The period 1994 and first half of 1995 saw the continuing transformation of South Africa: the old regime was dismantled, apartheid ended, and a new, multiracial government came to power.

The months preceding South Africa's first democratic elections of April 27–28, 1994, were tense as the two main political forces, the National Party (NP) and the African National Congress (ANC), negotiated with the Inkatha Freedom Party (IFP), the "homelands" of Ciskei and Bophutatswana, and the white far-right Conservative Party (CP), in an attempt to draw these groupings into the electoral process. Following political turmoil in the Ciskei and Bophutatswana, the two "homelands" agreed to participate; the CP, however, remained outside the process. In its place, the Freedom Front (FF), led by retired army general Constand Viljoen, agreed to participate. The IFP, led by Mangosutho Buthelezi, attempted to postpone the elections but at the eleventh hour grudgingly agreed to enter. A number of bombings during the period leading up to the elections were initiated by the radical right Afrikanerweerstandsbeweging (AWB), and some of its key members were arrested.

The elections demonstrated overwhelming support for the country's premier liberation movement, the ANC, in alliance with its junior partner, the South African Communist Party (SACP). In addition to winning 63 percent of the national vote, the ANC gained control of seven of the nine provincial legislatures. The NP attained 20.4 percent of the national vote and won control of the Western Cape provincial legislature, while the IFP gained 10.54 percent of the national vote and won control of the KwaZulu/Natal provincial legislature. Voters turned their backs on radical parties such as the Pan Africanist Congress (PAC) on the left (1 percent of the national vote) and the FF on the right (2 percent of the national vote). The liberal voice of historically white opposition politics, represented by the Democratic Party (DP) and associated for many years with Helen Suzman, obtained less than 2 percent of the national vote. However, its performance in the Pretoria/Witwatersrand/Vereeniging (renamed in 1995 "Gauteng") and Western Cape provinces was marginally better.

For five years at least, the country would be ruled by a Government of National...
Unity (GNU), headed by President Nelson Mandela, leader of the ANC, and Deputy Vice-President F. W. de Klerk, leader of the NP. By mid-1996 the National Assembly would have to approve a new and final constitution, guided by broad principles agreed to in earlier negotiations. This was not expected to differ substantially from the “interim” constitutional arrangements, although vigorous debate on the question of devolving power from the center to the provinces was evident.

The South African Jewish Board of Deputies (SAJBOD) involved itself in the transition process and in the formulation of South Africa's new constitution. A Constitution Committee incorporating Jewish communal leadership and legal experts was convened to study the content of the proposed constitution. The committee made a submission on behalf of the community to the group working on a bill of rights. In its submission, the SAJBOD noted that the interim constitution failed to protect groups and communities against racist attacks and hate speech and asked that the constitution limit freedom of expression by outlawing the instigation of racial hatred, violence, and discrimination. The SAJBOD also made submissions to the Constitutional Assembly on freedom of religion, belief, and opinion; separation of church and state; and religious observance in schools.

The ANC-led national unity government began to implement its Reconstruction and Development Program in an attempt to undo the legacy of apartheid. Affirmative action gained impetus as the nation tackled past injustices. These changes were taking place within the context of a mixed economy, underpinned by a healthy respect for entrepreneurial initiatives and market forces.

Notwithstanding a substantial reduction in political violence across the country, criminal violence increased against a backdrop of ongoing unemployment, estimated at 40 percent in the black population. Foreign investment was gradual, and the economy was recovering slowly from a long recession. Economists anticipated a 2 to 3 percent growth rate in 1995. An indication of renewed economic confidence was the government's abolition of the Financial Rand, a dual investment system that favored foreign over local investors.

Israel and the Middle East

South Africa's relationship with Israel under the ANC-led government came under close scrutiny. Already prior to President Mandela's inauguration in May 1994, Esop Pahad, then a member of the ANC national executive, told a joint meeting of the South African Union of Jewish Students (SAUJS) and the ANC Youth League that South Africa would no longer tolerate human-rights abuses in Israel and discrimination against Israeli Arabs. Pahad was also highly critical of past relations between South Africa and Israel, noting that the ANC had always supported the right of the Palestinians to an independent state. South African foreign policy, he claimed, would ultimately be self-serving and determined by what was best for "the masses of our people."

PLO leader Yasir Arafat, in Johannesburg to attend Nelson Mandela's inaugura-
tion in May 1994, called on South African Muslims to join the Palestinian struggle to liberate Jerusalem. "Jihad will continue. . . . you have to fight and start the jihad to liberate Jerusalem, your sacred shrine." The speech, delivered in a mosque, caused shock and dismay in South African Jewish circles, especially since it was delivered after Arafat had a "friendly, constructive" meeting with Mandela and Israeli president Ezer Weizman, who had also come for the inauguration. The Israeli ambassador to South Africa, Dr. Alon Liel, said Arafat's comments "shocked" Israeli politicians.

Following the election, the government sought to allay Jewish fears. Initially, the South African ambassador to Israel, Malcolm Ferguson, indicated that he saw no reason why South African Jewry's relationship with Israel would change and said that it was the policy of the government "to recognize and respect Zionism as the embodiment of Jewish nationalism." His sentiments were confirmed by Mandela, who, shortly after his inauguration in May, told an Israeli journalist that he saw "no reason for impairing the relationship between South Africa and Israel." He looked forward to good relations.

Notwithstanding such comments, South African Jews were disturbed when Defense Minister Joe Modise compared Israeli policies with apartheid and called for an end to the "special relationship" between South Africa and Israel. In an effort to stave off criticism, Deputy Defense Minister Ronnie Kasrils said, "The Minister does not have any antagonistic feeling towards the Jewish community."

Ambassador Ferguson, addressing the 43rd conference of the South African Zionist Federation (SAZF) in July 1994, on behalf of Foreign Minister Alfred Nzo, said: "...we accept and recognize the State of Israel and assert and insist upon its right to live within secure borders. . . . Our recognition of Israel is paralleled with equal vigor in our past support for the right of the Palestinian people to self-determination."

It appeared that the government did not wish to turn the Middle East into an arena of conflict and contention. Certainly it was aware of the centrality of Israel for South African Jewry and the positive feelings of many others toward Israel. These feelings were captured by Deputy Vice-President De Klerk when he addressed a luncheon in August hosted by the South Africa-Israel Chamber of Commerce: "It is difficult to exaggerate the importance Israel has for many South Africans."

At the same time, in the new South Africa, Middle Eastern foreign policy was clearly going to be evenhanded, based on the substantial sympathy that existed for the Palestinians among the black majority. This was evident when, in February 1995, the PLO was granted ambassadorial status in South Africa. The SA Jewish Times expressed consternation, especially in the wake of South Africa's support for a PLO-sponsored resolution on the future of Jerusalem at the Organization of African Unity meeting held the same month. "By recognizing a 'state' that does not yet exist it has flown in the face of the Oslo and Cairo agreements and indirectly interfered in the peace process," the editors maintained. "By its inopportune action
the South African government has created the impression that it does not understand that the peace deal is a two-way process." It was reported that the Israeli ambassador, Elazar Granot, was recalled to Israel to discuss the matter.

In May 1995, one year after the inauguration of President Mandela, The SA Jewish Times assessed the performance of the GNU:

And while the honeymoon period of the Government of National Unity cannot be described as intensely idyllic, overall the fears of many pessimists were laid to rest. . . .

Only in its foreign policy in the Middle East it is consistently African in its lack of understanding of the Israeli position and dilemma in an arena that is and has been openly hostile to the Jewish State’s existence for the past 47 years.

It has done this wittingly or unwittingly through the recognition of a PLO state, flying in the face of international agreements; by using State-controlled media to advance the Muslim viewpoints; and by overreacting to sensationalized reporting on Israel. All the while it has assured the South African Jewish community that this is no more than an adjustment to a more balanced viewpoint.

It is a biased development that needs to be openly addressed by the community and the Israeli Government.

Ambassador Alon Liel returned to Israel in September 1994 and was appointed to the position of director general of the Ministry of Economics and Planning. He was replaced by Elazar Granot.

Anti-Semitism

Although anti-Semitism was of marginal significance in South African public life, a number of troubling incidents occurred. These included the sending of anti-Semitic Hanukkah cards to prominent Jewish individuals, occasional bomb scares at Jewish day schools, and sporadic episodes of Holocaust denial (see, for example, Die Afrikaner, February, 3–9, 1995).

One disturbing trend was an increase in anti-Semitic manifestations connected with industrial actions, such as attacks on Jewish "capitalists" and "exploers of the workers." Anti-Semitic placards were displayed at six strike sites around the country between mid-May and early August 1994, and at some of them slogans were chanted. A pamphlet accusing Jews of controlling the country and calling for the killing of the "capitalist Jew pigs" was distributed at a Volkswagen strike in Port Elizabeth, although Volkswagen management had no Jewish members. Some of the placards read "Away with the Jewish settlers!" "Jews dismiss innocent workers!" and "Jews are union bashers!"

A statement from the Congress of South African Trade Unions (COSATU), the largest trade-union federation in South Africa, declared that anti-Jewish slogans used during labor strikes were racist and contrary to their policy of non-racialism and did not carry COSATU approval. Similarly, anti-Semitic remarks against "Jewish landlords" were condemned by an alliance of the ANC Youth League, the Communist Party, and other organizations.
JEWISH COMMUNITY

Demography

The Isaac and Jessie Kaplan Centre for Jewish Studies and Research and the South African Jewish Board of Deputies jointly hosted a conference at the University of Cape Town, October 1–3, 1994, entitled “Jewish Demography: International and South African Trends.” Based on sociodemographic research conducted by Prof. Allie A. Dubb over the previous 14 years, it emerged that, despite the emigration of an estimated 40,000 Jews since 1970, the size of the community had remained fairly constant. There had been some immigration, including an estimated 6,000 Israelis, as well as the return of émigrés, but an estimated 4,000 to 6,000 Jews left the country between 1991 and 1994. An acceptable estimate of the Jewish population, based on a range of variables, would be between 92,000 and 106,000—less than 2 percent of the total white population and .5 percent of the total population.1

The composition and structure of the community changed significantly because emigration occurred largely among middle-aged couples and their children, with immigrants and returning émigrés having a different profile. Examination of the age distribution suggests that, compared with 1980, the proportion of school-age children and their parents had decreased; the proportion of those aged 60–70 decreased; and that of those over 70 increased. Migration within South Africa continued. It was estimated that Johannesburg now had 60,000 Jews (almost 60 percent of all Jews as compared to 56 percent a decade ago) and Cape Town 21,000 (or 22 percent of all Jews). Port Elizabeth’s Jewish population had declined appreciably.

The majority of heads of households were aged 50 or over, with no children “on hand.” Only 18 percent of the community did not live in Johannesburg or Cape Town, and at least 10 percent of the community were Israelis. It was also noted that a substantial number of the elderly could not support themselves and had no children in South Africa. Intermarriage was rising, with conversions taking place under the auspices of both the South African Union of Progressive Judaism (SAUPJ) and the United Orthodox Synagogues (UOS).

In his keynote address to the conference, Prof. Sergio DellaPergola, head of the Institute of Contemporary Jewry at the Hebrew University of Jerusalem, noted that the South African Jewish population constituted a smaller share of the white population than previously but was more concentrated than in the 1980s. “This was a typical response of a community that is healthy but reacting to circumstances in the country. It was going the way of other major communities in the world. It was not moving at random but according to a pattern.” DellaPergola expressed shock at the exceptionally high divorce rate (4.2 per 1,000 of the Jewish population, compared with 1.7 per 1,000 in 1970).

Figures from the Central Statistical Service did indeed confirm a higher rate of divorce among Jews than other white groups in South Africa. In the ultra-Orthodox community, where arranged marriages are common, the divorce rate was also rising, although it was still lower than in the general community. The situation was so serious that the Jewish Family and Community Council in Gauteng province established a special divorce commission to look into it.

Communal Affairs

Shortly before his inauguration as president of South Africa in May 1994, Nelson Mandela attended and addressed a Sabbath morning service at the Green and Sea Point Hebrew Congregation in Cape Town. He paid tribute to the "tremendous contribution made by the Jewish people to the economy of South Africa" and appealed to Jewish expatriates to return to the country and help with the building of a new South Africa. Chief Rabbi Cyril Harris praised the total lack of bitterness shown by Mandela after 27 years in prison. Mervyn Smith, national chairman of the South African Jewish Board of Deputies, conveyed the Jewish community's congratulations to Mandela on his imminent inauguration as the president of South Africa. "The Jewish community of this country is fully committed to playing a full role in supporting you and the elected government in establishing a non-racial, non-sexist democratic South Africa," said Smith. "Your life has been dedicated to these principles and we have every faith in your ability to lead our country along the path in the years ahead."

These positive sentiments generally informed Jewish leadership in the new South Africa. A number of communal leaders expressed confidence in the future and a belief that Jews could contribute to the country positively and would not be singled out for negative attention.

Chief Rabbi Harris was one of four spiritual leaders to deliver a prayer at the inauguration of President Mandela on May 10, 1994. Recognition of non-Christian faiths at the ceremony, which was watched by a worldwide TV audience, was a first in South Africa and was applauded by most residents of the republic.

The SAJBOD called on the community to register for local government elections. "This is an ideal opportunity for the Jewish community to participate and have a say in local government activities and issues. It is also a means of ensuring that the concerns of the community can be voiced," said national chairman Smith.

The SAJBOD was invited to participate in the formation of the Gauteng Refugee Forum, based on its previous involvement with refugees from the former Soviet Union and Ethiopia.

The Jewish community was enormously concerned about rising crime levels. Two Jews were killed in separate incidents of violent crime in Johannesburg in February 1995—one a robbery, the other a car hijacking. In Glenhazel, a densely populated suburb in Johannesburg, Sabbath strollers were warned to exercise caution. (An eruv—a Sabbath boundary marker—had been erected in this suburb, which encom-
passed five synagogues and 25,000 Jews.) Following a series of vicious attacks on women at the Jewish section of the West Park Cemetery, the Chevra Kadisha (Johannesburg Helping Hand and Burial Society) instituted strict security measures. The Gauteng Council of the SAJBOD set up a Safety and Security Task Force to address the issues of violence, criminality, and security.

Caring for the elderly was also becoming a major problem for the Jewish community, especially as emigration broke up extended families and many of the elderly were left to survive on their own resources. In Johannesburg, pensioners, widows, and widowers were finding it increasingly difficult to obtain suitable accommodation in inner city flatlands, as residential hotels were closing down and crime on the streets was rampant.

Mervyn Smith was elected chairman of the African Jewish Congress (AJC) at its inaugural meeting in Harare, Zimbabwe, in May 1994. The AJC, affiliated with the World Jewish Congress, was formed to represent Jews in sub-Saharan Africa and to promote cultural, religious, and social activities between small and dispersed communities. The congress was attended by 150 delegates and observers from Botswana, Kenya, Mozambique, Namibia, Zambia, Zimbabwe, and South Africa.

The 85-year-old Zionist Record was incorporated into a new community newspaper, The SA Jewish Times. The incorporation upset certain individuals, most notably Solly Yellin, a member of the editorial board of the Zionist Record, who accused the central Jewish fund-raising body, the Israel United Appeal-United Communal Fund, of working to destroy the Zionist Federation. The SA Jewish Times also incorporated the Jewish Herald Times and the Jewish Voice. In his first editorial, Maurice Dorfan explained that the new SA Jewish Times would “give voice to all shades of opinion and viewpoints within the community,” although there would be moments “when the community will need to face issues ‘una voce.’” However, Dorfan went on, unity did not imply “softening up criticism over what needs to be aired within the community. While the newspaper’s board comprises representatives of the community’s major institutions, the approach must be one of laissez-faire as far as raising controversial issues is concerned.”

Harry Schwarz returned to South Africa in November 1994, following his three-and-a-half-year tenure as South African ambassador to the United States. At an event sponsored by the South African Zionist Federation in his honor, Schwarz urged the Jewish community to make the best of the changes taking place in South Africa and to contribute actively to the success of the country.

Prominent Jewish figures from abroad who visited the South African community in 1994 included Natan Sharansky, in April, and Abraham Foxman, national director of the Anti-Defamation League, in August. A ten-member delegation of the American Jewish Committee (AJC) visited South Africa in November and met with government officials, including Deputy President Thabo Mbeki, representatives of the Jewish community, and the SAJBOD. Speaking of the visit, Robert S. Rifkind, chairman of the board of governors of the AJC, said he was heartened by the spirit of reconciliation he had witnessed in South Africa.
Irene Zukerman was elected president of the South African Union of Jewish Women (SAUJW) at that group's triennial congress in Durban in September 1994. The SAUJW had a membership of over 7,000. Committed to participating in the experience of nation building, the organization's branches throughout the country continued internal and outreach projects, including programs with preschools and black nursery schools and friendship clubs.

The Israel United Appeal-United Communal Fund (IUA-UCF) launched its 1995 campaign in Johannesburg in February with a cabaret entitled "Shaping the Future Together." The guest speaker was Julia Koschinsky, chairwoman of the world Board of Governors of the Jewish Agency.

Israel-Related Activity

The South African Jewish Board of Deputies expressed shock and dismay at the killing of innocent civilians at prayer by a Jewish settler in the Hebron massacre of February 25, 1994. The board was joined in its expression of regret by Chief Rabbi Cyril Harris. The South African Union of Jewish Students also condemned the massacre and called for the continuation of peace talks in Israel. However, the largely unknown Kach South Africa organization rejected the public statements by the Board of Deputies and chief rabbi. "We are angered by the absence of any criticism by the so-called spokesmen when acts of violence are perpetrated against our brethren—the double standard sticks in our throat."

The 43rd South African Zionist Federation conference held in Johannesburg in July 1994 came at the end of a troublesome year of staff rationalization, the drawing up of a new constitution, and a move to new Johannesburg premises. Budget cuts had led to a drastic countrywide decrease in shlihim (Israeli counselors), and one youth movement had no shlihim at all. The conference saw the reshuffling of the federation's top officers. The Hon. Abe Abrahamson, chairman and vice-chairman of the SAZF for the past six years, replaced Julius Weinstein as president of the SAZF; Joe Simon was elected national chairman. The SAZF changed its constitution so as to enable all interested bodies that accept the concept of Israel's centrality for the Jewish people—regardless of whether they regard themselves as Zionist—to affiliate with the organization.

Israeli broadcaster Freda Keet visited South Africa on a lecture tour in February 1994. She stressed the need to strengthen bonds between the worldwide Jewish community and Israel. She also launched the Bnoth Zion Women's Biennial Zionist Campaign.

Religion

The struggle over the Imanu-Shalom Temple in 1993 substantially weakened the Reform movement in the Johannesburg area and reduced the number of members from 1,600 families affiliated with four Reform temples to 1,200 families affiliated with three temples.
The father of the Reform movement in South Africa, Rabbi Dr. Moses Weiler, was guest of honor at the 1995 biennial conference of the South African Union of Progressive Judaism, held in Pretoria in June. Weiler founded the SAUPJ in 1933, when he came to South Africa as a young graduate of the Hebrew Union College in the United States to help establish Progressive Judaism. The conference agreed that gays and lesbians would not be ostracized from Progressive congregations and communities or from their rabbincic leadership.

Rabbi Weiler opened the new building of the Rabbi M. C. Weiler School in Alexandria, Johannesburg, which was founded in 1945 after Weiler, at that time rabbi of Temple Israel in Johannesburg, saw black children playing unsupervised in the streets of Alexandria "township" while their parents were at work and initiated the school’s establishment. While in South Africa, Weiler addressed meetings of the SAJBOD and SAZF.

Thousands of South African Jews were plunged into mourning with the passing of the seventh Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. In Johannesburg hundreds of mourners gathered at the Oxford Street Synagogue to remember the Rebbe and honor his memory. Chief Rabbi Harris described the Rebbe as "a colossus who bestrode the Jewish world. No Jewish personality in this century has had a more profound impact or beneficial influence on the Jewish people."

Eulogies were delivered by Rabbis Yossy Goldman and Norman Bernhard, both of the Lubavitch movement. "For us in South Africa," explained Rabbi Goldman in an interview before the memorial service, "his constant reassurance that there was no need for panic emigration, and that South Africa would ultimately be peaceful and prosperous, is a most vivid example of what can only be described as a divinely inspired vision."

Chief Rabbi Harris hit out at religious critics of the late Joe Slovo, a leader of the ANC and an atheist Jew, at a nondenominational memorial meeting in Soweto on January 15, 1995, a day of national mourning in South Africa. Amid the cheers of a crowd of some 60,000, Rabbi Harris said: "Let not those religious people who acquiesced passively or wrongly with the inequalities of yesteryear, let them not dare to condemn Joe Slovo—a humanist socialist who fought all his life for basic decency, to reinstate the dignity to which all human beings are entitled." Tributes were also paid by a Christian minister, representatives of the Communist Party and the Congress of South African Trade Unions (COSATU), a choir, and a praise singer in traditional African dress.

A religious welfare coalition was set up with Brenda Solarsh, director of the Jewish Family and Community Council, acting as both its representative and that of the national Jewish welfare sector. The group planned to respond to the Welfare White Paper and the restructuring of departments of welfare and their partnerships with civil society.

Canadian Rabbi Dr. Reuven P. Bulka spent a week in South Africa as acting president of the Rabbinic Forum of the UIA International.


Education

Mount Scopus, a newly formed Jewish campus in Johannesburg that offered University of South Africa correspondence courses combined with residential instruction, attracted a large number of students who attended Jewish studies programs held after hours and for nondegree purposes.

Ohr Sameyach Yeshiva opened Keren Ohr in Johannesburg, an all-round enrichment center intended to help people deal with political uncertainty and stress. Areas to be focused on included parenting skills, marriage enrichment, enhancing self-esteem, and single parenting.

Yeshivas Toras Emes Boys' High School merged into Sha'arei Torah Boys' High School in Johannesburg. Carmel Pretoria, a Jewish day school, a victim of Pretoria's declining Jewish community, merged with Crawford College, a nondenominational private school. The new school catered to all religious groups but maintained traditional Jewish observance, including a fully kosher kitchen and compulsory prayer for Jewish students.

Jewish day schools in Gauteng were packed to capacity at the start of the 1995 academic year, despite the fact that only 60 percent of the community chose this type of schooling. From the start of 1995, the Yiddish Folkschool in Johannesburg was incorporated into the Early Childhood Department of the Board of Jewish Education. The syllabi of both programs were integrated, and the children learned both Yiddish and Hebrew songs and vocabulary.

At the 24th conference of the Board of Jewish Education in Johannesburg in April 1995, Jeff Bortz was reelected chairman. Mendel Kaplan was appointed honorary life president in recognition of his "singular contribution to the advancement of Jewish education in South Africa and worldwide." Delivering the keynote address at the conference, Kaplan claimed that rabbis made it very difficult, if not impossible, for highly educated secular Jews to learn about their traditions and heritage, because they imposed stringent conditions, in essence asking them to cut themselves off from "the outside world." He said day schools provided the ideal opportunity for learning and were the "only way forward" for Diaspora Jews.

Delivering his chairman's report to the conference, Bortz called for the expansion of "upliftment" programs with black schools. Of vital concern to the board were the role and future of independent and private schools in South Africa, as well as state and provincial funding and the criteria on which this funding would be based. "It has been necessary for me to present to the new education authorities the meaning and purpose of a Jewish day school and to articulate most clearly what is meant by a communal school as opposed to a private school," Bortz said. Similar issues were faced by other ethnic and religious communities, with whom alliances were being formed.

Yeshivah College, Johannesburg, was awarded the prestigious Jerusalem Prize for Jewish Education in the Diaspora for 1995 in the category of "outstanding school."

In April 1995, Cape Town established its first yeshivah, largely due to the efforts
of Rabbi Jonathan Glass. About 150 students were currently studying, the vast majority in a part-time capacity.

Culture

The “Anne Frank in the World” exhibition opened in Cape Town in March 1994 before touring major centers in South Africa. The exhibition was officially opened by Pieter Dankert, the Netherlands state secretary for foreign affairs. Hannah Pick-Goslar, Anne’s closest childhood friend, was also present at the opening. The exhibition was linked to an exhibition on the history of apartheid, organized by the Mayibuye Center at the University of the Western Cape.

Addressing a gathering of 1,500 members of the Jewish community at the opening of the Anne Frank exhibition in Johannesburg in August, President Mandela noted that the exhibition was particularly relevant for South Africans today “as we emerge from the treacherous era of apartheid and injustice, exploring as it does, the past in order to heal, to reconcile and to build the future.” Mandela told the gathering that he had read the *Diary of Anne Frank* while in prison on Robben Island and had derived much encouragement from it. Apartheid and Nazism, he noted, “shared the inherently evil belief in the superiority of some races over others, which drove adherents of these ideologies to perpetrate unspeakable crimes and to derive pleasure from the sufferings of their fellow human beings. To know the past in its full measure is to take the first step towards learning from it. By honoring the memory of Anne Frank we are saying with one voice, ‘never again.’ ”

In a review of the exhibition in the KwaZulu/Natal Jewish communal newspaper, *Hashalom*, Prof. Marcus Arkin stated that he and many others felt uneasy that the Mayibuye exhibition was “riding on the coat-tails of ‘Anne Frank in the World’ — in fact, physically surrounding it.” In response, Myra Osrin, chairwoman of the National Exhibition Committee, a coordinating body set up to display the exhibition in South Africa, said that the exhibition could not have been held in South Africa in 1994 without looking at the country’s own history of discrimination. “The Mayibuye exhibition is an ancillary exhibition. The introductory panel of the exhibition states that it is not correct to equate the Holocaust with apartheid.” Osrin pointed out that the exhibition had two primary intentions. First, to educate people about the history of the Holocaust and its unique position in history; second, to use the Holocaust story to teach people about the evils of discrimination and the importance of human rights.

Steven Spielberg’s film *Schindler’s List* received extensive press coverage in South Africa. It was clear that the film raised awareness of the Holocaust for many thousands of people who were previously ignorant of or indifferent to the destruction of European Jewry.

The South African Jewish Arts and Culture Trust (SAJACT) was launched in Johannesburg in April 1995.
Publications

Some noteworthy recent publications of Jewish interest were The Jewish Population of South Africa: The 1991 Sociodemographic Survey by Allie A. Dubb (Kaplan Centre for Jewish Studies and Research, University of Cape Town); Reminiscences of a Lady Doctor by Pauline Klenerman (Adler Museum of the History of Medicine, University of the Witwatersrand/South African Institute for Medical Research); The Light of Israel. The Story of the Paarl Jewish Community by Charles Press; In Sacred Memory, edited by Gwynne Schrire (Holocaust Memorial Council); and The Roots of Antisemitism in South Africa by Milton Shain (University Press of Virginia and Witwatersrand University Press).

Personalia

Arthur Chaskalson, senior counsel, a distinguished advocate and leader in the field of public-interest law, was appointed president of South Africa's first Constitutional Court. Chaskalson had held the title of Honorary Professor of Law at the University of the Witwatersrand since 1981 and was founder and longtime director of the Legal Resources Center, South Africa's first public-interest law firm. He was also a long-standing member of the National Council of Lawyers for Human Rights and a consultant to the African National Congress on constitutional issues.

Justice Richard Goldstone, internationally recognized for his commission's exposure of corruption and lawlessness in South Africa, was appointed chief prosecutor for the United Nations tribunal on war crimes in former Yugoslavia. The tribunal was charged with trying those accused of "ethnic cleansing" and other war crimes in Croatia and Bosnia-Herzegovina.

Mendel Kaplan, lawyer, industrialist, philanthropist, and chairman of the Board of Governors of the Jewish Agency, was awarded an honorary doctorate from the University of Cape Town in December 1994.

Tony Leon was elected leader of the Democratic Party.

Helen Lieberman was named "Citizen of the Year" for 1994 by the Lions Multiple District 410, comprising South Africa, Swaziland, Lesotho, and Namibia. The award is given in recognition of outstanding service to the community.

Prof. Michael Katz, former national president and national chairman of the SAJBOD, was appointed to head the South African Tax Commission.

Joe Slovo, national minister of housing, died on January 5, 1995, at the age of 68. Born in Lithuania and trained as a lawyer, he became a leading intellectual in the South African Communist Party and a fighter for African liberation. He went into exile in 1963 and returned to South Africa in 1990, where he played a leading role in the reconciliation of whites and blacks.

Other prominent South African Jews who died in 1994 and the first half of 1995
were Israel Aaron Maisels, leading judge and Jewish communal leader, one of South Africa's most outstanding lawyers, who led the defense team in the "Treason Trial" of the 1950s, in December 1994; and Joel Mervis, editor of the *Sunday Times* newspaper from 1959 to 1975, in March 1995.

Milton Shain