anything else could. However, to rush back to the ICJ for a third time because the United Nations says there's starvation looming is potentially embarrassing for South Africa."

She noted that Israel had been sending in hundreds of aid trucks, and airdrops from many nations had been made into Gaza.

"The ANC should be sure of its claims," said Gon, "And the question should be why Hamas as the 'government' of Gaza isn't doing more to assist its people? Those who understand Hamas for the jihadi organisation that it proudly proclaims itself to be know, first, that the suffering of its people is part of its armoury, and second, that as a consequence, it doesn't really care. It's a crucially useful source for its propaganda."

"The ANC's devotion to Hamas makes it look like a moral crusade, but it's a political crusade and its unseemly haste suggests that Hamas is making the demands. Evidence hasn't been presented to show that the ANC is benefitting financially for this support, but for many, there's a nagging feeling that it's possible given the ANC's careless disclosure that its financial woes have suddenly been resolved."

In the latest twist, on 11 March, Belgium indicated that it would intervene in the case. Belgium said it wasn't "taking sides" but this was "about strengthening the universality of international agreements".

Hamas. It may, of course, very well benefit the African National Congress [ANC], which in all likelihood has been paid by Iran to facilitate this litigation.

"The South African government alleges that Israel is in contempt of the original court order," Oppenheimer said. "It would of course be useful if the ICJ were to state one way or the other whether Israel is in breach of the order, given that the South African government has claimed on many occasions that the order amounts to a ceasefire. One would assume that this is the basis for alleging that Israel is in breach of the court order. Of course, it's strange that they seek a ceasefire once they've claimed that they've already obtained one, which seems to demonstrate that the South Africans are engaged in a game of political rhetoric to persuade people that they gained much more than they really did from the original ICJ judgment."

When Israel haters are Jews, it's far more deadly

OPINION

HOWARD FELDMAN



The Israel-Hamas war has brought me significantly closer to the Neturei Karta. It's even possible that I have more photos of it on my phone than I do of my own family.

This isn't because I have any relationship with it, not because I follow it on social media, and not because of understanding in terms of its ideology. But rather, because I have been sent more images, messages, and photos of its members than I care for.

For Israel haters, it's the golden goose of opportunity that never seems to tire of providing useful eggs. For those not on social media, the Neturei Karta is a small ultra-Orthodox Jewish group that opposes the existence of the state of Israel. It's estimated to have a membership in the low thousands, and it's known for its anti-Zionist beliefs.

However, it's important to note that the exact number of Neturei Karta members in Israel isn't publicly available or easily verifiable due to the group's relatively small size and closed nature.

And yet, given its media presence, one could easily think that it made up a significant percentage of the global Jewish community.

Although he would probably find it upsetting, the Neturei Karta is no different to the likes of Ronnie Kasrils. It might not share the same dress code, and Ronnie might have lost his taste for gefilte fish, but when it comes to Israel hatred and the desire to see harm to Israel, they are closely aligned.

No different as well to "Jews for Something or Other" or to movie director Jonathan Glazer, who admittedly I hadn't heard of until this week. But whose image and Oscar acceptance speech now floods my social media feeds in equal measure to the Neturei Karta.

Although I love film, I haven't watched the Oscars

for some years. The virtue signalling, faux humanity, and performance empathy is nauseating to me. I'm happy to celebrate my own shallowness, and just wish that the industry would own and celebrate its own rather than pretend that the problems of the world lie heavily on its botoxed brow. But when Glazer accepted his award and denigrated fellow Jews while speaking of the Holocaust, he brought sharp focus to the event.

"Right now, we stand here as men who refute their Jewishness and the Holocaust being hijacked by an occupation which has led to conflict for so many innocent people, whether the victims of

October the 7th in Israel or the ongoing attack on Gaza," he added to applause and cheers. "All the victims of this dehumanisation. How do we resist?" More applause.

This was the "as a Jew" moment for Glazer who, like the Neturei Karta, like the Jews for Something or Other, and like the Ronnie Kasrils-es, uses their "faith" to claim legitimacy before turning the worded weapon on members of that faith. Ably assisted by those who hate Jews and Israel, and who are happy to utilise the utterings.

Jews have always valued diverse opinion and debate. But much like free speech doesn't allow someone to scream "fire" in a crowded room, there are limits when it comes to conversation around the Hamas war. To celebrate the attacks, as Kasrils did, to call for Israel's demise, like Neturei Karta does, and to demonise Israel like others do, isn't debate. It's incitement. And it's dangerous.

Worse than that, it's a loaded weapon in the hands of those who wish us harm and who will cynically and gleefully use the words of Jews to destroy other members of the faith. And whereas the result is the same, there's no doubt that the pain is significantly worse.



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WhatsApp groups not so kosher as news source

OPINION

ROLENE MARKS



We're all hungry for information about what's happening in Israel. We want that information as quickly as possible, and with increasing scepticism of mainstream media, many are turning to WhatsApp groups.

You wouldn't take military advice from an armchair general, so why take your news from people cosplaying at being journalists? Reporting during wartime is a skill and comes with a unique set of challenges. We're aware that wars aren't just fought on the battlefield or in international institutions like the United Nations or International Court of Justice, but in the media. The media war is a critical arena because what's reported in the media and how it's reported affects public opinion. This has an effect of policy makers, and misreporting facts has led to increased attacks on Jewish individuals and installations since the start of Israel's war with Hamas following the 7 October atrocities. The most famous example of this was the Al-Ahli Hospital incident of 17 October.

WhatsApp groups add a very complicated and sometimes dangerous layer of misreporting.

At this critical time, when truth becomes a casualty of war and the narrative battlefield gets progressively trickier, it's vitally important to make sure that you're consuming credible news.

There are several popular WhatsApp groups that many subscribe to in the hope they are receiving news that's credible and timely. The problem is, how credible are these groups? As manipulative as our enemy is, we also have dubious characters pushing agendas.

The Israel Police has warned the public to be careful of information that they consume, especially during the month of Ramadan. Investigation into who is administrating the groups reveals that most of these groups are funded or sponsored. For many, the donors determine the agenda. This is evident in the reporting.

How does one consume news more responsibly?

Consider the source. Has the official source such as publication, journalist, or institution been referenced or credited? WhatsApp groups often pass news off that has been greatly exaggerated or inflated. This isn't credible;

What kind of language is used? A credible journalist will report factually without the need for hyperbole. If the reporting is incorrect, do they correct it?

What's the main type of messaging? Is the report repeating a specific kind of message that seems to promote an agenda. Is there an inherent lack of balance by focusing on one angle?

Are you able to see the original reporting? Is this reported across reputable sources with the relevant accreditation?

Are you being baited with clickbait reporting – this is a clear red flag, especially in a wartime;

Beware of images and footage that hasn't been corroborated, and sources of origin not given;

Apply critical thinking before believing – ask yourself would this really happen, could it influence the safety of our soldiers, is it



creating panic? We need to take a beat before just believing; and

Have you been added to a group with your permission, and are members vetted?

At this critical time, when truth becomes a casualty of war and the narrative battlefield gets progressively trickier, it's vitally important to make sure that you're consuming credible news. It may be more time consuming, but peace of mind and less anxiety is worth it.

• Rolene Marks is a Middle East commentator often heard on radio and TV, and is the co-founder of Lay of the Land and the SA-Israel Policy Forum.

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Barbarism of sexual violence gives activist nightmares

PETA KROST

As Miriam Gvaram was marching towards the Women’s Prison on Constitution Hill, she couldn’t believe that she had come to South Africa to help Jewish women convince the world of the sexual violence experienced by Israelis on and since 7 October.

“Never in my life did I think this would happen to us, and that the world wouldn’t believe us,” said Gvaram, Israel’s deputy executive director of the Survivors of Sexual Violence Advocacy Group, who came to South Africa for International Women’s Day.

Gvaram, who is herself a survivor of gender-based violence (GBV), has been an activist against GBV since she was about 15 years old. Before 7 October 2023, she had dealt with people who had suffered the worst of humanity, including those who had been sexually tortured, trafficked, and severely physically abused, mostly from African countries.

She was brought to South Africa by the South African Jewish Board of Deputies to speak at the march, meet local nongovernmental organisations, and help create awareness of what happened in Israel.

The violence in Israel on 7 October was the most traumatic experience she and her country had ever had, she said, and more than five months later, she’s still having nightmares about it. This is in spite of not actually having been at the sites of the attacks.

“I was down south, near Ashdod, on my family’s moshav for Simchat Torah, and we woke at 06:30 to hear the siren and wondered what was going on. We were in the safe room, my two nieces of six years old came in, and then my sister with her two-year-old,” Gvaram told the SA Jewish Report this week. But they got more worried when the sirens kept going off.

“We knew something was very wrong when my dad, who had gone to synagogue early in the morning, came home, still with his tallit on his shoulders, because the service had been stopped by an emergency

unit. They were sent home because there was fear the terrorists could come to our moshav.”

Her family couldn’t continue to



Photo: Ian Ossendryver

observe Shabbat, and they switched on their phones and the television to try and work out what was going on. “And then we saw the footage, and felt sick to our stomachs,” she said. Her brother in Jerusalem, who also normally keeps Shabbat, called to hear her voice and find out if they were okay because they were down south.

“When we started hearing reports that Hamas was taking hostages, I told my parents they

people years to talk about it. In this case, it was so public, which was clearly Hamas’s intent – to humiliate us further.

“But there were many witnesses who hid in trees or wherever possible, and they are also victims because they could do nothing. If they tried, they would also have been raped.”

Gvaram said those who found the bodies are also witnesses, and were disturbed by what they found. However, she said, the true number of victims of sexual violence will never be known because

when processing the bodies, the authorities were trying to identify people, to figure out who was taken hostage or murdered, and collecting proof of the violence wasn’t a priority.

Considering what has happened and what the released hostages have said, people being held in Gaza are likely still to be suffering abuse, Gvaram said.

“From all my work in GBV, with people who have been trafficked, refugees, and ordinary civilians, I know that with the right therapy, people can survive this,” she said.

“However, Israel has a crisis in the mental-health arena. There weren’t enough therapists before 7 October, and now we’re flooded by people who need help.

Our government needs to understand that there’s a major mental-health crisis.”

“I wasn’t harmed in this, and I don’t know anyone personally who was, but even my life changed on 7 October. My sense of security changed. I never believed this could happen, and for the first few months after the massacre, I told my husband that I loved him every day when I left the house as if I might not see him again.”

In her work, she’s having to consult experts on how to collect evidence, and consulted hospitals about how to deal with the trauma of the hostages and people who witnessed the attacks, and what to ask



about the sexual violence.

“There’s so much we have never dealt with as a country before, and our organisation is working on policy change with the ministry of health and other authorities to find solutions.”

Gvaram believes the United Nations (UN) report released last week was a good thing for Israel. “It’s the first time a UN official is admitting it actually happened. There’s been such a deafening silence. There was a sense that you couldn’t believe Israelis. And now Pamela Patten has produced a professional report in which there’s no doubt as to what happened. This is powerful.”

She called on the South African Jewish population to raise their voices about what happened, and make sure the hostages aren’t forgotten. “We have to bring them home!”

couldn’t possibly take children and elderly – surely not – as they were no threat. I was wrong, they didn’t care.

“I also didn’t believe there would be sexual violence because that isn’t something we have had much of from terrorists before. How wrong I was! We have never had such gruesome, barbaric sexual violence before! It took me a long time to understand just how horrific it was, and the massive scale of it. And I understand and work with sexual violence.”

As far as she knows, most victims were murdered, and there are only four survivors of the sexual assaults, not all of them women. “They are the only ones who have come forward to date, but one of the hardest things about GBV is that it takes



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Women take to streets against Hamas sexual violence

PETA KROST

"Our women have been betrayed," said Wendy Kahn, the national director of the South African Jewish Board of Deputies, who led an International Women's Day march of Jewish women through the streets of Johannesburg on Friday, 8 March. "They have been silenced. The absolute horror of the brutality that they experienced on 7 October has been covered up and has been ignored." Hundreds of



Jewish women marched with Kahn with "#MeTooUnlessYoureAJew" emblazoned on their black tee shirts, loudly alerting all passersby to the fact that the world is ignoring the plight of women in Israel. They carried placards showing the hostages before they were abducted, and what they look like now, according to photographs from Hamas. They held placards with photographs of the horrific visuals of abused women that were sent to the world on social media by Hamas on 7 October. "Me too unless you're a Jew!" they chanted. "Believe Jewish women!" "Let our hostages go!"



women as adorned in high heels and Prada, but the community's women showed their grit, determination, and strong voices on the march to fight for the rights of all Jewish women.

Marching, singing, and chanting, they made their mark as they headed up Constitution Hill to what was once the Women's Jail. Standing at the foot of the Statue of Hope outside the old jail wall, Kahn said it took more than a week for the South African



government to say anything about what happened on 7 October in Israel. "They couldn't come up with any sympathy for the people whose lives had not only ended, but who had been raped, sexually abused, and violated in the most cruel and torturous way. Shame on them! And still, 154 days later, our government hasn't recognised the horror that happened on that day."

Kahn spoke of how she had just been in Israel, where she witnessed the horror of what had happened on 7 October. "I walked into houses, and I saw the kitchens where the dishwashers were still packed and they were burned, and the fridges were burned, and I thought of those families who sat around the tables in those kitchens that are no more. Some of them were

burned alive, some of them were raped, and I stood there."

She said she couldn't help but think about the hostages who were kidnapped on that horrific day and are still experiencing sexual abuse. "They're still being violated. We've seen the photos of what some of them look like now. Hamas took such pleasure in filming the abuse. It took such pleasure in sending photographs of what these women look like now, how they have been absolutely torn apart, are bleeding, and absolutely desperate," she said.

"We're asking: why isn't the world getting these women out? Why is it waiting? Why is it letting the sexual abuse continue? This is absolutely disgraceful! This should be uppermost in our minds all the time."

Miriam Gvaram, the deputy executive director of the Survivors of Sexual Violence Advocacy Group, who came from Israel to join the march, shared her experience of 7 October – see story on page 10 – and her shock at the world's disbelief and disregard of events.

"The world cannot be silent. I cannot believe that people around the world say it didn't happen. How can they say that? There are survivors that say that it happened to them. There are first responders who describe how they found the bodies, naked, tied up in trees, tied to chairs. I don't understand how the world can be silent. How can people not believe it?"



Kahn told the crowd of women activists that the Board was to deliver a memorandum to the president at the Union Buildings that afternoon. In it, she said, would be a call for him to condemn the sexual violence that was perpetrated by Hamas on Israelis and civilians on 7 October, as

per the United Nations report.

"We want you to condemn the sexual violence that's being perpetrated on Israeli civilian hostages in Gaza by their Hamas captors. We want you to use all means to exert pressure on Hamas to release the hostages, to end not only their captivity, but also the sexual abuse being committed against them."

The memorandum also called on the president to call on all relevant bodies to bring the perpetrators of sexual violence to justice.



Jewish women in Cape Town also took to the streets outside Parliament on Friday afternoon to give their voice to the call.



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How can we be happy at a time like this?



RABBI YOSSY GOLDMAN

OPINION

"Don't worry, be happy!" That's a statement straight out of the Talmud. It has been put to music, and traditionally sung during these festive weeks leading up to Purim. Last Shabbat, we ushered in and blessed the new month of Adar Bet, the "real" Adar, in which Purim is celebrated. We were meant to increase our joy a month ago, and now in the second month of Adar, the joy should intensify.

But understandably, people ask, "How can we celebrate when our brothers and sisters in Israel are in danger, displaced, fighting for their lives, besieged, and still under attack north and south? They are fighting in Gaza, homeless in the Galilee, asphyxiating in bomb shelters, and we're singing and dancing? How can we be so insensitive to their terrible situation?"

I well remember being a guest speaker at a kosher hotel programme over Sukkot in Tuscany on 7 October, when we heard the shocking news of the Hamas attack on Israel. In the diaspora, it was Shemini Atzeret followed by Simchat Torah. That night, everyone was asking: "What should we do? We're meant to celebrate with *hakafot* and dancing. Can we dance now? Can we celebrate?"

There were a number of Israelis with us at the hotel. One woman couldn't stop crying. She had family there, and didn't know if they were safe. Many changed their plans, and got on the first flight back to Israel. But for the non-Israelis present, the question was how to observe this normally joyous holiday with such dark clouds hanging over our brothers and sisters – and indeed all of us.

I'll tell you my answer soon.

But first, let's talk about joy, happiness, and, as we call it, *simcha*.

Let's begin by asking why should anyone be happy? Because life is good? And what if it's not so good now. Should we be depressed?

Psalm 100 tells us, "*Ivdu et hashem b'simcha*" (Serve G-d with joy). It doesn't qualify this by saying when or under what circumstances we should be happy. So, as we're always meant to be serving G-d, it appears that the psalmist expects us to be happy always, no matter the situation.

But is that possible? Let's be realistic. Must we be so foolishly naïve about our difficulties, throw caution to the wind, and sing and dance with gay abandon? Is that what the Torah wants of us? Does G-d need a bunch of idiots who are blissfully oblivious to reality serving Him with joy when the world is falling apart?

Actually, some people do have that attitude. Are you old enough to remember the ridiculous song that, unbelievably and to my utter horror became an international hit? Written by Bobby McFerrin back in 1988, it actually won the Grammy Award for Song of the Year in spite of having, to my mind, the most inane lyrics of any song in history.

The song was *Don't Worry, Be Happy*. Here are some of its less-than-memorable lyrics:

*Don't worry, be happy
In every life we have some trouble
But when you worry you make it double
Don't worry, be happy.
The landlord say your rent is late
He may have to litigate
Don't worry, be happy.
Why?
'Cause when you worry your face will frown
And that will bring everybody down
So don't worry, be happy.*

So, according to this songwriter, why shouldn't we worry? Because worrying will only make it worse. True, worrying does make it worse, but simply "don't worry, be happy" isn't a philosophy of life and certainly not a solution to the cause of our worries.

So, let me share with you some of the lyrics of another song. It didn't make it to the Billboard Top 10 or the Hit Parade. In fact, it goes back more than 200 years, and it's in Yiddish.

The composer of this song, which I believe will give us motivation to be happy and not worry, is the legendary Chassidic master, Rabbi Levi Yitzchak of Berdichev (1740-1809). The song is titled *Ah Dudeleh*.

"*Dudeleh*" is a play on words. Literally, it means a little ditty, limerick, or ballad. But "*dudeleh*" can also come from the word "*du*", which in Yiddish means "you". And who is "you"? The one above, G-d Almighty.

Here's the chorus:
Look to the East? Du. Who do you see? You! Almighty G-d. Look to the West? Du! Hashem, You again. North? You. South? You. Look Up? You. Look down, You again!

Wherever I turn what do I see? Du! You, Hashem. You are all over, all pervasive, all-present. On every continent and in every corner and crevice.

The most important part of the song says, "When times are good, who is responsible? You, Hashem. And if, G-d forbid, things aren't so good? It's You again, Hashem. Everything is part of Your divine providence and Your higher plan."

The critical bottom line is, "If indeed whatever life throws at me, good or bad, comes from You, then it must be good."

We've always believed that first, G-d runs the world, and second, G-d is good. This is a cardinal principle of Jewish faith and theology. G-d runs the world. And G-d is good. He's not throwing darts or lightning bolts at us. He loves us.

So, even when things appear not to be good, we believe that somehow, with the passage of time, we'll see G-d's higher plan unfolding. Sooner or later, we'll see that everything was for the best and, yes, everything is actually good.

That's why regardless of the situation now or at any other time, we're called upon to "serve G-d with joy".

While I do agree with some of the sentiments of the other songwriter, *Don't worry, be happy*, the assertion that we shouldn't worry because worrying just makes it worse is simply silly. No, don't worry and be happy because G-d is running the world, and He alone is calling the shots – not Hamas, not Iran, not even Vladimir Putin. "The hearts of kings are in the hands of G-d," says Proverbs 21.

So, let's continue to pray for our brethren in Israel and the world over. Let's continue to pray that we won't need to rely on our faith but will have tangible, physical reasons to feel happy, safe, secure, and comfortable, with no threats, no war, no terror, and no violence.



We increase our joy in the month of Adar especially when we celebrate Purim

That Shemini Atzeret in Tuscany, I told my congregants that we must dance with the Torah, even on 7 October. We dare not give our enemies the pleasure of destroying our holidays. We'll dance through the darkness, and overcome our foes by rededicating ourselves to our Jewish mission.

It has been inspirational to see the videos of Israeli soldiers singing and dancing in their bases with their comrades in arms, celebrating in advance their full and final victory. "Together, we'll be victorious," please G-d, in spite of all our losses and pain.

We'll celebrate the joyous month of Adar and the beautiful festival of Purim, please G-d, with joy and happiness, faith and fortitude, smiles and *l'chaims*, with singing and dancing. We'll have a happy Purim and, please G-d, we'll all see the downfall of today's Hamans speedily in our day.

• Rabbi Yossy Goldman is Life Rabbi Emeritus of Sydenham Shul in Johannesburg, and president of the South African Rabbinical Association.

Justified killing versus murder – the lines are clear



RABBI YUVAL CHERLOW

OPINION

Since ancient times, the Jewish people have witnessed tragic and unnecessary loss of life due to violence and combat. The very first story in the book of *Bereishit* following the expulsion from the Garden of Eden details the battle between Cain and Abel, resulting in the first biblically chronicled example of blood being spilled. Of course, the story took place long before the Torah had been given, and no legal format had been drafted to say, "Thou shalt not kill." Yet, Abel was still judged and punished for his actions.

and army of Israel are steadfast in their commitment to minimising unnecessary loss of life and adhering to ethical standards and practice in every aspect of how they decide when and how to fight. The Israel Defense Forces directorate and all levels of commander and officer training stresses a position in which the rules of engagement are designed so that force is the last resort. And when force is necessary – as is the case so often in these deeply tragic days – we must do everything possible to limit the toll among non-combatants.

The Israel Defense Forces put necessary measures in place to minimising unnecessary loss of life



This is an ethos which has followed us through every war, every battle, and every engagement throughout the more than 75 years of our nation's modern history. We fight with strength and bravery, but we don't dismiss the immense responsibility to distinguish always between those who are intent on killing us and those who deserve to be protected.

This is who we are as a people and a military, yet it shouldn't diminish our commitment to act in a way that will lead to

The understanding that senseless murder is to be viewed as a punishable offense carries over into the story of Noah, where the text clearly states, "Whoever sheds human blood, by human [hands] shall that one's blood be shed; for in the image of G-d was humankind made." From this, there's no doubt that we can appreciate that humanity, being created in the image of G-d, mandates that we value human life and that spilling innocent blood is strictly forbidden. It's that understanding which underlies the commandment of "Thou shall not murder", and contributes to a universal human value that senseless killing is an action outside the border of ethical human behaviour.

Yet, in spite of this very clear prohibition, we know that the Bible is filled with stories of warfare and so much blood was indeed spilled throughout the years. From that, we learn that though murder is certainly prohibited, when it comes to a battle of good versus evil, not only is it to be understood that this prohibition isn't valid, but there's an actual positive commandment to engage in warfare that will defeat evil.

The Torah recognises this delicate moral distinction between murder and justified killing – how the chaos of battle can blur ethical boundaries.

It's that thin line which is at the core of the "Just War Theory", a school of thought which is at the heart of who we are as Israelis, thrust into all-too-many wars we didn't start. In spite of what the world might want to think or portray, the people

a definitive defeat of our enemies. Wars must be designed to defeat evil so that it isn't able to rise again, and this war is a clear representation of that reality.

We live in deeply complex times when truths like these and the legitimacy of Israel's overall mission and daily actions are being continuously overlooked or completely ignored. That ignorance led to a biased and shallow claim filed in The Hague alleging that Israel is committing genocide. The parties to that claim and those who support it are motivated by hatred, and an unwillingness to accept the rights of Jews to sovereignty and self-determination. It would therefore be impossible to convince our international opponents of our legitimate rights.

But in a world that advocates for human rights, it's well worth remembering that the Jewish concept of humanity is inspired by the basic value that life is worth protecting. Those advocates must therefore remember that human rights demands protecting the innocent, and Israel is committed to that value. But human rights also demands that we fight wars that will ensure that days like 7 October, where brutality reigned and humanism was directly attacked, cannot happen again. That's the true nature of a war guided by human rights, and it's a war that Israel will fight without reservation until the day that, with G-d's blessing, we're ultimately victorious.

• Rabbi Yuval Cherlow is the director of the *Izohar Center for Jewish Ethics*.

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Human rights based on education about humanity

OPINION

SAUL JOSEPH



In an address to the House of Lords, the late Chief Rabbi Lord Jonathan Sacks emphatically said, "Rights depend not only on declarations, but also on education." We live in a society bereft of a clear moral code. Time and time again, humans falter in respecting the rights of their fellow beings. South Africa's history is a prime example of the immense power of education as a force of destruction but also as a source of rebuilding.

The belief that every individual is created in the image of G-d is a central tenet of the Jewish religion. The implication of this belief is that through a person's presence on earth, G-d has decided that their impact justifies their existence. Naturally, a fundamental value within Judaism is caring for, nurturing, and uplifting each person. Through mutual respect, we acknowledge the presence of G-d in the individual and work to build a society infused with growth and acceptance. This, too, is a driving force of Bnei Akiva in all of its interactions with its *channichim*.

As the Jewish youth of South Africa, we're in a unique position. Our incredible community has raised us as socially responsible individuals capable of

influencing change. The opportunities that exist in our country are endless.

South Africa has major disparities. The line between the "haves" and "have nots" is a chasm within our society that influences the treatment of "the other" as a lesser being rather than an equal. The first step toward mutual respect and acknowledging the innate rights of every individual is education. Bridging the gap through enlightenment is vital. The only way we'll step forward as human-rights activists is by understanding our neighbours.

As we learn about one another, we learn to respect the potential of the individual.

The date 21 March is a stark reminder of the dangers of "othering" and its negation of human rights. On that day, oppressed South Africans were shot for marching in protest against apartheid-era pass laws, and for the desire to be equal. The refusal to accept the basic right to equality is a product of destructive education. When people are taught to hate, society will never progress.

Through recognition of the G-dly potential of each individual, human rights is no longer a subject of discussion, but a given. As we learn to understand the role of each person

in our world and accept them for the impact they can make, we inevitably create a society intent on growth. We build a community of acceptance, where each individual uplifts the next.

The events of 7 October shook the world to its core. Hatred, indoctrinated into society, allowed the complete negation of human rights. The fabric of respect for fellow human beings was torn to shreds. We mourn the loss of life, and continuously pray for the safety of our brothers and sisters in captivity who have been stripped of their rights.

We have a moral obligation to learn and teach the ideal of respect. As Jewish youth, we're charged to acknowledge the impact that every individual can make on the world around us. By learning to understand the "other", we turn them into our counterpart. Respecting human rights isn't a secular concept but something deeply entrenched in our belief system as Jews. Human rights isn't just enshrined in South African law, but is a fundamental engraved into our conscience as Jews, who seek to unlock the G-dly potential of every human being.

- Saul Joseph is national chairperson of Bnei Akiva. He's also a fourth-year medical student at the University of the Witwatersrand, teaches gemara at Yeshiva College, and volunteers for the Hatzolah Assist Unit.

Take inspiration from Sharpeville, and fight for rights

OPINION

RUBY CHAMES



As members of Habonim, as the youth, as diaspora Jews, as students, as South Africans, what are we doing to protect human rights, and how can we learn from history?

In memory of the Sharpeville massacre in which 69 protesters were murdered in the honourable and defiant act of fighting for their human rights, we think about our responsibility to uphold these rights.

On 21 March 1960, protesters – many black youth – were denied some of the most precious of human rights – the right to life; freedom of expression and assembly; and the right to dignity and freedom from inhumane treatment, among many others. The great injustice is that on that day, the protesters were fighting against oppressive laws, predominantly pass laws, in a peaceful manner, yet were met with brutal violence.

It's important that we, the youth, continue to fight for human rights. But what does this mean in our world as a Jewish and Zionist youth movement?

In recent times, in the wake of

the 7 October massacre, as Habonim, we've shown up in our blue and red *chultzot* in Johannesburg, Cape Town, and in Israel to protest peacefully for bringing the hostages home and ending the violation of their human rights.

While the two atrocious events – Sharpeville and 7 October – are in no way the same, we may honour



Mass funeral for the victims of the Sharpeville massacre in 1960

both and make the links between our country's historical struggle for human rights and the role of our youth movement in Israel and our community's current struggle.

There's always been a question in the Jewish community – and by extension in Habonim – both during apartheid and now, of how much we can risk our safety with certain political issues. We struggle with the idea that we don't feel entirely safe to protest holding an Israeli flag boldly in South Africa, but at the same time, we'll continue to fight in our own way.

Education, our saving grace, is one of these ways. Habonim has three core values: Judaism; Zionism; and equality and service to humanity. During the current crisis of information overload in which every bad thing that happens is available for us to see, what do we choose to fight for? It's simple. We stick to our core values.

So, in honour of the Sharpeville protesters whom we didn't know personally but with whose youthful spirit and drive for social justice we can identify, we'll continue as Habonim to maintain an informal education system that focuses on global and internal issues. We'll continue to focus on our *channichim's* Jewish, Zionist, and South African identity, and educate them about it – like the protesters of the Sharpeville massacre – who, because of their youth and passion fought for their community's human rights.

We take inspiration from them.

We urge our members and the wider Jewish community to vote in South Africa's upcoming election, and support each other during the ongoing Israel-Gaza war and its effects on our community.

- Ruby Chames is Rosh Bogrim, the oldest group of Habonim Dror South Africa.

Long COVID stalks us – but not indefinitely

LEE TANKLE

As many as one in ten people who get COVID-19 in 2024 are likely to get "long COVID", according to Professor Barry Schoub, the professor emeritus of virology at the University of the Witwatersrand and the founding director of the National Institute for Communicable Diseases.

"This is a concerning public-health issue because it infects so many individuals, Schoub said, but pointed out that it seldom lasts indefinitely. In other words, most people will recover fully even if they have long COVID.

"Mild or moderate COVID-19 last for about two weeks for most people, but for some, it can have longer lasting effects, commonly known as 'long COVID,'" Schoub told the *SA Jewish Report*.

Pulmonary physician Dr Carron Zinman said the World Health Organization defined long COVID as coronavirus symptoms that persist or return three months after a person becomes ill from infection with SARS-CoV-2.

However, this long-term condition has a whole spectrum of symptoms and can "even affect people who have very mild COVID-19", she said.

"Remember, COVID-19 affects the whole body and not just the lungs," Zinman said. "The heart, kidneys, liver, neurological system, skin, blood vessels, and psyche are all involved."

Family physician Dr Sheri Fanaroff agrees, saying that "long COVID symptoms can be anything from persistent respiratory and lung symptoms to things like a headache, brain fog, and memory loss".

Long COVID has been applied to those who still have persistent loss of smell and taste. "In my practice, I have a handful of patients who have never got their sense of smell back, even from as far back as 2022," Fanaroff said.

Similarly, Zinman said, "I'm seeing patients with shortness of breath; a reduced effort tolerance; an inability to get back to their normal level of exercise; asthma; chronic obstructive pulmonary disease; scarring of their lungs; lethargy; fatigue; weakness; brain fog; poor memory; depression; anxiety; palpitations; chest pain; loss of taste and smell; headache; dizziness; myalgia; and poor appetite. I have patients who developed diabetes because of COVID-19, and patients

who had pulmonary embolism when they had COVID-19 and needed to be on anticoagulants."

Schoub said, however, that many people who had long COVID "tolerate it reasonably well from a functional point of view" although "others are quite incapacitated by it".

"It's a constellation of clinical syndromes, not just one thing. This is why there's such a wide variety of clinical presentations. Some people are unable to return to work because they're so ill from it. And this has become a very important social and public-health problem. For other people, it's a bit of a nuisance and they can continue with their daily activities. And there's everything in between," he said.

In terms of the acute COVID-19 virus that's going around now, Fanaroff said, "It looks pretty much the same as many other respiratory viral illnesses, like an influenza-type virus, so it's not a completely unknown virus."



With viruses like Respiratory Syncytial Virus, which cause things like headaches, fevers, body aches and pains, sore throats, and coughs, people can lose their sense of smell and taste, which was considered a distinguishing feature of COVID-19, Fanaroff said.

"I would say that in the great majority of cases, [COVID-19 is] treated like regular flu. In other words, you treat the symptoms usually with things like Panado and so on," Schoub said. "Treat the symptoms and bring down the temperature to make people feel more comfortable. In some people, it's more severe, particularly if they have any underlying illness. People like the elderly, those who

are pathologically obese, and so on, may cause a more severe case. Various antiviral medications can be used."

Schoub said the only way to treat long COVID was by treating individual patient's symptoms. "Usually it's a fairly multidisciplinary team involved – the general practitioner, with help from people like physiotherapists, maybe psychologists, occupational therapists, and so on, to manage the individual."

"In general, though, we aren't experiencing the severity of illness that we saw in 2020, 2021, and even into 2022 with some of the older strains," Fanaroff said. "However, vulnerable people, in terms of those with a lot of co-morbidities and the elderly could potentially be at risk of complications."

"What we find now is that most people in South Africa and around the world have been exposed to at least one incident of COVID-19. And many people are also exposed in terms of vaccination, which we still think offers some protection."

"COVID-19 is behaving more like an endemic virus, and will always be there. It remains a threat in that it can harm vulnerable people, especially those with co-morbidities and those who choose not to be vaccinated. It's not unique in this way, which is why we strongly advocate for the flu vaccine. The nature of viruses is that they mutate. We live in fear of a mutation that escapes our immunity or the vaccine, and puts us back into that awful time of the pandemic," said Zinman.

"I think there are a lot more people walking around with COVID-19 who don't know that they've got it. They have a sore throat, a runny nose, and a headache. They say it's the flu. They think it's the flu. And the reality is that now, COVID-19 is behaving similarly to flu, which is obviously different to when we were in the middle of a pandemic," Fanaroff said.

Said Zinman, "Every single patient I have seen with long COVID has had a COVID-19 infection. A lot of patients had mild COVID-19, and the majority didn't need admission or oxygen. The best way to prevent long COVID-19 is to avoid infection with the SARS-CoV-2 virus and have the vaccine".

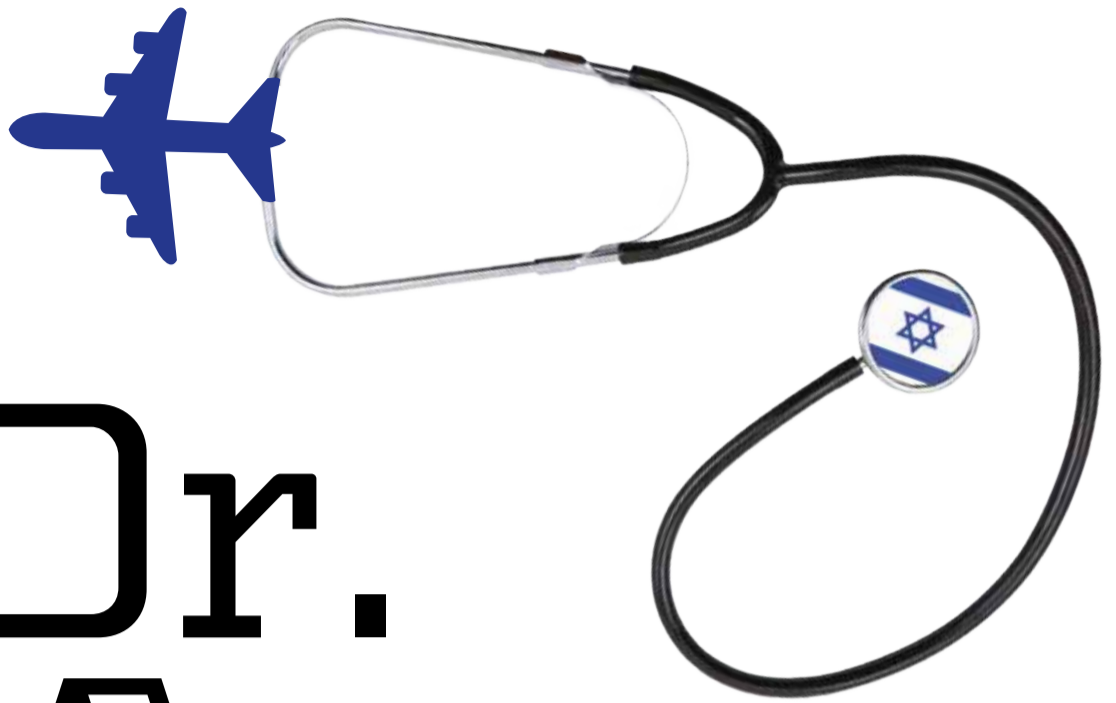
But either way, said Schoub, most individuals with long COVID "come right after six to eight months".

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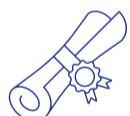
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Kindness key to kids' mental health

GILLIAN KLAWANSKY

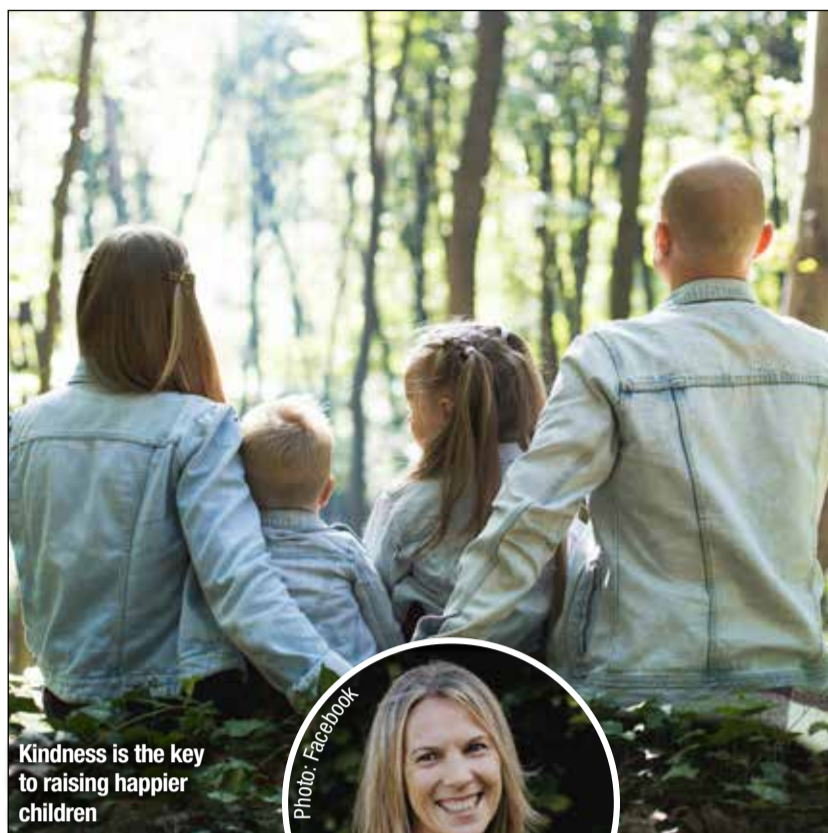
Pressure, anxiety, and bullying are some of the challenges kids navigate today and so, helping them to attain a sense of well-being and happiness is more vital than ever.

"We're living in a stressed, rushed, and overwhelmed world," said educational psychologist, author, and speaker Naomi Holdt. "When we're stressed, the neurochemicals released in the brain cause havoc in our bodies, sending us into fight-or-flight mode, so much so that it often feels like a struggle to hold onto any sense of happiness."

Hosted at King David Primary School Linksfield recently in line with its new anti-bullying initiative "It's cool to be kind", Holdt's talk uncovered the power of kindness in raising happier children. She said kindness has been scientifically proven to act as a buffer to stress. Its benefits include protecting the cardiovascular system, boosting the immune system, relaxing the nervous system, and even serving as an antidote to depression. Kindness helps release feel-good hormones and improves relationships – the strength of which strongly correlate with happiness. It also increases self-esteem and improves mental health.

Though the word "kindness" may be overused, its ability to change your life and that of your kids cannot be overestimated, Holdt said. In a Yale School of Medicine study, on the days that participants did more acts of kindness – things as simple as letting a car cut in front of them in traffic – their stress decreased and they felt fewer negative emotions. On the days where they did fewer acts of kindness, the opposite was true.

"In parenting, as in life, it always starts with us," Holdt said. "Parenting is far less about your children and far more about who you are within yourself. Your child's brain is wired from birth, not from anything you say, but from what they see you do. That's what shows them every single thing that they learn. If you're not kind, you cannot expect your child to be kind."



Kindness is the key to raising happier children



Photo: Facebook

Naomi Holdt

To teach our kids kindness, we need to ask ourselves whether we're living the life we want to be living. "Because if my answer is 'no', I've got to change things," Holdt said. "We all make huge mistakes and it's important for kids to see that we make mistakes too. Don't simply let things rest, but repair the relationship after you mess up, and model such behaviour to your kids."

Holdt also cautioned against judging our kids based on various aspects of their behaviour. When we judge ourselves or others unkindly, it has an impact on our children, she said. "We also judge our children in so many ways, even in our thoughts, which has an impact on the things that we say or do and how we see them, something

they pick up. "Our kids can be only who we see them to be. What we believe has an impact on how we interact or communicate with others, including our children. Judgement is very different to guidance within a connected relationship. When we judge, the result is always the same. The child believes, 'I'm not good enough in my parents' eyes.'" It can lead to anxiety and depression. So, see the best in your children and recognise their capacity for kindness so they themselves believe they have this capacity. Be kind to your children by rethinking the ways that you do things and finding ways to show them that they matter by, for example, showing interest in their passions.

Social media is also giving our kids and teens "a picture of perfect" that doesn't exist, Holdt said. They will therefore always fall short when they compare themselves to such illusions. This also leads to nastiness and bullying.

Touching on toxic shame, Holdt said that as human beings, we're wired for love. So, when we – the people they love and look up to – shame our kids, it leaves them feeling completely worthless.

Things like punishment, humiliation, public criticism, and making assumptions about the way they'll mess up are all contributors here. Shame and depression are intrinsically linked.

"Behaviour isn't changed by controlling through fear but when we find out the 'whys' behind it," Holdt said. "The more we understand where the behaviour comes from, the more compassionate we can be, and the more we can do to really change that behaviour."

Think about the words you use, Holdt said. "We say unkind things far too easily to our kids. Our kids form the basis of who they are and what they believe about themselves based on the things that educators, that parents, have said to them, so break negative cycles."

She also emphasised the need to show empathy, to see things from someone else's perspective. "Just because you're an adult, why is your version of reality more reliable than a child's version of events? Your adulthood doesn't mean you're right." Being able to see things from another perspective is powerful. Our kids need to see how we do that, she said.

Teens especially go through hard times as their brains develop and they battle to establish an independent identity. That's why it's important to normalise big emotions – they must feel allowed to express how they're feeling. "Your children need to feel safe enough to be at their most vulnerable for you. These moments offer the greatest opportunities for making the deepest connections," Holdt said.

"Take each opportunity for connection, even at inconvenient moments," she said. At a stage where they feel so alone, they need to know we're there for them no matter what.

"As a parent, I cannot stop world events, the knocks and disappointments, the sadness, but I can create the wiring for the best buffer possible by how I live, by the small choices that I make, and by the kindness that I choose to scatter into the world. Most human beings of all ages are struggling, but we can up the odds of happy."

Social emotional learning puts kids on winning track

OPINION

SHEVA MESSIAS



The emergence of anxiety and depression in children far earlier than in previous generations and the number of teens and adults taking medication for mental health has prompted schools to strive to balance academic excellence with equally crucial, social, and emotional learning (SEL).

Some might think that students need to be a little older to grasp these concepts, but in truth, the significance of SEL in pre-primary education cannot be overstated. These skills equip young minds with the tools necessary to understand and navigate the complexity of their emotions and relationships, fostering a foundation for resilience and success in adulthood.

SEL in a pre-school environment isn't confined to a specific subject, it's integrated into the very essence of the curriculum. The journey towards becoming emotionally intelligent begins with self-awareness, the cornerstone of SEL. By starting each day with a gentle check-in, children are given the opportunity to articulate their feelings, laying the groundwork for a deeper understanding of their emotional landscape.

Mindful breathing and affirmation should be woven into their daily routine, instilling in them the belief that they are special, capable of kindness, and equipped to face the day positively. These affirmations become the mantras that guide them through challenges, promoting a sense of self-worth and resilience that's invaluable as they grow older.

Where possible, yoga sessions should complement these practices, offering a holistic approach to SEL. Through yoga, children not only engage in physical activities that enhance co-ordination and balance, they also develop concentration, self-discipline, and body and mind awareness. The incorporation of relaxation techniques in these sessions empowers children to carry themselves through the day with reduced stress, leading to improved

focus, attention, and ultimately the ability to reach their academic potential as they grow older.

Emotional identification is a crucial aspect of SEL that should be a priority in classrooms. Children need to be taught to recognise and articulate their emotions, breaking down the barriers that often hinder effective communication. By integrating emotions into stories, games, and daily conversations, we create an environment where children feel empowered to express their feelings openly and without judgement.

Another essential component of SEL is emotional agility – the understanding that feelings are transient and don't define our identity. We need to teach children that they aren't defined by their emotions. We don't say, "I'm sad," rather, "I have sad feelings." Through discussion and activities, children learn to navigate the ebb and flow of emotions, recognising that even the darkest moments will give way to brighter ones. This sense of empowerment enables them to

face challenges with compassion and courage, setting the stage for a lifetime of emotional resilience. Imagine the effect on communities if more adults were taught the skill of becoming self-aware and riding out emotions and challenges.

Self-regulation is a crucial tool for our children. A variety of techniques, from breathing exercises to sensory activities like windmill blowing, provide them with the tools they need to manage their emotions independently. Rebounders (mini trampolines), swings, and other sensory

activities offer avenues for self-regulation, promoting a sense of calm and focus.

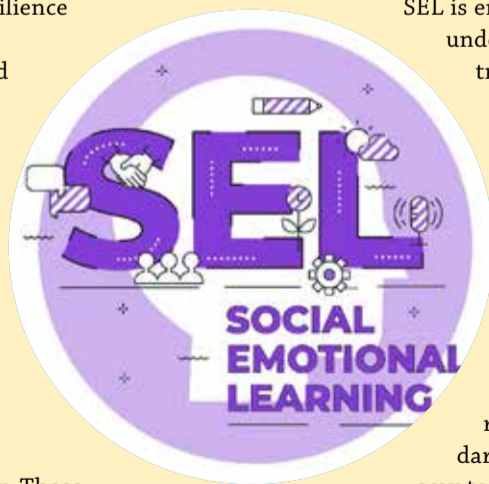
Conflict resolution and social skills in pre-school classrooms are other integral aspects of SEL. Social workers and teachers work with students through role-playing and discussions, addressing social issues in group settings and one-on-one sessions when needed. This proactive approach ensures that every child receives the support they need to navigate social interactions successfully, fostering emotional well-being and a conducive learning environment.

The impact of the COVID-19 pandemic on children's social interactions is a challenge that schools need to address proactively. Many of the children who are in pre-schools now were "COVID babies" who were isolated and not exposed to social interaction with peers, or being in an environment with many people, such as in shopping centres, at parties, or functions. Recognising that socialisation is a fundamental aspect of a child's development, there may be a need for additional support to help children navigate relationships in the post-pandemic world. This kind of commitment reflects an understanding that social skills aren't just crucial for academic success, but also lay the foundation for overall life success and happiness.

It's imperative that a holistic education extends beyond the academic realm and embraces the vital role of social and emotional learning. Until children feel safe, connected, and happy, they will be unavailable for learning.

By integrating SEL into a pre-school curriculum, children are empowered to become resilient, empathetic individuals who can navigate life's challenges with grace. As we nurture the emotional intelligence of our youngest learners, we sow the seeds for a future generation equipped with the skills necessary for success and happiness in all aspects of life.

• Sheva Messias is the principal of King David Pre-Primary School Linksfield and has been working under the South African Board of Jewish Education since 1997.



Jewish immigrants find SA appealing

GILLIAN KLAWSKY

Jews from around the world are choosing to make South Africa home. Hailing from countries including the United Kingdom (UK), France, and the United States, they're excited by the opportunities the country offers and they're grounded by the embrace of a community like no other.

Seeking a break from life as a foreign-exchange broker in his native London, Gabriel Rubin*, 23, came to South Africa in October last year for a change of scenery. He was also determined to fulfil his bucket-list dream of living abroad in spite of being told he couldn't do it because of having Type 1 diabetes. "I've lived life proving people wrong and doing things I really want to do," he says.

Largely attracted to South Africa because of stories his parents, who lived here for 18 months before marrying, had shared with him about the country and its Jewish community, Rubin booked his ticket to Johannesburg.

"I went to shul regularly and fell in love with the atmosphere and the special community, with how people interacted with each other, how supportive, friendly, and nice they are. It's easy to make friends here, especially when you're an extrovert. I'm also excited by the chance to work with the amazing charity organisations here," Rubin says. He also loves Johannesburg's weather and greenery. "Going for daily runs and getting some vitamin D makes a massive difference to my well-being," he says.

Building a relationship with someone in the community has solidified his love of the country. Together, he and his girlfriend are ticking off his list of places to visit, including the Lion Park.

Rubin is inherently ambitious. "I'm entrepreneurial, and I've been told by friends here about the power of community networking. Jewish people really help each other, not just socially but also in business." He's excited by the long-term start-up opportunities.

While he admits that friends from home and even some South Africans think he's mad to want to stay here, especially in light of the crime and government challenges, he's optimistic. "The community here is so strong that regardless of what happens, I see my long-term future here. Even if you move to Israel, the UK, or Australia, you won't have the same unique

community and support."

Penelope D moved with her partner and two sons to Cape Town from Toulouse in June 2015, following her mother who had moved to the city in 2000. "For as long as I can remember, I had my heart set on living in an English-speaking country, somewhere where I could follow my heart in spiritual growth and connection," Penelope says. "I had dreamed of leaving France for a long time and so, after several antisemitic

France, I lied for years to my colleagues to avoid nasty comments about being Jewish. In South Africa, I feel free. Since 7 October, things have changed, but is it worse than in France, the UK, or the United States? I always say that I prefer the imperfections of South Africa to the hypocritical behaviour of Western countries. South Africa has a vibrant and strong Jewish community. I'm proud to be a part of it."

Originally from New York, Zachary Bucheister studied and worked in the city before completing a graduate degree in England.

Seeking entrepreneurial opportunities, he moved to Accra in Ghana and built his talent technology company, Africa Foresight Group (AFG). Later looking for more stability and a place more conducive to Jewish life, he moved to Johannesburg five years ago, where he remains on the board of directors of AFG. He's a director of boutique property development company, Josa Properties, which creates Jewish homes in suburbs including Highlands North and Rouxville, and also does ad hoc financial modelling for companies.

"Though I had an amazing childhood, I always knew I liked the idea of doing something different to the context in which I grew up," he says. "I'm passionate about the way different markets and the companies within those markets operate, more specifically about doing something beneficial for the community that also makes money. There are an enormous amount of business opportunities in South Africa and in Joburg specifically, which doubles as being the most attractive business hub for launching businesses into other African markets."

Last year, Bucheister and his wife, who also hails from New York and moved to South Africa to join him, became parents. They're putting down roots. "The Joburg Jewish community is one of the main draws that I had to the city originally, and it's proved to be way beyond my expectations," Bucheister says. "It's an incredibly warm, Zionist community steeped in tradition. It's welcoming regardless of your level of observance, which is rare."

In spite of the challenges the country faces, Bucheister prefers to look at the broader context. "I'm interested only in establishing a good lifestyle for my family and finding things that interest and stimulate me from a business, religious, and community perspective. There are aspects of any city that I wouldn't like, it's about what can you do to adjust to them. When you have a government that doesn't always provide services in the way you'd like, it creates opportunities for private enterprise. That's worth focusing on," he says.

*Name has been changed.



Despite the challenges, some Jewish immigrants see opportunity and hope in South Africa



attacks near our home in Toulouse in 2012, we decided to take steps to do so."

Penelope also felt that going to the other side of the world meant that she and her family would be far from the Israeli-Palestinian conflict, which felt very present in France. While making a living was hard in the beginning, she says they made their way with the help of new friends in the Jewish community. Her partner works remotely for a French company, and she has proudly built her business, Penelope D Judaica, in which she crafts Judaica items. Her sons both matriculated from Herzlia, and one has since graduated from the University of Cape Town, while the other is studying.

Life is better here," she says. "There's less stress and people are nicer. In

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StandWithUs gives students a platform for activism

LEE TANKLE

South African tertiary students took home more than just tools to combat antisemitism on campus and in their community at the international StandWithUs conference in Los Angeles from 1 to 3 March, but a caring platform from which to do so.

“When our enemies fight, they fight because they hate what’s before them. But when we fight, we fight because we love what’s behind us,” said Sara Barnes, a South African Jewish student at the conference. This was one of the most important lessons she learnt along with fellow South African students Kayla Diamond, Shayna Diamond, Raquel Nathan, and Sasha Said.

“The fundamental goal of the StandWithUs conference wasn’t just to provide us with information and tools to combat antisemitism, but to give us the platform to do so,” said Shayna, 20, who is studying for a Bachelor of Commerce in Digital Marketing.

“It gave me a thorough understanding of what’s happening in Israel. I was in Jerusalem on 7 October, and it was the most chaotic morning, running in and out of bomb shelters. At the conference, I gained an intense understanding of what happened that day. This experience was enhanced by hearing from survivors of the Nova music festival, people who were in the army, and people who had lost best friends and brothers.”

Kayla, who is a final year psychology student, was on a panel of university and high school students who discussed the complexities of Jewish life in their various countries. “South Africa is a different country post 7 October,” Kayla told her panel. “Anyone who knows me will tell you that I’m one of the proudest South African Jews. I love my country and my people. However, being openly rejected and hated by the place I’m so proud to call home has been a tough pill to swallow.”

Universities in South Africa have experienced antisemitism from both their administrations and students, she said. “Hamas, Hezbollah, and Islamic State flags were proudly displayed at the University of Cape Town. Students have been receiving death threats, and some have even had to hire private security. Although in Johannesburg, where I live, the incidents haven’t been as severe as other places in the country, any act of antisemitism is an act too many.”

Nathan, who is the South African StandWithUs representative, gave a speech in which she related her personal history of Israel advocacy, love of Jewish life, and her experience of being an Emerson Fellow.

“I always knew I loved Israel, but I didn’t always understand why. Why was it so ingrained in us to show pride in our homeland and to commemorate our nation’s victories? Today, more than ever, it all makes sense. StandWithUs has given me a platform from which

I feel exponentially more capable of conversing and debating with people on all sides. It has taught me the art of not being overly emotional about falsities and ridiculous narratives, but rather to engage in conversation,” Nathan said.

Said, who is a third-year university social work and criminology student, said, “I took away this feeling of wholeness. It’s hard being in a country where it feels like your government is rejecting you. There’s a way you’re being portrayed, but at the conference, it was like we were all there for the same reason. We might not all share the same experiences, but we understood each other. And we were able to listen and empathise.”

“I described to a lot of the people a feeling of alienation in a country I’ve grown up in,” said Barnes. “I was worried about coming from South Africa, and that I would feel threatened and questioned by people asking why I was still there. This was something we all related to on a deep level – the fact that you’ve



Kayla Diamond (centre right) in a panel discussion

Raquel Nathan

where we were looked after and felt comfortable. Then, all of a sudden, we feel completely isolated, unsafe, and like we don’t have a place in the community

grown up in these countries like South Africa, the Netherlands, the United Kingdom,

anymore.”

Said Shayna, “I was able to experience the incredible unity of the Jewish world. On Friday evening, we were all davening, and no matter whether you were from America, South Africa, Argentina, or Canada, we all had the same tunes for Kabbalat Shabbat. I get goosebumps thinking about it. We’re the same everywhere because we have the same

fundamental values, morals, and love for Judaism and Zionism.”

Though South African Jews live in a unique context, Nathan said StandWithUs had enhanced their reality and created leaders with an influx of knowledge, resources, and support that they will continue to use.

“It has given me a voice that I won’t cease to use, and a community to lead,” said Nathan.

Platform for Kimberley Jews turns into SA treasure chest

LEE TANKLE

What started off as a plan to create an online platform for the Jews of Kimberley has, with the help of South Africans around the world, become a platform to preserve the footprint of South African Jewish communities in general.

It all started 10 years ago, when Geraldine Auerbach, a Kimberley native living in London, was inspired to create a platform via a newsletter for other Jewish people from Kimberley to connect. She had seen a website created by Dave Bloom, who lives in Israel, for Jewish people from Zimbabwe.

“It seemed like a wonderful thing to put together family stories, pictures, cemetery records, and synagogues,” Auerbach said. “I wanted to do the same thing for Kimberley, and maybe other communities as well.”

Auerbach realised her dream in 2020, when she brought the Community History Online (CHOL) website to life with the help of Eli Rabinowitz, an ex-South African living in Perth, who created the Kehilalinks websites for communities in Eastern Europe and South Africa; together with Professor Adam Mendelsohn, the director of the Kaplan Centre for Jewish Studies at the University of Cape Town; Gavin Morris, the director of the South African Jewish Museum in Cape Town; and their archivists, Katie Garrun and Leila Bloch.

Professor Abraham (Bramie) Lenhoff, the webmaster of CHOL, originally from Upington and who now lives in Delaware in the United States, spent a lot of time compiling the names

and tombstones of Jewish people in cemeteries in smaller Jewish communities like his own in Upington.

Lenhoff got in touch with Auerbach to see if the work that both had done to preserve their communities could have a platform for others to see.

In 2020, Gail Loon Lustig, a retired medical doctor originally from Bellville, Cape Town, was already involved with the Kaplan Centre as the centre had showcased Lustig’s web



Gail Loon Lustig

exhibition of the families of doctors and pharmacists from Bellville.

“After my dad died in 2011, I decided that we had to pay tribute to these Jewish doctors who had done amazing work in the northern suburbs. They established family medical practices and primary care in that area unconditionally to blacks, whites, whoever needed it, with lots of compassion and expertise. I wrote to the children of these

various doctors. There are 20 doctors, and their children are all over the world,” Lustig said.

Lustig was approached by Auerbach after Auerbach saw the web exhibition, suggesting that Lustig join the team to work out a way to let people submit stories to add to the array of content on the site.

“I love writing and throughout the years, I’ve written stories and shared them with family and friends. I thought it would be lovely if we had a website which we could somehow make a forum for people all over the world to enjoy. The genre of the writing could be anything – creative non-fiction, fiction, poetry, or memoirs,” Lustig said. Lustig would then compile an array of stories from authors who would send in their stories or she would find the stories herself online. These would then be shared on the site, and the

authors could join a Zoom session every three months and share them.

“One day, I found a story on the internet titled *Mrs Marcus’s Bagels*. It attracted me. It was written by Raphael Shevelev, who came from Cape Town. He wrote about Mrs Marcus’s Bagels, which he adored. I found an email address, and told him, ‘I’m running this site, and it would be lovely if you’d like to

publish it on the site.’ He never replied. But then, about three months later, I got a reply from his wife who, after Shevelev passed away, had randomly checked his emails and saw my message. She said, ‘It’s amazing! Did you know Raphael?’ I didn’t, but I loved his story. She’s joined our group, and she reads his stories, of which there are many. She’s never been to South Africa, but she loves our group of South Africans because we remind her of him,” Lustig said.

There are 48 communities listed on the CHOL website, ranging from smaller communities like Beaufort West, De Aar, Port Elizabeth, Graaff Reinet, Mauritius, and Potchefstroom, to larger communities like Johannesburg and Cape Town.

“Some communities are well developed, some are less so, some just have a lot of material, but they’re all working towards making a web presence for the community,” Auerbach said.

“This is different from a book or anything like that because you can always add to it. We thought we could have a page for communities, a page for our stories, and then we found that some stories are more like memoirs, so we thought, well okay, let’s just have a memoirs page, and then we thought we could add some resources so that if people wanted to know where to look up articles or databases, they could find it there, so the website became a one-stop shop where we don’t own everything, but we lead you to everything.”

Although CHOL is intended mainly for Jewish South Africans, Auerbach and Lustig say the forum is open to any South African or anyone interested in these communities.



DOUGLAS MURRAY



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The dark truths behind *White Lies* series

Harriet Gavshon and Nimrod Geva produced White Lies, which is about to launch on M-Net 101. The SA Jewish Report caught up with Gavshon to find out more.

What drew you to create *White Lies*?

Quizzical Pictures (Gavshon and Geva) came up with the original idea, and created it with writer Sean Steinberg. It was written by Darrel Bristow-Bovey.

What part did Bristow-Bovey play in putting the series together?

He was the writer and an executive producer, which means he was involved from early on in the process. He took the original concept and infused it with his own concerns and ideas, along with ourselves, producers Nimrod Geva and me.

What was it like working with him?

We've worked with Darrel for more than 20 years since *Hard Copy* days, so we know each other very well. He's always a pleasure to work with. We think he's a massive talent.

I understand this was the product of years of work. Why did it take years?

The longest process in making a drama series is the writing, especially when there's only one writer involved. Financing can also take years but in this case, we were lucky in that M-Net saw its potential immediately and financed the development of the series, which was a huge help. We then looked for other financing partners, and settled on Fremantle, which we had worked with on *Reyka*. But everyone wanted it! There was a bit of a bidding war, especially when Natalie Dormer, the lead actress (*Game of Thrones*, *Hunger Games*, *The Tudors*) came on board.

How would you describe this series?

It's a spicy and entertaining murder mystery set in Bishopscourt in Cape Town. Although it deals with dark themes, it's funny at times, always beautiful, and a compelling family drama at its heart.

How did you select the cast? What were you looking for?

We knew Natalie Dormer was right for the role as soon as our casting director in the United Kingdom suggested her. Local casting happened as soon as our lead director, John Trengove, came on board. We thought the role of Jamie (Morgan Santo), the fifteen-year-old daughter, would be the hardest to cast, but the moment we saw her audition, we knew she was perfect. Something happens in the audition process. More often than not, you know immediately if you've found the right person. It's the way they inhabit the role or not.

Is the South African audience drawn to local television shows/series? If so, why? If not, why do you think this is the case?

South African English speakers are the hardest to catch because they have so much else available to them. There's also the feeling that they think anything from "overseas" is better than anything local. We hope, though, that they now recognise that these South African co-productions, which are sold all over



Natalie Dormer in *White Lies*

the world, can stand up anywhere. Our last production, *Reyka*, sold in more than 150 countries around the world, and was nominated for two international Emmy awards. *White Lies* has already sold in a number of territories.

What do you do to draw audiences?

M-Net marketing works hard to draw audiences and as producers, we try to help.

Who is this series aimed at?

White Lies is a sophisticated but entertaining series. It's designed for an adult – but not in that way – audience which enjoys a good whodunnit with some depth and humour too.

What kind of feedback have you had internationally?

Really good. It has sold already in a number of territories, and we hope to make an announcement about that soon.

What are the main themes that come up in the series, and is there something you or the writer is trying to convey?

Although it's a murder mystery, the series is about family. What's family? What's motherhood? It looks at the spectacular beauty of Cape Town, but takes you into the darkness behind the beauty, not only in terms of the huge disparities between rich and poor, but also what privilege does to people and what lies they'll tell – and often worse – to protect it.

What made you or the writer choose the title, and what does it refer to?

The series originally had the name *Dark Hearts*, but as we started filming, another series was released with that name. We all liked *White Lies* – it goes to the heart of the theme of the series – namely, the lies we tell our children, our parents, and ourselves. Everyone in the series has a secret, so everyone is a suspect.

What were the most challenging parts of putting this series together?

There are many landmines on the journey to bring a series like this to the screen. Sometimes, when it gets overwhelmingly complicated, I have to tell myself that if it was easy, everyone would do it. First, it must be written and rewritten, sometimes with up to seven drafts; then you have to find partners to help you finance it; and when it's done, you have to find the right directors – which isn't as easy as

it sounds – and the right key creatives, production, technical crew, and cast.

Only then do you start filming, and that's at least 12 weeks of anxiety. Will you hit schedule? Do you have enough money (never!)? Does this performance work? Is it going to rain today? Do we have to cancel because of a stay away? Have you taken every precaution to make the set secure? Is this stunt too dangerous? These are just a few of the questions you have to answer every day. It's exhausting and exhilarating all at once.

What will you never forget about making *White Lies*?

There's always the danger that you've worked on something for

so many years, you feel it's your precious child and is perfect. But because dramas are filmed out of order in bits and pieces, you never really know if it's going to hold together until you see it put together in the edit. That's always my favourite part of the process – seeing it as it should be.

I also remember what I felt when I saw the first scene in the hospital on the monitor. It's Natalie Dormer on an examination bed filmed from above. It's such a brilliant scene, and such a great performance that when I saw it, I knew, "We have a series here!"

• *'White Lies'* is on M-Net 101 on Thursdays at 20:00, and available on DStv Catch Up.

Feeling quizzical? General knowledge battle ramps up

SAUL KAMIONSKY

Group quiz night has become a favourite pastime in our community, and it's mostly due to international relations expert Larry Benjamin.

A Johannesburg quizmaster and compiler of quizzes, Benjamin started doing quizzes 16 years ago at a pub.

"Virtually every second restaurant is now doing a quiz," says Benjamin, who lectures in international relations at the University of the Witwatersrand.

Benjamin began his quiz master journey around 2008 with one quiz night twice a month or fortnightly. "By about 2015, we had at least 200 quizzes a year, and more than 250 in a single year just before the COVID-19 pandemic. Then we slowed down a little bit, but we still do tons of quizzes – I would say about 12 to 15 quizzes a month."

For about a year and a half during the pandemic, Benjamin held the quizzes online. "People got their quizzes by email. We also did quite a few quizzes on Zoom, including corporate quizzes. We're now doing them exclusively in-person again.

"People of all ages, from all backgrounds, get involved. You can have a group of people in their 60s and 70s sitting next to a group of people in their 20s. What you then have to do is make sure there's something for everybody in the quiz."

Regular contestant Natalie Louria says the quiz is always challenging and fun. Her quiz team, Baby Bulldogs, started as a Meetup outing "when quizzes were still at the Colony Arms with sticky floors and a hit-and-miss menu".

"Baby Bulldogs was initially made up of different people who put their names down first," Louria says, "but we soon became a few regulars and spun off from Meetup."

Daniel Schmukler, another regular competitor who has been attending quizzes for about eight years at different venues, says the contests are great fun and competitive. "The quizzes test a broad range of general knowledge, include interesting picture quizzes, and have the best music rounds."

People enjoy the quizzes, Benjamin says, because "they are an opportunity to get together with their friends, have a laugh, work together in a game type of situation, get to know other people, enjoy good food, and get two hours of good entertainment".

Shaera Garvutt and her husband were on a date night at Blind Tiger where a quiz happened to be taking place. "It was so much fun," she recalls. "It ended up being a kind of commitment. With my husband and I working, it gives us time to spend together. Sometimes it's funny because, especially in winter, you don't really want to leave the house, but once you leave, it's just so much fun. It's such a good vibe. You feel like you're learning interesting facts, you're laughing with each other, challenging yourself, relaxing, and

connecting with others. It's something you don't miss unless there's a crisis."

A quiz league was recently set up in Johannesburg, and about 100 people will pit their wits against each other over the next three months to win a substantial prize. The league, which started on 27 February, includes a total of six rounds of quizzes. The remaining quizzes are spread across fortnightly Tuesday nights.

Thirteen teams are signed up. The winning team will need to have the highest total based on its top five scores recorded at the end of the six rounds. The league includes general knowledge and trivia questions, a jeopardy round, picture quiz rounds, a music round, and table quizzes.

"In the picture quiz rounds, teams have to name things like countries based on their outline, posters of different movies, famous South Africans, caricatures of famous people, types of pasta, or breeds of dogs," Benjamin says. "We have rounds that have all those kinds of elements in them.

"In the music round, we play between 10 and 15 songs. Teams have to identify either the singer, group, or song title. We also

sometimes feature themes from TV series. The many different types of table quiz rounds that we use including word search and match-up rounds.

"We also do a jeopardy round, where you get minus points for incorrect answers. Every round is different. This distinguishes us from some of the other quiz companies, which just tend to do five rounds with ten questions."

All quiz league participants play in a team, normally comprised of a minimum of four people and a maximum of eight.

"Normally a team of family members, friends, or colleagues get together and book as a team," Benjamin says.

Garvutt and her husband enjoyed their first few quizzes so much, they invited her niece and nephew to be part of their team. "My husband is like a sports encyclopaedia and also knowledgeable about current affairs because he reads the news. My niece is really good with popular music. My nephew is good at current affairs and rock music. I'm quite good at literature."

Other quizzes tend to be slightly easier and less competitive than those in a league, Benjamin says. "All the venues have good food and nice vibes. People in their 30s, 40s, and 50s, some in their 60s, enjoy the quizzes."

Garvutt has noticed that quizzes have increased in popularity over the past year. "More and more people come more and more regularly," she says.

To keep his general knowledge sharp, Schmukler follows headlines and major sports events. After all, Benjamin, a West Ham United supporter, always throws in, Louria says, "a few questions or even rounds based on sport".

Participating in quizzes can make you feel clueless at times, Garvutt says. "Questions come up that you realise you should know. What's quite startling is how incredible the general knowledge of some people is."



Quiz League at Wanderers Golf Club

Score with Tzedakah project encourages nationwide giving

The Score with Tzedakah project recently handed out 3 200 packs to students across schools in South Africa, encouraging *chesed*, kindness, and pursuing the values and behaviour of being a giver.



The project was created by Rabbi Ilan Herrmann from the Soul Workout Educational Outreach organisation in memory of Doron Michael Werner, who passed away suddenly in 2022.

It promotes the fact that every time we give, we score – in our own lives; for our own souls; in the life of another; by gaining reward in *Olam Habah*; and by bringing goodness to the world.

The packs included a theme-designed charity box holder; a charity box with a design wrapper; a pack with two coins to start recipients

off in giving, and a booklet with inspirational guidelines on being a giver.

Part of the project included comments by sports stars such as Dean Furman, Gary Player, Beatie Deutsch, Joel Stransky, and Lucas Radebe encouraging being a giver in life. “By recognising and exercising our capacity as givers, we become catalysts for making a meaningful difference in the life of others and in the world at large,” Herrmann said.

“Doron was just that kind of a person – a giver. He did this beyond his immediate sphere of family and friends. He touched so many lives,” said Herrmann. “The project is a direct legacy of Doron himself. We wish his parents, Mark and Debbie, and sister, Jenna, long life.”

Yeshiva chooses leaders as house captains

Yeshiva College Primary School last month appointed its house captains, a highlight of the school's Grade 6 year. The captains of the three houses – Israel, Zion, and Judah – are chosen not only for their sporting skill but, more importantly, their leadership skill and sportsmanship. Their role is to lead the school at internal events and represent it at external events. The



Yeshiva College Primary School house captains following captains were appointed: Israel: Yotam Hazy; Josh Klotnick; Micaela Defries; and Shane Miller; Zion: Daniel Kahn; Nachman Rogoff; Edden Zekry; and Liora Hummel; and Judah: Judah Rubenstein; Eitan Rau; Sarah Silberman; and Liat Falk.

following captains were appointed: Israel: Yotam Hazy; Josh Klotnick; Micaela Defries; and Shane Miller; Zion: Daniel Kahn; Nachman

JNF mishloach manot swap dedicated to hostages

Jewish National Fund South Africa (JNFSA) is organising a *mishloach manot* swap this Purim dedicated to the safe return of the hostages, calling on the community to seize the chance to increase acts of kindness and perform a *mitzvah* “in honour of those currently unable to”.

To join, go to <https://tinyurl.com/yruk2jev>
A few days before Purim, you'll receive the name of a community member in your area to whom you'll give *mishloach manot* along with a picture and name of a hostage for whom you will be performing this *mitzvah*. “Co-ordinate your swap to take place on Purim day, and you will have successfully contributed to spreading the joy of Adar in these challenging times,” JNFSA says.

Sunday 17 March

• New Beginnings hosts a series of talks by Avi Kay, Rabbi Moshe Schnerb, and Ezra Sher. Time: 10:15. Contact: lynarch@worldonline.co.za

Monday 18 March

• Chabad Longevity Club presents *Brain Games and Memory Enhancement* with Cynthia Liptz. Time: 09:45. Contact: rak@chabad.org.za

Tuesday 19 March

• Chabad Longevity Club presents *Yoga, Breathing and Stretching Techniques* with Dr Helen Kennedy. Time: 09:45. Contact: rak@chabad.org.za

• ORT SA hosts a talk by Judy Klipin on *Make Work Work for You*. Time: 18:00. Cost: R100. Contact: admin@ortjet.org.za



Letters

I'M SOUTH AFRICAN, AND I'M ASHAMED

I'm an elderly South African taxpayer, and I'm aware of the settlement and historical role South African Jewry played in the development, economic progression, medicine, and especially in the judiciary of my country.

The role Justice Cecil Margo played as far as the latter is concerned will always be highly appreciated. You are undoubtedly conversant with his contribution to the establishment of the Israeli Air Force in the late forties?

By this letter, I wish to convey my fullest support for Israel's response to the horrific attack on the innocent and vulnerable by a terrorist organisation called Hamas. The latter grouping is nothing better than a bunch of common criminals besotted by a religion founded on hate and destruction.

Although I introduced myself as a South African, I profess to be utterly ashamed of the South African government.

Isn't it time to assess whether the African National Congress-faction fits the definition and requirements for a terrorist organisation?

May justice prevail. – Ben Smit, Pretoria

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Furman and Fletcher ride to glory

SAUL KAMIONSKY

When Erela Furman and her horse, Fletcher, won the show jumping competition at the

2024 Hollard Equipage Pre-Easter Show at Kyalami Park Club in Johannesburg last weekend, it proved that you can lead a horse to water, and make it drink.

Johannesburg-based Furman, who turns 18 in April, says she has put a lot of time and effort into teaching her horse, Fletcher, the skills needed to succeed in show jumping, and he willingly gave her everything in return. "He did everything I asked of him, and more," she says.

There were 55 riders in her class, the 90cm jump, at the show. Her competitors included top adult South African show jumpers. "We each had to ride around a course on our horse and remember a certain order to jump in," Furman says. "If you knock any of the poles when doing a jump, you don't place."

All the other horses were the best-bred show jumping horses in South Africa, Furman says. "My horse wasn't bred to jump, so it was very difficult to train him,

but it feels rewarding that I won against horses that were bred to jump big."

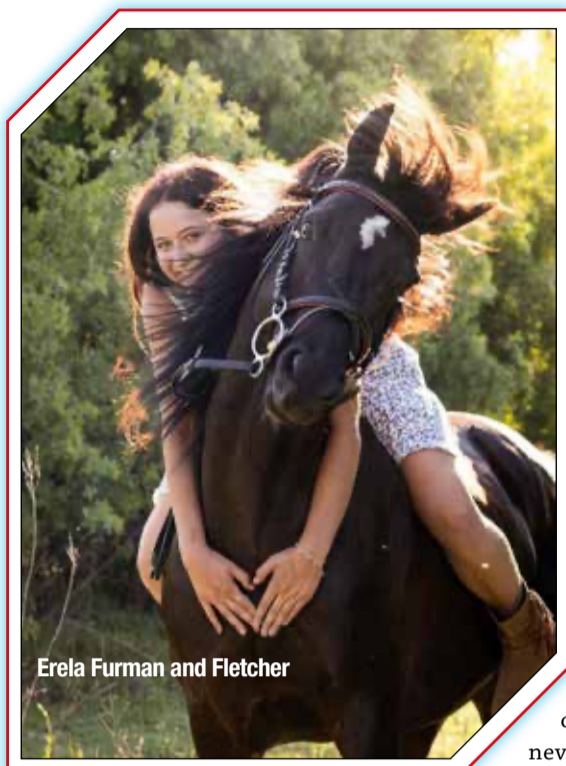
Furman says her horse wasn't produced for her. "I had to train him myself, and do

it the hard way. It took two years to get up to this point. I had a big accident last year. I fell off and broke my collarbone and my knee. It took me a really long time to heal. I didn't give up, and promised my horse that I would never give up on him." She never believed the naysayers

who weren't convinced about Fletcher's potential.

Furman suffered from post-traumatic stress disorder following the fall. "It was traumatic. I would sometimes remember the fall when I was riding, and it was nerve-racking, but I just kept pushing through it and stuck to my promise."

Furman keeps Fletcher in a modest stable



Erela Furman and Fletcher

Being South African isn't such a bad trip

Travel stories so often involve taxi drivers. And this was no different. I must have been around six years old when my parents returned from a trip abroad. Travel then wasn't as accessible as it is today, which meant that it was my mother's first trip to Europe and the United Kingdom. It was exciting and different, and we were enthralled as she recalled her experience of a place so far away. A place we could only imagine.

While I'm sure that the details were plentiful, one thing that stuck in my mind was her admission that they habitually lied to taxi drivers. Not in terms of where they were going – that would have been a bit stupid – but where they had come from. Instead of saying that they were South African, they simply said "Australia" when asked.

Because back then, it wasn't cool to be South African. Thanks to the National Party and the horrendous apartheid system. Not only did they want to avoid confrontation, something I find a little difficult to believe when it came to my late mother, but because it was difficult to be proud of a country which was behaving as poorly as South Africa was.

Fast forward many years later, and once again, for Jews, there's tremendous discomfort about being South African. The African National Congress (ANC's) International Court of Justice case against Israel has pushed the country into the spotlight and made it clear to supporters of Israel that it cares little for the hostages, for victims of Hamas's terror attack on Israel, and for its sworn intention to do it again, and again, and again.

My recent solidarity mission to Israel,

INNER VOICE

Howard Feldman



organised by the Jewish National Fund and South African Zionist Federation, highlighted the intensity of the feelings towards South Africa. The sense of hurt is profound. As is the belief that though Hamas, Hezbollah, and the Houthis are acting on behalf of Iran on the military and physical front, South Africa is acting on its behalf on the political one. The term they use is "lawfare" which is exactly what it sounds like. It's a legal war against a country.

The sense of betrayal and anger is more intense because fighting a legal battle takes focus away from the physical battlefield, and away from the mission to save the 134 hostages who remain in Gaza in unimaginable conditions. It essentially forces Israel to divert its attention away from one existential crisis to confront another. One of delegitimisation.

The difference between our trip in 2024 and my parents' one all those years ago is that there's little point in lying to an Israeli taxi driver. Because they already know everything. And because we had travelled to Israel to express our solidarity and to be there to support our brothers and sisters who needed it. And because there was no way we were going to give that credit to Australia and New Zealand.

But mostly, we didn't need to lie about our origins because Israelis are smart enough to understand that South African Jews aren't their government. That we're equally hurt by the behaviour of the ANC. And that as Jews and supporters of Israel, their pain is ours. And ours is theirs.

in Midrand. "On the two days a week that I don't train with him, I still visit him and give him carrots and treats. I also teach him tricks. There's never a day that I don't go to give him carrots and affection. He definitely knows how much he's loved. We have a really close bond. When I arrive there, I call him, and he knows my voice. He comes up to me and brings with him the other horses in the stable."

Furman describes Fletcher as an understanding and patient horse. "He has helped me emotionally. After my accident, I still went to visit him almost every single day for six months. I feel like I just healed so much quicker when I was around him."

Having completed matric last year, she's studying for an international diploma of horsemanship at the Beaulieu Equestrian Academy, which has given her an array of opportunities including shadowing a vet treating horses and professional saddle fitters.

"I'll have job opportunities as a rider producing the top horses," she says. "I dream of doing well and of being one of

the best riders – if not the best – in South Africa, and competing all over the world one day." Perhaps she'll be the next Gonda Betrix, the South African Hall of Fame inductee who won all major South African show jumping titles and competed at the 1992 Olympics.

That said, Furman does show jumping because she loves horses. "Competing is just a bonus for me. It's so important to have a bond with your horse because the horse will then do what you ask for and more."

When Fletcher's previous owners were going to sell him, Furman was devastated. "I was riding him four times a week at the time." Not wanting to lock the barn door after the horse has bolted, Furman managed to get him as her own horse.

Since then, she has been working like a horse to get Fletcher where he is now. "If you give Fletcher to someone, a very good rider, on a platter, they still wouldn't know how to ride him," she says. "We've had to work at so many different strategies as he isn't like other horses."

A column of the SA Jewish Board of Deputies

March for our sisters

At the time of going to print, I have just returned from New York, where I attended the Anti-Defamation League Conference and spoke on a panel with Jewish leaders from Brazil and Finland on the challenges our respective communities are confronting post-7 October. This and the other engagements I had while in the United States, including with the American Jewish Committee, will be the subject of my next column. This week, I would like to report back on our march to Constitution Hill in Braamfontein, Johannesburg, on 8 March, on behalf of the victims of gender-based violence in Gaza, as well as the memorandum to President Cyril Ramaphosa that we handed over afterwards at the Union Buildings.

South African Jewish Board of Deputies National Director Wendy Kahn was the originator and driving force behind these two initiatives. During her recent visit to Israel as an invited member of a delegation from the Conference of Presidents of Major American Jewish Organisations, she was given in-depth briefings on the full extent of the horrors inflicted on Israeli women, both on 7 October and subsequently against those held hostage in the Hamas terror tunnels. She returned to South Africa with, in her words, "a renewed determination to foster an awareness of the horrifying plight of our hostages". Last Friday morning, 8 March, Wendy was among hundreds of Jewish women who set out from Empire Road in Braamfontein and converged at the Constitutional Court precinct.

She reports how inspiring it was to see so many women of our community coming out in force to speak out for their sisters who cannot speak for

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

ABOVE BOARD

Karen Milner



themselves. Another key purpose of the march was to protest against our government's inexcusable failure either to condemn the heinous rapes perpetrated by Hamas on 7 October or to do anything to stop the continued sexual violence against those Hamas is holding hostage. Even in the wake of an unequivocal report by Pramila Patten, the United Nations (UN) special representative on sexual violence in conflict, which found that "sexual violence, including rape, sexualised torture, and cruel, inhuman, and degrading treatment occurred against some women and children during their time in captivity", that silence has continued.

Following the march in Braamfontein, a delegation from the Board set out for the Union Buildings in Pretoria to deliver a memorandum to Ramaphosa. The third item in our memorandum was a quote from the above UN report, which calls on governments to "use all means to exert pressure on Hamas to release the hostages to end not only their captivity but also the sexual abuse being committed against them". Our government, which has traditionally placed such great stock in the authority of the UN, has evidently decided to make an exception when it comes to Israel. Yet it's precisely because of the close and cordial relations it has with Hamas that South Africa is in a position to make a real difference in resolving the hostage crisis.

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

ANC's Israel hatred looks to backfire at the polls

>>Continued from page 1

some receptivity to it among the population, however we would need to examine carefully competing explanations. The most obvious of which is that the DA has become a long-term incumbent and may be more vulnerable to dissatisfaction about things like crime," he said.

"My intuition, though, is that people who might decide their vote based on this issue have long since chosen the party that represents them," he said.

Voters cited the biggest issues facing the country as: unemployment (28%); corruption (27%); loadshedding (17%); and weak leadership (12%). Weak leadership overtook crime (11%) as the fourth most pressing issue.

More than half of voters blame "the ANC government of the past three decades" for South Africa's problems, with 11% saying apartheid was to blame.

Said the anonymous commentator, "We're seeing the ANC being found wanting on the sincerity of its foreign policy and how voters see much of it as either irrelevant, a

ruse of concern, or an election decoy from pressing local issues."

Conducted telephonically, the Brenthurst Foundation survey was premised on a 66% voter turnout in the 29 May general election.

Brenthurst Foundation Director Dr Greg Mills said the results of the survey reflected changing voting patterns.

"Widespread dissatisfaction with ANC governance and policy direction increasingly trumps any legacy loyalty to the liberation movement, where voters are now making decisions based less on nostalgia than on the ruling party's recent record of rule," he said.

Corrigan described a poll as a "snapshot in time, not a prediction."

"It's like a map not a crystal ball, but looking at polling broadly, this does seem to be congruent with what others have said. It's an indication of what might happen, but there's no substitution for people casting their vote."



Wits University
is building its
capacity in
**Oral Health
Sciences.**

The Zola Wits Dental Clinic opened in Soweto recently.

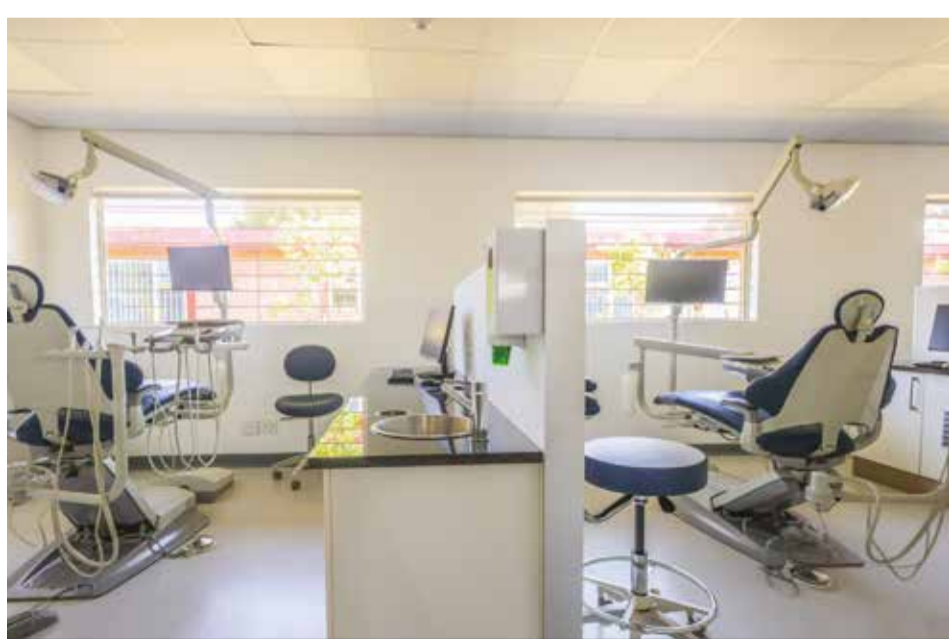
This refurbished and re-equipped 15-chair, state-of-the-art facility serves as a hub for community-based training and clinical services, which benefits the people of Soweto. This project was made possible through a generous gift from the The Stanley, Marion, Paul & Edward Bergman Family Foundation.

The new multimillion rand **Phantom Heads Laboratory** for pre-clinical training is world-class and equipped with the latest technology and equipment to ensure that students receive the best possible training.

Prosthodontics has also been given a facelift through the establishment of a well-resourced laboratory where dental students learn to design, manufacture, and fit artificial replacements for teeth and other parts of the mouth.

Watch this space to learn more about new developments in Oral Health Sciences.

www.wits.ac.za/oralhealthsciences/



The Zola Wits Dental Clinic, Zola, Soweto



The Phantom Heads Laboratory, Wits Faculty of Health Sciences

Chag Purim Sameach

ביחד נניצח גיבוש ישראל

109⁹⁹

VILLA CAPE GRAND RESERVE WINE ASSTD 750ML EACH



157⁹⁹

SYDNEY BACK ASSTD WINE 750ML EACH



129⁹⁹

UNORTHODOX ASSTD WINE 750ML EACH



7⁹⁹

MIRINDA ORANGE, MOUNTAIN DEW & PEPSI REGULAR 330ML EACH



47⁹⁹



NATURE GARDEN STRAIGHT CUT CHIPS 1KG



15⁵⁰

MAXI BEEF BOEREWORS P/100G



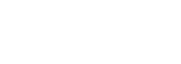
58⁹⁹

TASTIC BONNET RICE 2KG



18⁹⁹

BRECO FISH CAKES 300G



17⁹⁹

ALL GOLD BRAAI RELISH 410G

29⁹⁹

IWISA SUPER MAIZE MEAL 2.5KG

21⁹⁹

KOO CHAKALAKA ASSTD 410G EACH

15⁹⁹

JACQUES KALLIS SEASONING POUCH 200G

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Feigels

Est. 1968



HAMANTASCHEN

TRAYS OF FOUR - 1/2 BAKED

Mon, Apple, Chocolate & Jam **83⁹⁹**

Hometown Pharmacy

Wishing you an Easy Fast of Esther.



17⁹⁹

REHIDRAT BLACKCURRENT, ORANGE & VANILLA SINGLES 14G EACH

087-803-400

ANYONE IN NEED OF A

PURIM SEUDA

IS WELCOME TO JOIN US AT OURS

24 MARCH, 11AM
MEGILLAH READING, 12PM

THE DAVID LOPATIE CENTRE,
85 GEORGE AVENUE SANDRINGHAM

DID YOU KNOW?

1

The Mitzvah of Matanot Le'evonim is to give tzedakah to at least two poor people - we distribute your donation amongst many beneficiaries.

2

We ensure that everyone receives a festive meal and money on the day.

3

The Chev's Matanot Le'evyonim collection is endorsed by the Beth Din & fulfills all Halachik requirements.

4

In terms of Halacha, you can donate prior to Purim and we will distribute on Purim day.

5

Tzedakah should be given to the poor of one's own city before those of any other.

“עניי עירו קודמין לעניי עיר אחרת.” (ש”ע: יורה דעה רנ”א:ג)





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