

LIMMUD

Again, Limmud exceeds all (high) expectations



LIONEL SLIER
PHOTOGRAPHS: ILAN OSSENDRYVER

RABBI GILAD Kariv, a presenter at this year's Limmud conferences in the major centres of the country - culminating in last weekend's Limmud Johannesburg - summed up the Johannesburg Limmud as follows: "This has been a magnificent community event. It shows what a wonderful community, working together, can do to put on such an exciting and inspiring Limmud.

"I believe that we are witnessing the birth of a new Jewish global tradition. In time, it will be seen as one of the most

important traditions. It is sad that it is without the participation of the (local) Orthodox rabbinate."

With 147 presentations and over 100 speakers - 19 from overseas - there was plenty here for people to "take their minds on a Jewish journey".

The organisers of Limmud actually started preparing for last weekend's sessions almost a year ago and on the first day, volunteers were up early to brave the zero temperature and freezing wind in order to process the registration of everyone who came.

There were three major tracks to the conference: spirituality, including

Torah and tikkun olam. There were arts and culture and new trends and then Jewish history, Israel, politics and current affairs.

Of course, it was impossible to attend more than 16 events, which meant a degree of disappointment as often targeted presentations were held at the same time, but this is the nature of an event of this kind.

It would be invidious to mention individual presenters, suffice to say that both those from abroad as well as the South Africans, displayed an intellect and learning that was staggering in its content.

One lesson that can be taken away is that the talks on the Holocaust were not well attended. A possible reason given by a teacher at King David is that today's youth are not really affected by the Holocaust. To them it is history, as is the Second World War and also the establishment of the State of Israel.

They are on their computers plugged in to YouTube and Facebook and they get the demonisation of Israel in big doses and try as they may, a certain stain remains in their subconscious. It is up to the teachers and parents to keep their children aware of where we all come from.

But to get back to Rabbi Kariv's



Dr Richard Freund is Director of the Maurice Greenberg Center for Judaic Studies and Greenberg Professor of Jewish History at the University of Hartford and of six Archaeological projects in Israel, Poland and Spain. He spoke about the topic 'Worshipping in Ancient Israel: Unearthing Tabernacles and Temples'.

words: It was an amazing, wonderful occasion and credit goes to the 37 members of the organising committee who made this all happen, plus the volunteers and the donors.

In short, it was (again) a resounding success.



American Professor Amy-Jill Levine discusses 'Jesus in his Jewish context' to a rapt audience.

Pogrund: West Bank settlers impede an ME solution

LIONEL SLIER
PHOTOGRAPHS: ILAN OSSENDRYVER

BENJAMIN POGRUND, a former deputy editor of the Rand Daily Mail, who made aliyah years ago, where he founded the Yakar Centre for Social Concern, faced a packed auditorium at Limmud in Johannesburg with the provocative theme: "One State or Two States. Is Two Better than One?"

He posed the question: "Is the world tired of Israel and the Middle East conflict? Some say that the obvious way to go is one state. They point to South Africa's resolution of their problem. The further away from the Middle East that people live, the easier the problem seems," he remarks wryly.

But, as Pogrund explained, the ANC goal in South Africa was always to share the country with the whites. The white had become indigenous. The Afrikaners were Africans.

The Jews had been in Eretz Israel for thousands of years; they had never forgotten it. Zionism was the national liberation movement of the Jewish people.

Early 19th century Jewish settlers purchased land that they lived and built on. They wanted to live in peace with the local Palestinians, but the 1929 and 1936 riots changed their perceptions.

The 1947 UN Resolution gave international recognition to Israel. Israel was founded in May 1948.

The Arabs did not accept this and war ensued, followed by the defeat of the Arab armies. Palestinians fled the country for whatever reasons and today they are refugees, with between four and five million living in camps in Palestine, Lebanon, Jordan and Syria. Some 156 000 remained in Israel at the time and they now number 1.2 million.

"A South African solution does not lend itself," said Pogrund, "and a single state would be national suicide. It would be the end of the Jews in Israel. Also, there is not much leadership on either side and no one is really pushing for peace.



Benjamin Pogrund

People who support a single state do so out of ignorance and their purpose is to destroy Israel. These human rights people who advocate the return of the refugees, know that it would be the end of a Jewish state. They contend that Israel should never have been created in 1948 (in the first place)."

Added Pogrund: "However, the settlers on the West Bank diminish the viability

of a Palestinian state. It is an occupation which is a perpetual war. The only solution to a two-state solution is a two-state solution!"

An interesting and unusual talk was given by Jay Geller, professor in Modern Jewish Culture at Vanderbilt University in America. His spoke on "Holocaust. What's in a Name?" It turned out to be a journey in semantics.

"The Germans in 1941 called it 'Die Endlösung der Judenfrage' - The Final Solution of the Jewish Problem." It was a euphemism for the intended forced emigration of the Jewish population from Germany.

By 1943 it was no longer a euphemism. It became "The Annihilation of the Jews" - 'Judenvernichtung'."

He said "The Extermination of the Jews" - The French calling it "La Deportation", believing it absolved them of blame. In 1955 Yad Vashem termed it "Ha Shoah" - a disaster, a catastrophe, a desolation.

The word "Churban" is Hebrew for the destruction of a sacred place - the First and Second Temples. But by 1940 Yiddish speakers introduced a Third Churban, namely the destruction of the Jewish people in Europe.

The word "Auschwitz" was an all-purpose word used to signal an event when four million victims perished; the Poles did not differentiate the one and a quarter million Jews among them.

The Gypsies called it in the Roma language "Parajmos" - a (great) devouring of which they struggled to make sense.

Post-war Germany used the word "Hitlerzeit" - Hitler era, which they believed absolved them. The word "genocide" was introduced by

lawyers as a charge against war criminals put on trial. More specifically it could be Judeocide.

The word "Holocaust" is Greek, meaning "a burnt offering". In Hebrew "olah" is "a whole burnt sacrifice".

Nowadays Holocaust is commonly used in the generic sense of a great disaster for any kind of genocide. The phrase, six million, has become a label for the murder of the Jews in Europe.

Australian born D J Schneerweiss, has served in Israel's Ministry of Foreign Affairs since 1994. He spoke on "The Assault on Israel's Legitimacy".

"There are four key arenas where Israel's enemies - the left liberals - attack her," said Schneerweiss. "These are United Nations, then over the name calling of apartheid, BDS meaning boycott, divestment, sanctions, and fourthly, demonisation.

"With an automatic majority in the United Nations, in 1975 they defined Zionism as racism. Now the UN Human Right Council is being abused by politicians and activists to accuse Israel of all sorts of 'criminal acts' and also of practising apartheid against its Muslim citizens.

"They are trying to use the same tactics that were used against South Africa with boycotts, divestments and sanctions and also portray

Israel as a pariah state."

Some cartoons were shown with a South African connection. One such was Mandela in jail gazing through the prison bars at the Dome of the Rock. Another of a schoolroom and the teacher asking: "What is the capital of South Africa?" and a little boy shouting out: "Tel Aviv!"

"There is a drawing of Ariel Sharon kissing Hitler and also one of Sharon twisting the bloodied head of a child, which appeared in an Independent-owned newspaper with the caption: 'Never seen a politician kissing a baby?'"

These demonisers ask why peace should be made with Israel. There is the moral obligation, they say, to remove Israel.

"They are malevolent. They can be likened to a poisonous virus released into the atmosphere. They make the assumption that if Israel is accused of a war crime, then they must be guilty of it.

"They paint Israel with the apartheid label which is an organised campaign that influences well-intentioned but ignorant people.

"These malevolent people are



Gerald Leissner, past chairman and president of the South African Jewish Board of Deputies is currently joint chairman of the Gauteng IUA/UCF and a trustee of the South African Holocaust Foundation. He spoke about the topic 'What is next for the Jewish People?'

listened to in academia, in progressive circles, in the cultural milieu, among high profile artists and in the media. They have infected trade unions, co-operatives and churches which are crucial targets.

"They hope to establish in the international consciousness the image of Israel as a moral stain and a genuine threat."

How do we respond? Schneerweiss said: "There are four pillars we can use. We must retain our course. We must take the battle to the enemy, we must reclaim and retell our story and finally we must build strong communities and partnerships and coalitions with our friends.

"People must know who we are. We must deconstruct their agenda and reclaim liberal language and build a bigger and more constructive tent. This is a dangerous challenge, but it is one that we can meet. We will certainly prevail."



LIMMUD

Healing the world becomes a gratifyingly sustainable imperative

ALISON GOLDBERG

TIKKUN OLAM - the imperative to repair and create a more just world - was at the heart of a number of Limmud talks in Johannesburg, ranging from the impressive work of the American Jewish World Service (AJWS) in the developing world, to bridging the widening gap between the haves and have-nots in South Africa by government with a view to reducing poverty and unemployment, to Jewish social entrepreneurship - profiting with purpose.

In Israel, tikkun olam embraces the work of the Association for Civil Rights in Israel, inter alia providing water to Palestinians in the South Hebron Hills; and providing renewable energy systems - essentially electricity - to that same area by the organisation Community, Energy and Technology in the Middle East, a joint initiative of Israelis and Palestinians.

The concept encompasses too the study of halacha by Ilana Stein, to discern the age-old commandments regarding how man should treat the environment in a sustainable fashion as well as seminal texts that provide an insight into four faiths: Jewish, Muslim, Christian and Baha'i.

Last but not least, tikkun olam informs the male circumcision capacity building in Africa of Operation Abraham for HIV prevention, as it does the workings and mission of the Constitutional Court of South Africa as seen through the eyes of former Constitutional Court Justice Albie Sachs.

"Holding up Half the Sky" is a Chinese

saying which was used by AJWS President Ruth Messinger to describe women in the developing world. The 25-year-old organisation partners 450 different grass-root communities in 34 countries with a \$20 000 grant each and operates in such places as Haiti, Darfur, Congo, India and Pakistan.

Of the approximately 6.25 billion people in the world, Messinger said the bottom one billion, the poorest people in the world earning less than \$1 a day, were mostly women.

Another interesting statistic: 80 per cent of farmers in the world were women, but they owned only five per cent of the land. More and more people were going hungry she said. "We find in many places it is women who take matters in their own hands" and it was those women AJWS targeted to help, be it in accessing water, healthcare and education, addressing the HIV/Aids pandemic through prevention and treatment.

It advanced environmentally sound agriculture and food security, empowering women and building their leadership capacities, promoting human rights and civil society, stimulating economic development and providing relief and reconstruction in response to natural and human-made disasters.

In South Africa AJWS has assisted mainly Aids programmes, supporting at one time the Treatment Action Campaign. It also has a decade-old association with outreach organization MaAfrika Tikkun.



Ruth Messinger

The \$44 million organisation raised money from private individuals and family foundations. "We do everything we can to address world problems as well as educate the Jewish community," she said.

The organisation has also been instrumental in the formation of the Save Darfur Coalition, which comprises 180 bodies.

AJWS's work here has consisted mainly in supporting aid organisations on the ground, one example of which was to provide resources for children in displacement camps in Darfur and neighbouring Chad.

Dr Miriam Altman is executive director of the Human Science Research Council's Centre for Poverty Employment and Growth "which develops evidence-based employment scenarios, by drawing together top decision-makers in business, labour, government and academia, to determine how to halve unemployment and poverty.

A leading expert in employment and industrial policy, Altman was named this year to the Presidency's National Planning Commission. The ANC's goal, she said, was to halve unemployment between 2004 - 2014. In 2005 a think tank was established in the HSRC, one of its tasks being to influence the national budget.

"We need five million jobs by 2014, which means, owing to the downturn, creating 700 000 jobs a year." To reach that goal required unemployment to fall from 28 per

cent in 2004 to 14 per cent in 2014. Approximately 40 per cent of the population fell below the proposed poverty line of R430 per month in 2006.

Today 13 to 14 million people were working, roughly 40 - 50 per cent of the economically active population. It should be 70 per cent of the 20 - 60 year population group.

The ratio of low and semi-skilled workers to higher-skilled workers in South Africa, was 70:30. Most jobs were created in the semi-skilled area, and 70 per cent of new jobs in the services sector. Most people in South Africa earned R2 500 or less per month, she pointed out.

Altman believes most interventions are within our power; they included reducing the cost of living; strengthening special employment programmes; education (literacy, maths, IT and job readiness); introducing globally competitive employment in infrastructure, network services, water, telecoms, transport and energy; and small business entry and competition.

Jewish social entrepreneurs Rael Lissos and Charles Maisel were eye-openers. Where Lissos has installed low-cost communication systems (for Internet and telephone), starting in schools, both in Africa (rural areas and townships) and the UK, Maisel has initiated a number of projects, ranging from providing jobs for "Men at the Side of the Road" in seven cities - creating 200 - 300 jobs a year and a world first, to building roads out of rock in Middelburg with a vision of repeating this labour-intensive exercise throughout Africa.

Maisel has tended not to own shares in these projects, but all the while has geared them to make a profit.

Lissos said the cost of telecommunications in South Africa was debilitating the economy. According to Maisel it was the biggest cost for small businesses, followed by car and running costs and then rentals.

Limmud - perfect forum for a host of talks on the media

ROBYN SASSEN

READING THE media was a boldly outlined headline in much of this year's Johannesburg Limmud pickings. From Colorado history professor David Shneer's extrapolation on the nature and meaning of Soviet photography - photos of Jews by Jews - which offers a considerable shift on an understanding of Holocaust realities from the horrifying images touted so much over the years they became commonplace, it wanders far and wide.

It stretches to the explanation of the potency of Yiddish as a communication tool for the underbelly of mass society over 1 000 years, to the focus of Sarit Michaeli, press liaison officer for B'Tselem - the Israeli Information Centre for Human Rights in the Occupied Territory - on the democracy of the camera as a tool for testimony during Middle East hostility, the realities of how the media can shunt opinion, from side to side.

Initially providing Michaeli virtually no space to breathe, let alone argue her position, a heckler dominated much of her first talk on the second day of Limmud, making his opinion of B'Tselem very clear. She showed footage, which demonstrated the power of hand-held cameras; since 2007 B'Tselem has been giving cameras to shepherds and families in the occupied territories as a means to be witnesses to atrocities experienced.

While the viability of the camera serving to incentivise or fake violence was debated, it was explained B'Tselem aims to be impartial in its assessment of material and has sophisticated technology to recognise manipulated footage. And, added that the kind of violence experienced, happened with or without recording devices.

Footage was central to Berlin-based film historian Jessica Jacoby's screening of Felix Moeller's "Veit Harlan, in the Shadow of 'Jew Süß'", a documentary film made in 2008, about the ramifications of the most highly prized and deeply anti-Semitic piece of propaganda, made in 1940 by Veit Harlan, under the commission of Nazi Minister of



David Shneer

Propaganda Hans Goebbels.

In a story similar to, but more chilling than Klaus Mann's terrifying novel, "Mephisto", Jacoby accounted her own history. She is the only Jewish grandchild of Harlan, and was frank, bold and honest in explaining hiatuses in her family's history, splayed across the planet, from Germany to Italy, France and South Africa.

"He was an over-ambitious artist who sold his soul to the devil, like Faustus," she described her maternal grandfather.

"Many people will do anything for money, power and status."

Harlan was acquitted at his trial, because the judge was a Nazi. Jacoby was also the only of Harlan's offspring to unequivocally claim, in this film, that he was a vicious anti-Semite.

And footage brought the explanation of religious violence into focus in Conservative rabbi and researcher at the International Institute for Counter Terrorism, Jonathan Fine's expose of the fundamentalism in the Middle East.

Ending his talk with some horrifying extracts from CNN as to how toddlers are brainwashed into jihadist thinking, he brought home not only the terror of the situation, but the power of the camera.

Fine explained how a violent religious agenda in the east has been facilitated through the disintegration of Russia, the ideological vacuum in its wake, globalisation and the weakening of secular authority.

He also spoke of the internal power of religion that had existed long before the secular agenda, citing that the internal power of religion can be accessed through text and language proficiency. The Bible is used by extremists to morally justify their deeds, explaining D'alwa (literally a summoning to study Islam) that within the mouths of fundamentalists like Hassan El Banna, the Ayatollah Khomeini and the poet Syed Qutb, define the entire Judeo-Christian civilisation as Jahiliyyah (barbarian) that must be reformed or destroyed.

Technology is one thing, the sharpened

drawing tool, another. In two sessions, Jonathan "Zapiro" Shapiro, probably South Africa's most upfront and confrontational political cartoonist, engaged his beyond capacity audiences with the complexities of his cartoon-making with black lines on white paper, and its potencies.

In a pre-modern technological framework, Schwartz und Weiss is the title of an anthology, by Richard Feldman in the 1930s. One of South Africa's most important Yiddishists, a leftist of note, and an intellectual of value, immigrant Feldman built his life not only on the soft goods store he ran with his brother Leibl, but also on the passionate writing he produced for publications like the Rand Daily Mail, as columnist and letter writer, ardently fighting his political cause.

His daughter, Mona Berman, gave a moving account of his life and of the astonishment she experienced in 1995 when first she read an essay, by French Yiddish scholar Astrid Starck, on her late father's work, comparing him to Kafka and Y L Peretz.

Slipping to another medium, was "Love is Freedom, Love is Prison or Love is the Ultimate Sacrifice? A Workshop on the



Jonathan "Zapiro" Shapiro

Themes in Motti Lerner's "Hard Love", performed and discussed by actors Keren Tahor and Ashley Dowds.

The session offered insight into Haredi restrictive challenges particularly, but also meaty reflections on how Israeli theatre's "bad boy" Lerner developed two characters so three-dimensional in their outlook, offering credibility into both sides of the religious spectrum.

Ultimately, in viewing the media and thinking of the levels and layers upon which it exists, it is incumbent to go away with a reflection of balance. Limmud SA 2010 served most appropriately as a forum for this many-sided rash of talks.



Mona Berman



Jonathan Fine

Stamelman

PROPERTIES

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OPINION AND ANALYSIS

FORUM FOR DIVERSE VIEWS

Jewish Report

Looking for the 'Big Tent'

IN A community facing as many challenges as South African Jewry the question of what sort of leadership we need to plot the way forward is often asked, and to what extent we can achieve an 'inclusive' community that draws on all its facets.

One consequence of our history of living for decades under apartheid is a residual "hostility" towards mainstream Jewry from politicised Jews who during that era, actively - and sometimes dangerously - joined the anti-apartheid struggle. Many were rejected by the mainstream, who saw their activities as endangering its well-being. Jewish institutions saw their primary task as protecting the community's interests.

The situation is different in today's democratic South Africa. But unfriendliness among parts of the Jewish "left" towards the mainstream still manifests, often to do with the question of criticism of Israel, and how some people who do so feel marginalised.

Possibly, some former Jewish activists feel - rightly or wrongly - that their "struggle credentials" give them a stronger claim of the moral high ground.

This was one underlying theme in a panel discussion on communal leadership at Limmud (covered on pages 8 and 9) this past weekend. To what extent, panelists asked, do the "mainstream" and its organisations provide a feeling of belonging to all Jews? In a small community like ours - some 75 000 people - this is not a trivial question, but one which is keenly felt.

Jews have never spoken with one voice; the range of our views is one source of our genius. We must construct a broad tent to keep this diversity part of the community.

Panel members, which included controversial cartoonist Jonathan Shapiro (Zapiro), complained that mainstream institutions like the Board of Deputies did not represent him - even though he sends his daughter to King David School.

Current and past members of the Board - Jeff Katz and Marlene Bethlehem - defended it, pointing to cases where it had gone out of its way, sometimes against the community's broad sentiments, to engage with alternative voices.

For example, when the Shministim - young Israeli conscientious objectors refusing to do military service in the "occupied territories" - came to South Africa, they were invited to meet with the Board, though many Jews were hostile to them.

The onus is on both sides to create this "Big Tent". Those who feel marginalised need to walk through the door into the heart of Jewish institutions and make their voices heard there. And the institutions need to consistently give out the message that alternative views are welcome.

Limmud itself is rapidly becoming a mainstream institution, as seen from the broad mix of people who attended last weekend. Some were "affiliated" - a fair number wearing kippot - while others didn't belong to any Jewish institution.

There was also little evidence remaining of the tension characterising the first Limmud four years ago, when it seemed like a "rebel" group because the South African Orthodox rabbinate strongly discouraged people from attending.

Today, while the Orthodox rabbinate is unwilling to formally attend, its recent statement - published in the Jewish Report on July 23 - is softer than that of four years ago, acknowledging there are positive aspects in Limmud, such as the "cultural" ones, but that "religious, theological and halachic" problems remain.

It is not simple being Jewish. We are a complex, argumentative people. One of the most stimulating Limmud speakers was an Israeli constitutional lawyer who described the tortuous attempts to write a formal Constitution for the State of Israel - one of the only democratic countries which operate without one.

It was supposed to be written only months after the state was declared in 1948, but political, religious, security and other interests have stymied it for the past 62 years, although several 'Basic Laws' have come to partially serve the purpose.

While solving disagreements among Jews is never easy, the South African way should be to engage with those with whom you disagree. Bold leadership is what made the broader South African solution possible two decades ago.

Limmud, which is growing from strength to strength each year, should be embraced and recognised as a valued part of the "Big Tent".

With a South African approach, we could create together a Jewish happening to amaze and enrich everyone, and show other Jewish communities what we are capable of.

Godsell: Much has to be done to make SA dream come true

ALISON GOLDBERG

THE 1990 South African dream of an all-inclusive society had, alas, not been realised, former Anglo-American executive and Eskom chairman, Bobby Godsell (pictured), told a meeting of the Union of Jewish women in Johannesburg recently.

The theme of his talk was "Renewing the South African dream". Godsell also slammed South African politicians for their profligacy and their "blatant consumption". He called for "moral leadership".

A country's destiny was as much determined by its citizens, as by its politicians, he pointed out.

He lavished praise on the Jewish community, especially the women. "When I think of an active community, I think of the South African Jewish community which punches above its weight. If the rest of the country could be like the Jewish community, what a lovely country we would have!"

Godsell, who is co-author of a book "Do It! Every South African's Guide to Making a Difference" and an honorary professor of the Wits Business School, posed the question of whether the 1990 dream of an all-inclusive society had been realised.

"The more accurate title of this talk should be 'Completing the South African Dream'," he said and gave the answer to that question as a definite "No".

"When (former President) FW de Klerk unbanned the ANC and the Communist Party among others, to create a society for blacks and whites, today we find that some people have been left out.

"What about the whites? Though the Constitution and the ANC's Freedom Charter are clear on what type of society they envisage, not everybody speaks, thinks or acts accordingly.

"We need to face the issue of the next generation of minority groups. Are they fully-fledged South Africans? We have to draw on that five per cent of the gene pool: white males. We don't want to put up signs that they are not included," he said.

The dream was also not complete for squatters, nor for the unemployed. What did we need to do? We had to be clear that we were one nation of many tribes and about our dream for a rainbow nation.

"We have to grow our material resources for the South African economy. Our GDP needs to treble. Our base is a GDP of US\$10 000 per capita. If we get to US\$30 000 we would be in the middle range of the OECD countries."

He said if the Marshall Plan was able to rescue post-Second World War Western Europe, which had been utterly devastated and had been suffering a complete economic breakdown - not unlike the (DRC) Congo and Guinea today - then it was entirely possible for South Africa to double the size of its economy in the next 25 years.

To do this we needed to improve the



state of our markets and form common markets. South Africa was a small country of some 50 million people; Africa had a population of one billion.

"The country has to create a regional economy to expand its own. It has the Southern African Development Community and the Community of Western African Countries, but the country needs to rid itself of its unemployment, particularly the high unemployment of its youth, and meet its needs for expanded employment.

"Perhaps we need a youth wage, some 50 per cent of the collective bargaining wage?"

Our middle class was not higher than some 10 million people, he pointed out. Their needs also had to be met.

"We have to develop our domestic market, not only our export market. South Africa is not a second class country," he said.

He posed the question: Who would do this?

"The first of two groups of leaders who need such a vision, are our politicians. Everywhere in the world, if we thought comparatively, there are countries whose leaders face the same dilemmas as our own, where leaders are taking money illegally. We can only hope for good men and women (to come to the fore)."

We had them, he pointed out, mentioning Nelson Mandela who was a nation builder and our national health minister, Dr Aaron Motsoaledi, was a visionary about healthcare - selfless and noble.

The second group of leaders needed to come from our business community - people who needed to state publically their opinions on public issues and not confine them to closed meetings with President Jacob Zuma.

Godsell believed there was an element of failed capitalism in our society. We needed to think about the limits of corporate pay. What about the people at the bottom? What was the wage we should aspire to?

"This is a real moral challenge to business and the trade union move-

ment."

We needed a social compact to address the 70 per cent of young people who were chronically unemployed. We also needed to discard some of the past. In 1910 the education system introduced by Lord Milner was geared to sending as many people as possible to university with the aid of the matriculation board to assess their ability.

In Western Europe today by contrast, 70 per cent of high school matriculants entered technical institutions. In addition to this we should create public service exams. Government employed just over one million people; it had to give it status.

On the question of Black Economic Empowerment, Godsell said this could be done badly or well.

"If we are to grow the economy to three times its size, corporations need to dispense with guilt and demonstrate the employment of all classes of people.

"To compete with countries such as China, South Africa has to find the niche at the top end of the clothing market and not try to compete in the manufacture of T-shirts. South Africa is already doing well in the export of Mercedes Benzes all over the world."

Then, he said, came the problem of creating more value than we consumed. With only 4.5 million taxpayers and 13 million people who lived on social grants, such basics as those were being ignored.

"Simply put: If you take more out of the system than you put in, the result is failure."

Associated with a "bling mindset" was the blatant consumption by politicians, one of the highest paid sectors of the economy. It was outrageous that government bought tickets to the Fifa World Cup, as did Eskom - the latter all the while baulking at increasing the basic wage of its employees of R4 000, by nine per cent.

"The element of greed is obvious. We need moral leadership. We need pacts of the kind made in the eighties between Anglo-American and the National Union of Mineworkers to ban violence and hate speech.

"As a society we need to save more and spend less. I would love to see the end of credit cards and the temptation to spend more than we have." In its place there should be debit card payment.

"We need to encourage people to add value and get them to do it."

Godsell also advocated for the rand to be made weaker, adding that the dilemma was how to make it weaker when it was set by people who bought and sold rands every day.

"We have to protect our national base and worry about productivity."

The manufacture of solar water geyser systems was a case in point. Those made locally had been expensive, but now were available for R10 000. Coupled with a 40 per cent rebate from Eskom, this was an opportunity for job creation by an active and persistent citizenry.

AROUND THE WORLD

NEWS IN BRIEF

STATE DEPT. TERROR REPORT NOTES ISRAELI SUCCESSES

WASHINGTON - The annual US State Department report on terrorism highlighted Israel's successful responses to threats.

The Country Reports on Terrorism, released last week Thursday, discusses the state of terrorism around the world in 2009. The report points out that four Israelis were killed in three attacks, down from 27 deaths in 13 attacks the previous

year, and said Israeli officials believe the Gaza military operation Cast Lead helped lower the number of attacks originating from the strip.

The report said, however, that Israeli officials believed the quiet is not permanent and that Hamas has been using the time to rearm.

According to the report, Israel has identified a new trend in terrorism that it calls the lone terrorist: With

Israel largely stopping rocket attacks and suicide bombings, the report stated, attacks were now being carried out by one person, often with no criminal history, for either personal or political reasons.

Iran and Syria, among other countries, remained on the list of states that sponsor terrorism because they financially, materially and logistically support terrorist groups. (JTA)