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Apartheid, 1985-1990.

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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

October 24, 1990
5 Heshvan 5751

Hyman Bookbinder
Public Affairs Counsellor
2027 Massachusetts Ave, N.W.
Washington, D.C. 20036

Dear Hy:

Just a note to advise that Alex is out of the country and not due to return until mid November. He is attending the Jewish Agency meetings in Israel and will return to New York by way of Chicago and Washington where he has speaking engagements.

I note that you have shared the chain letter with David Saperstein, so I am copying him and also Al Vorspan. You ought to know that neither Alex nor Al become involved in chain letters. I don't know how David feels about them, but even if Alex were here he would not be able to undertake your request.

With warm good wishes, I am

Sincerely,

Edith J. Miller
Assistant to the President

cc: Rabbi David Saperstein
Albert Vorspan

Hyman Bookbinder

Public Affairs Counsellor

Office:
2027 Mass. Ave N.W.
Washington, D.C. 20036
(202) 265-2000

Home:
6308 Bannockburn Dr.
Bethesda, MD 20817
(301) 229-4664

October 19, 1990

Dear Alex:

I received the enclosed letter from Judith Kipper, who asked me to join in a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private bag, Rondedsbosch 7700, SOUTH AFRICA.

I am more than willing to express my commitment to the abolition of apartheid as consistent with the promotion of human rights and civil liberties. Could you continue the chain by writing a similar letter of support, and also amplify your message by asking ten colleagues to join in the effort, copying your letter to Dr. Mboya.

Many thanks.

Sincerely,



Hyman Bookbinder

cc: Dr. M. Mboya
Judith Kipper

Circulation: Stuart Eizenstat
Robert Nathan
Ralph Neas
Joseph Rauh
Rabbi David Saperstein
Rabbi Alexander Schindler
Herschel Shanks
William Taylor
Rabbi Joseph Weinberg
Morton Yarmon

COUNCIL ON FOREIGN RELATIONS

MIDDLE EAST FORUM

ROBERT S. STRAUSS
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Co-Chairmen
Advisory Committee

JUDITH KIPPER
Senior Program Associate

September 27, 1990

Mr. Hyman Bookbinder
American Jewish Committee
2027 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Dear Hyman:

I received the enclosed letters from Alton Frye, who asked me to join in a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondedsbosch 7700, SOUTH AFRICA.

I am more than willing to express my commitment to the abolition of apartheid as consistent with the promotion of human rights and civil liberties. Could you continue the chain by writing a similar letter of support, and also amplify your message by asking ten colleagues to join in the effort, copying your letter to Dr. Mboya.

Many thanks.

Sincerely,



Judith Kipper

cc: Dr. M. Mboya
Alton Frye

Circulation

Hyman Bookbinder
Monica Kinberg
Aviva and Larry Meyer
Alfred Moses
Richard Murphy

Gail Pressberg
Bernard Reich
Barnett Rubin
Henry Siegman
Shibley Telhami

LCCR

October 1, 1990
12 Tishri 5751

Mr. Benjamin L. Hooks
Chairperson
and
Mr. Ralph G. Neas
Executive Director
Leadership Conference on Civil Rights
2027 Massachusetts Avenue, NW
Washington, DC 20036

Dear Ben and Ralph:

It distresses me to be negative in responding to your September 21 request for additional dues for 1990. Alas, however, circumstances and the UAHC budgetary situation are such that I have no other choice. Please know that the inability of the UAHC to provide supplemental funding at this time in no way denies the critical nature of the multi-faceted program of the Leadership Conference. To the contrary, all of us take great pride in our affiliation with the LCCR and the superb work it undertakes.

We are on a stringent budget, with a Board mandate not to permit any budgetary deficit. Indeed, we monitor departmental spending on a month-to-month basis so that there are no excesses to surprise us at year ending. We simply do not have a contingency line which will allow a special payment to the LCCR at this time.

Of course, should we find that an additional contribution will be possible at some time during our fiscal year, you may be certain we will consider a special one-time gift to the LCCR.

With every good wish and warm regards, I am

Sincerely,

Alexander M. Schindler

DB
AV

paid 5 -

DRAFT to Ralph Neas and Ben Hooks

re: request for supplemental dues / 1990

Dear Ralph and Ben:

It distresses me to be negative in responding to your September 21 request for additional dues for 1990. Alas, however, circumstances and UAHC budgetary situation are such that I have no other choice. Please know that the inability of the UAHC to provide supplemental funding at this time in no way denies the critical nature of the multi-faceted program of the Leadership Conference. To the contrary, all of us take great pride in our affiliation with the LCCR and the superb work it undertakes.

We are on a stringent budget, with a Board Mandate not to permit any budgetary deficit. Indeed, we monitor departmental spending on a month-to-month basis so that there are no excesses to surprise us at year ending. We simply do not have a contingency line which will allow a special payment to the LCCR at this time.

Of course, should we find that an additional contribution will be possible at some time during our fiscal year, you may be certain we will consider a special one-time gift to the LCCR.



Leadership Conference on Civil Rights

Will follow up after Pal's response
2027 Massachusetts Ave., N.W.
Washington, D.C. 20036
202/667-1780

September 21, 1990

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Sharon Rodine
National Women's Political Caucus
Nancy Neuman
League of Women Voters of the U.S.
Melanne Verveer
People For The American Way
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Molly Yard
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AFL-CIO
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National Council of La Raza

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STAFF
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ADMINISTRATIVE ASSISTANT
Lisa M. Haywood
GRASSROOTS COORDINATOR
Mimi Mager

(*Deceased)

Rabbi Alexander Schindler
UAHC
838 - 5th Avenue
New York, New York 10021

Dear Rabbi Schindler:

This is a request for a supplemental dues payment for 1990.

To say the least, 1990 has been an extraordinary hectic legislative year. Most of LCCR's legislative priorities have been on the front burner. And, as you know well, many of them have passed both Houses of Congress, including the Americans with Disabilities Act, the Hate Crimes Statistics Act, the Family and Medical Leave Act (we will be back!), and the Civil Rights Act of 1990.

These and other legislative campaigns have required an enormous expenditure of funds. And we still face a challenging Finish to the Second session. First, we must work hard to ensure the enactment of the Civil Rights Act of 1990. Right now we are a few votes short of the two-thirds majorities in the House and the Senate that may be needed if this bill is to become law. To retain our current supporters and to pick up new votes, we will have to implement successfully our lobbying, media, and grassroots strategies.

Second, the Senate Judiciary Committee began hearings on September 13 on the nomination of David Souter to the United States Supreme Court. With so much at stake, we must make sure that the Senate takes its constitutional responsibility of advice and consent seriously and that there is no rush to judgment.

To accomplish our 1990 coalition objectives, we need your financial help. Many thanks!

With warmest personal regards,

Sincerely,


Ralph G. Neas
Executive Director


Benjamin L. Hooks
Chairperson

apartheid done

DONALD R. MINTZ
201 ST. CHARLES AVENUE, 35TH FLOOR
NEW ORLEANS, LOUISIANA 70170
August 24, 1990

Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

Dear Alex:

I have received the enclosed letters from Madlyn B. Bagneris, Executive Vice President, Metropolitan Area Committee, who asked me to join the continuation of the chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of Africa, Private Bag, Rondenbosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing ten other colleagues and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

With kind personal regards, I am

Sincerely,

Donald R. Mintz
Donald R. Mintz

DRM/jpw
cc: Dr. M. Mboya

Circulation:
Mrs. Jane K. Buchsbaum
Dr. Samuel DuBois Cook
Mr. Abraham Foxman
Dr. Norman C. Francis
Mr. Ronald W. Jones
Dr. Gregory O'Brien
Honorable Buddy Roemer
Rabbi Alexander M. Schindler
The Most Reverend Francis Bible Schulte
Rev. Charles Stith

Metropolitan Area Committee

1148 FNBC Building
210 Baronne Street
New Orleans, Louisiana 70112
504-522-2585



July 18, 1990

Mr. Donald Mintz
Sessions & Fishman
201 St. Charles Avenue, 35th Floor
New Orleans, LA 70170

Dear Donald:

I have received the enclosed letters from Ronald Mason, Jr., Senior Vice-President and General Council, Tulane University, who asked me to join the continuation of the chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,

Madlyn B. Bagneris
Executive Vice-President

cc: Dr. Mboya

Encl.
Circulation:

Michael Bagneris
Donald Mintz
Lorraine Bethune
Millie Charles
Judge Revius Ortique
Carla Major
Nolan Marshall
Judge Miriam Waltzer
Patricia Stultz

Mrs. J. Thomas Lewis, President
Rev. James C. Carter, S.J., Vice President
Wayne Neveu, Treasurer
Dr. Rudy Lombard, Secretary
Madlyn B. Richard, Executive Vice President

Tulane

RECEIVED
JUL 5 1990
METROPOLITAN AREA COMMITTEE
NEW ORLEANS, LOUISIANA

*Office of the Senior Vice President
and
General Counsel*

June 27, 1990

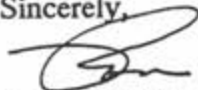
Madlyn Richards
1148 FNBC Building
210 Baronne Street
New Orleans, LA 70112

Dear Madlyn:

I have received the enclosed letters from Edwin R. Golden, Vice President, Business and Finance, Bowie State University, who asked me to join the continuation of the chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,



Ronald Mason, Jr.
Senior Vice President
and General Counsel

cc: Dr. Mboya
Enclosures
Circulation:

Madlyn Richards, Metropolitan Area Committee
Kimberly Sawyer, Metropolitan Area Committee
Dr. Rudy Lombard, New Orleans Neighborhood
Development Foundation
Kenneth Ferdinand, French Market Corporation
Dr. Joseph Bouie, Jr., Southern University
Dr. Lawrence Powell, Tulane University
Carolyn Barber-Pierre, Tulane University
Evola C. Bates, Tulane University
Mary L. Smith, Tulane University
Sabrina A. McCarthy, Tulane University

*Tulane University
New Orleans, Louisiana 70118-5698
(504) 865-5783*



Bowie State University

May 7, 1990

Dr. Ronald Mason
Vice President/General Counsel
Tulane University
New Orleans, LA 70118

Dear Ronald:

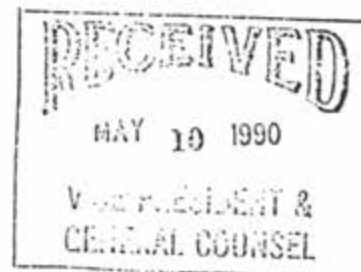
I have received the enclosed letters from Betty Miller, Director, Auxiliary Services Johns Hopkins University, who asked me to join the continuation of the chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,

Edwin R. Golden
Edwin R. Golden, Vice President
Business and Finance

cc: Dr. Mboya
Enclosures
Circulation:



Dr. Ronald Mason, Tulane University
Dr. Edgar E. Roulhac, Johns Hopkins
Mr. Paige Davis, Valic
Dr. Sharon McDale, Harvard University
Dr. Dolores R. Spikes, Souther University
Dr. Richard D. Wertz, University of South Carolina
Dr. Joseph M. Stevenson, Stockton State College
Dr. Saundra L. Taylor, Western Washington University
Dr. Lucie Lapovsky, University of Maryland
Dr. Milton F. Brown, Malcolm X College

THE JOHNS HOPKINS UNIVERSITY

APR 23 Rec'd



AUXILIARY ENTERPRISES

BALTIMORE, MARYLAND 21218
(301) 338-8470

April 20, 1990

Mr. Edwin R. Golden
Vice President Business & Finance
Bowie State University
14000 Jericho Pk. Rd.
Bowie, MD 20715

Dear Bob:

I have received the enclosed letters from Chris Colombo, Dean of Homewood Schools Services of The Johns Hopkins University, who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,

Bettie M. Miller
Director, Auxiliary Enterprises

cc: Dr. Mboya

Enclosures

Circulation:

Mr. Douglas Brombal, Carleton University
Mr. Edwin Golden, Bowie State University
Ms. Barbara Johnson, Florida State University
Ms. Annie Kronk, The Johns Hopkins University
Mr. William Maloney, Barnes & Noble
Ms. H. Carol Mohr, The Johns Hopkins University
Mr. Kenneth Pensalfini, The Seiler Corporation
Mr. Patrick Perfetto, University of Maryland
Mr. Michael Perry, State University of New York
Mr. Donald Runyon, George Washington University

The Johns Hopkins University



Homewood Schools Services
Office of the Dean

April 18, 1990

Room 118
Merryman Hall
Baltimore, Maryland 21218
(301) 338-7875

Ms. Bettye M. Miller
108 Merryman Hall
Homewood Campus

Dear Bettye:

I have received the enclosed letters from Dr. Steven Muller, President of The Johns Hopkins University, who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,

Chris Colombo
Dean, Homewood Schools Services

CJC:mms

C: Dr. Mboya

Enclosures

Circulation:

Mr. Jeffrey H. Aronson, L.F. Rothschild
Mr. Steven L. Basta, Dillon, Read & Co., Inc.
Dr. Susan K. Boswell, The Johns Hopkins University
Mr. Michael DeRosa, Pratt Institute
Dr. Robert J. Massa, The Johns Hopkins University
Ms. Bettye M. Miller, The Johns Hopkins University
Dr. Harry E. Kisher, Washington University in St. Louis
Ms. Sara Perkel, The Johns Hopkins University
Mr. Marshal L. Salant, Morgan Stanley & Co.
Reverend Gretchen VanUtt, The Johns Hopkins University

~~ADMINISTRATIVE~~

APR 17 1990

JOHNS HOPKINS UNIVERSITY



Steven Mullet
President

April 3, 1990



Dean Chris Colombo
118 Merryman Hall
Homewood Campus

Dear Chris:

I have received the enclosed letters from Dr. Morris E. Chafetz, President of the Health Education Foundation, who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,

SM/bls

cc: Dr. Mboya

Enclosures

Circulation:

Dr. Timothy Armbruster, Morris Goldseker Foundation
Dr. Joseph Brady, The Johns Hopkins Medical Institutions
Ms. Constance Caplan, Time Group
Dean Chris Colombo, The Johns Hopkins University
Dr. Stuart Fine, The Johns Hopkins Medical Institutions
Mr. Joseph Hall, The Johns Hopkins University
Mr. Anthony Hawkins, The Rouse Company
Mr. Robert Hillman, Whiteford, Taylor & Preston
Dr. Henry Seidel, The Johns Hopkins University, School of
Medicine
Dr. Andrew Sorenson, The Johns Hopkins University, School of
Hygiene and Public Health

(301) 338-8068

Charles and 34th Streets
242 Garland Hall
Baltimore, Maryland 21218

MORRIS E. CHAFETZ M.D.
President

HEALTH EDUCATION FOUNDATION, INC.

SUITE 452

800 NEW HAMPSHIRE AVENUE, NW
WASHINGTON, DC 20037

TELEPHONE
(202) 336-3501

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JOHN C. WEST

March 20, 1990

RECEIVED

MAR 29 1990

OFFICE OF THE PRESIDENT
THE JOHNS HOPKINS UNIVERSITY

Steven Muller, Ph.D.
President
Johns Hopkins University
Garland Hall
Baltimore, MD 21218

Dear Steve:

I have received the enclosed letters from Howard Blane, Ph.D., who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,



Morris E. Chafetz, M.D.

MEC:bas
cc: Dr. Mboya

Circulation:

Charles Abrams, M.D., Washington, DC
Griffith Edwards, M.D., Maudsley Hospital, London, England
Scott Geller, Ph.D., Virginia Polytechnic Institute and State University, Blacksburg, VA
Richard Johnson, M.D., Johns Hopkins University, Baltimore, MD
Joseph Lichtenberg, M.D., Washington, DC
Steven Muller, Ph.D., Johns Hopkins University, Baltimore, MD
Howard Rome, M.D., Mayo Clinic, Rochester, MN
Peter Steinglass, M.D., George Washington University, Washington, D.C.
Thomas Turner, M.D., Johns Hopkins University, Baltimore, MD
Harold Visotsky, M.D., Institute of Psychiatry, Chicago, IL



Research Institute on Alcoholism

1021 Main Street
Buffalo, New York 14203
(716) 887-2566 Fax: (716) 847-3756
Howard T. Blane, Ph.D., Director

March 8, 1990

Morris E. Chafetz, M.D.
Health Education Foundation
600 New Hampshire Avenue, N.W.
Suite 452
Washington, D.C. 20037



Dear Morrie:

I have received the enclosed letters from Michael Kohn, Ph.D., who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely,

Howard T. Blane

HTB:hhb

cc: Dr. Mboya

Circulation:

Morris E. Chafetz, M.D., Health Education Foundation, Washington, D.C.
Anne K. Golin, Ph.D., University of Pittsburgh, Pittsburgh, PA
Marvin Herz, M.D., State University of New York - Buffalo, Buffalo, NY
Richard Isaacson, J.D., Berlin, Boas, & Isaacson, Pittsburgh, PA
Theodore Jacob, Ph.D., University of Arizona - Tucson, Tucson, AZ
William Meyers, Ph.D., University of Cincinnati, Cincinnati, OH
Robin Room, Ph.D., Addiction Research Group, Berkeley, CA
Robert Rosenthal, Ph.D., Harvard University, Cambridge, MA
J. Sidney Shrauger, Ph.D., State University of New York - Buffalo, Buffalo, NY
Gillian Tober, Leeds Western Health Authority, Leeds, England



The Research Institute is a component of the New York State Division of Alcoholism and Alcohol Abuse and an affiliated institute of the State University of New York at Buffalo.



STATE OF NEW YORK • OFFICE OF MENTAL HEALTH
THE NATHAN S. KLINE INSTITUTE
FOR PSYCHIATRIC RESEARCH
 ORANGEBURG, NEW YORK 10962 • (914) 365-2000

February 28, 1990

Robert C. Canino, M.D., Med. D., Sc.D.
 Director

Samuel M. Wagner, M.D.
 Deputy Director

George Nagle, Jr., B.A., C.M.H.A.
 Deputy Director
 Administrative

Howard Blane, Ph.D.
 Research Institute on Alcoholism
 1021 Main Street
 Buffalo, New York 14203

Dear Howard:

I have received the enclosed letters from Carole Siegel, Ph.D., who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 7700, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support, with a copy to Dr. Mboya?

Sincerely yours,

Michael Kohn, Ph.D.
 Chief,
 Research Support Division

MK/jlw
 cc: Dr. Mboya

Circulation:

Howard Blane, Ph.D.
 Richard Blumenthal, Ph.D.
 Edmund Jenkins, Ph.D.
 Dolores Kreisman, Ph.D.
 Heinz Lehmann, M.D.
 Neville Marks, Ph.D.
 Henry Sershen, Ph.D.
 Eugene Toth, Ph.D.
 Csaba Vadasz, Ph.D.
 Jan Volavka, M.D., Ph.D.





STATE OF NEW YORK • OFFICE OF MENTAL HEALTH
THE NATHAN S. KLINE INSTITUTE
FOR PSYCHIATRIC RESEARCH
ORANGEBURG, NEW YORK 10962 • (914) 383-2000

February 26, 1990

Robert Canino, M.D., M.H.D., Sc.D.
Director

Bernard M. Wagner, M.D.,
Deputy Director

Emory Siegel, Jr.,
Deputy Director
Institutional Administration

Michael Kohn Ph.D.
Nathan S. Kline Institute for
Psychiatric Research
Orangeburg, NY 10962

Dear Mickey:

I have received the enclosed letters from Eugene Laska, Ph.D. who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 770, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support with a copy to Dr. Mboya?

Sincerely,

Emory Siegel, Jr.
Carole Siegel, Ph.D.
Head
Epidemiology & Health
Services Research Laboratory
Statistical Sciences &
Epidemiology Division

CS:ew
cc: Dr. Mboya
CIRCULATION:
Morris Meisner, Ph.D.
Marc Galanter, M.D.
David Shern, Ph.D.
Fred Goldman, Ph.D.
Julie Zito, Ph.D.
Abraham Sunshine, M.D.
Irving Karten, M.D.
Virginia Hannon, S.c.D.
Michael Kohn, Ph.D.
Kenneth Lifschitz, M.D.



STATE OF NEW YORK • OFFICE OF MENTAL HEALTH
THE NATHAN S. KLINE INSTITUTE
FOR PSYCHIATRIC RESEARCH
ORANGEBURG, NEW YORK 10962 • PHONE (516) 299-2000

Robert Cancro, M.D., M.P.H., Sr.
Director

Bernard M. Wagner, M.D.
Deputy Director

Eugene Naylor, Jr.
Deputy Director
Institute Administration

February 1, 1990

Carole Siegel, Ph.D.
Nathan Kline Institute
Orangeburg, NY 10962

Dear Carole:

I have received the enclosed letters from Dr. Wagner Bridger who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 770, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support with a copy to Dr. Mboya?

Sincerely,

Eugene Laska, Ph.D.
Director
Statistical Sciences &
Epidemiology Division

EL:ew
cc: Dr. Mboya

CIRCULATION:

Kim Hopper, Ph.D.
Carole Siegel, Ph.D.
Ezra Susser, M.D., M.P.H.
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Fred Quitkin, M.D.
Wilma Harrison, M.D.
Arnold Friedhoff, M.D.



MCP

The Medical College of Pennsylvania

EPPI

Department of Psychiatry

January 15, 1989

Wagner Bridger, M.D.
Chairman, Department of Psychiatry
Medical College of Pennsylvania/EPPI
3200 Henry Avenue
Philadelphia, PA 19129

Dear Doctor Bridger:

I have received the enclosed letters from Dr. John Kane who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Educations, University of South Africa, Private Bag, Rondebosch 770, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support with a copy to Dr. Mboya?

Sincerely,

George H. Simpson, M.D.
Professor, Director
Clinical Psychopharmacology

GMS/ch

CIRCULATION:

Wagner Bridger, M.D.
Arnold Friedhoff, M.D.
Donald Gallant, M.D.
Robert Kellner, M.D.
Eugene Laska, M.D. ✓
William Lawson, M.D.
Herbert Meltzer, M.D.
Leonard Ross, Ph.D.
Charles Schulz, M.D.
Benjamin Weiss, Ph.D.

at Eastern Pennsylvania Psychiatric Institute

3200 HENRY AVENUE PHILADELPHIA, PENNSYLVANIA 19129



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FAX (718) 343-7739

JOHN M. KANE, M.D.
CHAIRMAN
DEPARTMENT OF PSYCHIATRY

PROFESSOR OF PSYCHIATRY
ALBERT EINSTEIN COLLEGE OF MEDICINE

January 2, 1990

George Simpson, M.D.
Director, Clinical Psychopharmacology
Medical College of Pa. and Clinic
3200 Henry Avenue
Philadelphia, PA 19129

Dear George:

I have received the enclosed letters from Dr. Simon Grolnick who asked me to join the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Educations, University of South Africa, Private Bag, Rondebosch 770, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support with a copy to Dr. Mboya?

Sincerely,

John M. Kane, M.D.
Chairman
Department of Psychiatry

Circulation

Blaine Greenwald, M.D.
Kenneth Kendler, M.D.
Harold Koplewicz, M.D.
Michael Lesser, M.D.
Deborah Levy, Ph.D.
Jeffrey Lieberman, M.D.
Nina Schooler, Ph.D.
George Simpson, M.D.
Samuel Siris, M.D.
Peter Weiden, M.D.

JMK:jg
cc: Dr. M. Mboya



An agency of UJA-Federation

University of Cincinnati
Medical Center



College of Medicine

Department of Psychiatry

231 Bethesda Avenue (ML 559)
Cincinnati, Ohio 45267-0559

November 9, 1980


George Ginsberg, M.D.
New York University Medical Center
550 First Avenue
New York, New York 10016

Dear George:

I have received the enclosed letters from Dr. Joel Yager, who asked me to join in the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. M. Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 770, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support with a copy to Dr. Mboya?

Sincerely,



Gerald Kay, M.D.
Professor of Child Psychiatry and
Vice Chairman for Training and Education

JK:cmo

cc: Dr. M. Mboya

Circulation:

Robert Daniels, MD, Louisiana State University
John Hutton, MD, University of Cincinnati
Donald Harrison, MD, University of Cincinnati
Carolyn Robinowitz, MD, American Psychiatric Association
Paul Rodenhauer, MD, Wright State University
Carol Nadelson, MD, Tufts University
Daniel Winstead, MD, Tulane University
James Shore, MD, University of Colorado
Richard Shader, MD, Tufts University
George Ginsberg, MD, New York University



NEUROPSYCHIATRIC INSTITUTE AND HOSPITAL
CENTER FOR THE STUDIES IN PSYCHIATRY
3860 WESTWILLOW PLACE
LOS ANGELES, CALIFORNIA 90024-1728

October 12, 1989

Jerald Kay, M.D.
Director of Residency Training
University of Cincinnati
Department of Psychiatry
231 Bethesda Ave.
Cincinnati, OH 45267-0559

Dear Jerry:

I have received the enclosed letters from Dr. Roy T. Young, who asked me to join in the continuation of a chain letter supporting the demand to abolish apartheid in South Africa. It has been initiated by Dr. H Mboya, Department of Education, University of South Africa, Private Bag, Rondebosch 770, South Africa.

I am more than willing to express my commitment to the abolition of apartheid in South Africa as consistent with the promotion of human rights and civil liberties. Could you continue the chain of support by writing to ten other colleagues you know personally and ask them to join our efforts by writing a similar letter of support with a copy to Dr. MBoya?

Sincerely,

Joel Yager, M.D.
Professor of Psychiatry
Director of Residency Education

cc: Dr. M. Mboya

circulation:

Marvin Karno
Jonathan Borus
Mina Dulcan
Zebulon Taintor
Spencer Eth

Robert Pasnau
William Sledge
Jerald Kay
Alan Tasman
Ronald Rieder



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

Handwritten signature: G. Parthead

July 9, 1990
16 Tammuz 5750

Mr. Mitchell Warren
Medical Education for South African Blacks, Inc.
4200 Wisconsin Avenue, N.W.
Suite 300
Washington, DC 20016

Dear Mitch:

Just a note to tell you that Rabbi Schindler is out of the country and not expected back for another week. I know he will be pleased to have your letter reporting on your visit to South Africa. It must have been a really exciting and exceptional experience for you.

Let me take the liberty of enclosing herewith a copy of the prayer Rabbi Schindler delivered at the Riverside Church ceremonies in New York welcoming Nelson Mandela to our community. I think you will be interested in this, especially having just met Mr. Mandela in South Africa.

I know Alex will be grateful to you for the picture which will be a wonderful remembrance of a very special evening. It is always better late than never.

I hope life continues to be good for you and that you find fulfillment in all that you are doing. With fond regards, I am

Sincerely,

Edith J. Miller
Assistant to the President

EJM/mb

encl.



MEDICAL EDUCATION FOR SOUTH AFRICAN BLACKS, INC.
4200 Wisconsin Avenue, N.W. Suite 300 Washington, DC 20016
(202) 364-6727 Fax (202) 364-6788

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3 July 1990

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for the Southeast United States

ANN MARIE WILKINS, Esq.
Attorney, Wilkins Management

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler:

I trust this letter finds you well and enjoying a restful summer. I just returned from a month in South Africa, and I am happy to report that MESAB is growing by leaps and bounds in the midst of exciting developments throughout the entire country.

It was a fascinating time to be in South Africa; there is a great feeling of optimism mixed with a fair amount of anxiety and fear. While the question of "irreversible change" remains, there was agreement that the environment for real change to occur was present. I do fear, however, that expectations are very high -- especially among young blacks I met at the universities -- and that they will not be met soon enough to satisfy these young people.

I feel very fortunate that I was able to meet Mr. Mandela in South Africa, before his exhausting and overwhelming trip to this country. It seemed quite unreal to be talking with him in his office in downtown Johannesburg!

I also had some very informative meetings with members of the South African Jewish community. Overall, I found South African Jews to be much more pragmatic and understanding about Mandela's statements regarding Arafat and the PLO. The enormous demands on both Mandela and de Klerk from their respective constituencies are often overlooked by outside observers. Mandela's alliances are certainly troubling, but there is an important context that must be considered. (I have spoken with both Al Vorspan and Lynne Landsberg about these meetings and my trip in general in an effort to keep the UAHC informed about and supported of the MESAB effort.)

I must apologize, though, for not sending the enclosed picture to you earlier. It has been many months since the *My Children! My Africa!* benefit, but I hope this photo is truly better late than never.

Please pass on my best wishes to your family.

Sincerely yours,

Mitchell Warren

P.S. I thought you might be
interested in our first
MESAB Newsletter.



NEWSLETTER

EDUCATION IS THE WEAPON OF HOPE

MEDICAL EDUCATION FOR SOUTH AFRICAN BLACKS

SPRING 1990

Sullivan Honored for Commitment to Education and Health for All

On March 28, five years after its founding, Medical Education for South African Blacks was privileged to host a distinguished gathering of 430 black and white Americans from government, medicine, academia, and business in a tribute to the Secretary of Health and Human Services, Dr. Louis Sullivan, one of MESAB's founders. Members of Congress, the Executive branch, and the Supreme Court; presidents and deans of leading universities and medical schools; health care and civic leaders; and ranking corporate executives attended the black-tie dinner to salute the Secretary and demonstrate their support for MESAB's mission.

Black students in the health professions at South African universities will benefit directly from the evening. The proceeds will more than double the MESAB Scholarship Fund, which is now helping over 200 students at eight universities. MESAB President Herbert Kaiser also announced the establishment of a six-year Louis W. Sullivan Scholarship in Medicine in recognition of Dr. Sullivan's dedication to improving health care delivery for black South Africans.

Donald Kennedy, President of Stanford University and Chairman of the Board of MESAB, presided over the evening. He praised Dr. Sullivan for his long-standing commitment to health, education, and public service: "We thank you not only for your work with MESAB but for what you are doing everywhere for the underserved and the underrepresented."

Dr. Nthato Motlana, a leading anti-apartheid activist and founding member of MESAB in South Africa, thanked Dr. Sullivan on behalf of the black South Africans who are the beneficiaries of MESAB programs.

"After seeing the many problems which confront our people, Secretary Sullivan did not condemn darkness but instead joined some of us to try and do something about the lack of qualified doctors, nurses and pharmacists -- of all health professionals," Dr. Motlana said.

Dr. Motlana brought greetings from his most famous patient, Nelson Mandela. In his statement, Mandela said, "Education and health for all are fundamental to a new South Africa. By supporting education for health, MESAB is making a real contribution to improving the lives of our people."

"Let me send special greetings to Dr. Louis Sullivan who has shown such dedication to improving opportunities in health and education in your own country as well as in mine," Mandela concluded. (Complete text on page 4.)

Dr. Sullivan referred to Mandela in his own remarks, saying, "Even as we celebrate the changes taking place in South Africa, we must heed the sober and dignified wisdom of Nelson Mandela. In the very midst of the jubilation surrounding his release after over a quarter of a century in prison, he solemnly enjoined the throngs in South Africa and in Soweto to go back to school, to study diligently and work hard, to acquire the skills that they will need for the new South Africa that all of us look forward to."

Through MESAB, Secretary Sullivan said that Americans could be involved in helping prepare for this new South Africa.

"MESAB is a vital key to a healthier and brighter future for the citizens of South Africa, for health care professionals trained through the efforts of MESAB will help to close the gap on health status between blacks and whites in South Africa. They will also help to provide the stability and the leadership for what we hope will be a peaceful transition to a new South Africa," Sullivan told the dinner audience.

In addition to honoring Dr. Sullivan, the dinner served as a significant boost to the MESAB effort by increasing public awareness of the urgent need to reduce the disparity between available health care in black and white communities in South Africa.

Dr. Motlana described the medical services for black South Africans as "absolutely primitive" and said that black South Africans suffer from preventable diseases that have been totally eradicated from white communities.

"The problem in South Africa is not that we lack facilities to provide good health care for all our inhabitants. The problem is one of mal-allocation of resources. And we blacks lack the wherewithal to attend to these problems. Out of a labor force of 22,000 doctors, only about 800 are black. And in the vast hinterlands where most of our people live, there are no medical people at all," Dr. Motlana said.

Donald Kennedy concluded the evening with the announcement that every one of the 43 tables at the dinner represented a full scholarship for one year of study in South Africa. The success of this event is particularly timely as new opportunities arise in South Africa. Both the financial returns of the event and the new friends it made put MESAB in a better position than ever to help South African blacks meet the challenge of bringing health to all South Africans.



Secretary Sullivan with Donald Kennedy

MESAB Launches Mickey Leland Scholarship Program

Secretary of Health and Human Services Louis W. Sullivan announced the launch of the Mickey Leland Pharmacy Scholarship Program in South Africa as a lasting tribute to the late Texas Congressman.

Congressman Leland, who was a trained pharmacist, was killed in plane crash in Ethiopia during one of his many trips to that troubled area.

"The goal of the Mickey Leland Scholarship fund is to provide \$100,000 a year in assistance to black South African pharmacy students. This fund will support 20 pharmacy students each year, in a country that today has only 96 pharmacists out of 28 million blacks," Secretary Sullivan said in making the announcement on behalf of MESAB.

Upon the establishment of the scholarship program dedicated to her husband, Alison Leland said, "Mickey was proud of his professional training as a pharmacist and loved to tell people that he and Hubert Humphrey were the only two to ever serve in the United States Congress.

"Mickey would applaud your efforts and would be proud to have the program bear his name."

Throughout his twelve years representing Houston in Congress, Mickey Leland fought tirelessly for the rights of the hungry and the homeless, the poor and the uneducated throughout the world. His accomplishments in hunger-relief efforts in this country and throughout the African continent were tremendous, and he will long be missed by all people involved with the causes he championed.

As South African blacks prepare themselves for new opportunities and responsibilities, the need for many more pharmacists and other health professionals is critical.

"The need could not be clearer or more desperate," said Secretary Sullivan, who travelled to South Africa with MESAB in 1987.

In 1989 MESAB supported 16 students in pharmacy programs at four universities in South Africa. With the Mickey Leland Scholarship Program, MESAB will be able to expand assistance on these four campuses as well as provide additional scholarships for students at a fifth campus.

MESAB NEWSLETTER

This is the inaugural edition of a newsletter that we will send your way from time to time. After five years of operation, MESAB has built a solid and expanding base of supporters whom we want to keep informed about our activities. Thanks to IBM's recent gift of top-of-the-line equipment, we can now produce all kinds of communications much more easily and inexpensively.

Those of you who first met MESAB in its infancy will appreciate how much it has grown. All of you who have already given your support will appreciate how much more is needed to make a real attack on the overwhelming health problems of black South Africans. Those of you who are first learning about MESAB through this newsletter are encouraged to contact us for more information.

MESAB is entirely dependent on tax-deductible contributions from foundations, corporations, and individuals who believe in its unique mission. Please be one of them.

Herbert Kaiser, President

MESAB

4200 Wisconsin Avenue, NW
Suite 300
Washington, D.C. 20016

TEL: (202) 364-6727

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Fugard's *My Children! My Africa!* Benefits MESAB

The importance of education in the struggle for change in South Africa is the dominant theme of Athol Fugard's newest play, *My Children! My Africa!*, and the message was conveyed brilliantly to an audience of MESAB supporters on December 13, 1989.

The event was co-chaired by Fugard, acclaimed South African actor John Kani, and South African doctor Nthato Motlana. Members of the Benefit Committee included Harry Belafonte, Tracy Chapman, Ossie Davis, Ruby Dee, John Jacob, Helene Kaplan, Mathilde Krim, Toni Morrison, Aryeh Neier, Lloyd Richards, and Paula Weinstein.

"South African blacks have been prevented by apartheid laws and practices from gaining the skills required to meet the health needs of our people. We welcome MESAB's help in empowering blacks. Blacks must prepare themselves now to man the equitable health system of the free and just society for which we are struggling," declared the three Chairmen.

Set during the tensions of the 1984 student protests in South Africa, the play chronicles the relationship between two students, played by Courtney Vance and Lisa Fugard, who are brought together in a literature competition by a devoted black teacher, played by Kani.

It was during this same period that MESAB was founded to assist in the fight for quality education and health care for South Africa's black majority. *My Children! My Africa!* therefore provided an important and emotional backdrop to the MESAB effort.

A dinner reception hosted by New York University President John Brademas followed the performance. Kani recounted the story of his mother who lives in a rural township in South Africa, hundreds of miles from any hospital. When she is in need of medical treatment, she must go to a clinic that is staffed only by a nurse who must seek medical advice over the telephone from the nearest doctor so many miles away.

Fugard, in turn, challenged his audience to continue and expand its support of the MESAB effort. Fugard eloquently expressed the necessity of well-directed humanitarian efforts in helping black South Africans build a post-apartheid South Africa.

"Everyone talks about the problems of my country and about helping my people. But MESAB truly helps my people. Through MESAB, you help to cultivate my country's greatest resource: her people. And for that I am forever indebted to you," Fugard said.

South Africa Today: A Perspective from Donald Kennedy

Our newspapers and television screens have been filled recently with the joyous faces of jubilant South Africans greeting, at long last, their towering leader Nelson Mandela. We share their joy, as we have shared their pain; and in this epidemic year of freedom we dare to hope that perhaps the long nightmare of apartheid may be ended without violence. It is a breathtaking prospect.

But beyond even that hope lies a long and difficult road. Apartheid has imposed heavy burdens of poverty, ignorance, and ill-health; and political power is only the first step towards their amelioration. Black South Africans have recognized the need to prepare for the new responsibilities that, if our hopes are realized, will soon be theirs. Training for leadership in nearly all of the occupations necessary for the supply of human services has been denied them: education for business, law, education, medicine has been allocated preferentially to the white minority, which has dominated the service professions in one of the world's most extraordinary state bureaucracies.

The provision of a new set of democratic, community-based services for a post-apartheid society is one of the great challenges facing South Africa's transition. Mandela has already emphasized education as essential to the success of blacks in taking control over their own lives. Another legacy of apartheid also demands urgent attention: it is the vastly inferior health care provided to blacks.

Visitors who look at health care institutions in that country, as I have, are immediately struck by overcrowded hospitals like Baragwanath, near Soweto -- 3,000 beds, occupancy as high as 105%. But even these represent the best and not the worst of what is available for blacks. The situation in the countryside is far worse. The health profile of blacks in South Africa is characteristic of the poorest third-world countries -- and tragically, it is arrayed alongside a first world health care system that whites enjoy. It is a grim irony that Mandela, especially in his last years in prison, received better health care than black South Africans who never set foot in a jail.

South African blacks die in shockingly greater numbers than whites from largely preventable causes. Tuberculosis, for example, has been eradicated in the white population -- yet it is a widespread killer among blacks. Measles and infectious diarrheal diseases carry off thousands of black children but few white babies. Infant mortality among blacks is seven times that of whites. Fifteen times more black children die before their fifth year than white; 55 percent of all deaths among blacks occurs between the ages of one and five.

And yet few black doctors -- to say nothing of trained people in the allied health professions -- are available to address these enormous health challenges. Out of South Africa's 28 million Africans there are fewer than 1,000 doctors, 25 dentists, 96 pharmacists, and a mere handful of physical therapists and other health professionals. A hard-worked cadre of black nurses does exist, but their skills are often unequal to the challenges they face in the absence of ancillary health workers.

Surely, health is one of the most precious of human assets; it provides the essential basis for leading a fully productive life. The new South African society that we hope will follow this one will urgently require adequate numbers of blacks who can provide leadership for a new Health care system.

Who is to guarantee the equitable distribution of health resources?

Who is to institute and manage programs of inoculation and community health that can eliminate the scourges that ravage black communities throughout the country?

Who will run the hospitals and clinics that will treat the sick and disabled?

Blacks must be prepared to play these and other roles in a fair and effective health care system.

This is an area where Americans have offered, and must continue to offer, meaningful help.

MESAB, founded in the darkest days of the anti-apartheid struggle back in 1985, is dedicated to the training of South African blacks for the health professions. With offices in Washington



Donald Kennedy is President of Stanford University and Chairman of the MESAB Board of Directors.

and Johannesburg, MESAB works primarily through providing scholarships for black students at South African universities and medical schools. It began as a shoestring operation; but last year, with support from a wide variety of individuals, foundations, and corporations, MESAB was able to help over 200 black students at seven "open" South African institutions in 11 health professions. They are selected by a multiracial South African organization and by the universities themselves.

MESAB's contribution towards bringing health for all in South Africa is a modest one, and it badly needs expansion. As South African blacks heed Mandela's call to prepare themselves for new opportunities and responsibilities, I hope that more Americans will join in helping them develop the skills needed to bring justice and democracy to South Africa. There is no more important area in which to deliver that assistance than the health sector.

Greetings from Nelson Mandela

I am happy to greet my new friends of MESAB and to express my appreciation for their hard work in helping black students become the doctors, nurses, pharmacists, and other health workers who will bring better health to all South Africans. Education and health for all are fundamental to a new South Africa. By supporting education for health, MESAB is making a real contribution to improving the lives of our people.

My good friend Dr. Motlana -- who looks after my own health like a dragon -- has told me about all of you in America and your concern for the black people of South Africa. I thank you for lending us a helping hand in our struggle for justice and freedom.

Let me send special greetings to Dr. Louis Sullivan who has shown such dedication to improving opportunities in health and education in your own country as well as in mine. All those who met him when he visited South Africa were impressed by the sympathy and understanding he brought to the enormous health problems from which our people suffer. He has seen for himself the state of Baragwanath Hospital and that of the tiny clinics that serve Winterveld. And he has acted to help increase the numbers of us who can do battle with disease and death. For this we thank you.



Photograph by Peter Magubane

MESAB is grateful to the many corporations, foundations and individuals who joined in honoring Secretary Sullivan on March 28th. We would like to give special thanks to those companies that played a leading role in the tribute.

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File

Apartment

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

June 5, 1990
12 Sivan 5750

President F.W. De Klerk
Office of the State President
Tuynhuis
Cape Town, South Africa
8000

Dear Mr. President:

Recent events have moved me to want to express to you, personally, my admiration for the profound sense of justice which has characterized your as yet short tenure in office.

Like so many others active in the world wide pursuit of social justice, seeing the freed Nelson Mandela brought tears to my eyes. Your courage was historic.

Similarly, I applaud the great tact you exercised in your decision, earlier this week, to postpone your visit to the United States until Mr. Mandela will have already been here. That showed both a diplomacy and a selflessness all too rare among world leaders.

I would hope that when you come to New York we would have an opportunity to meet. I would also hope that an opportunity can be arranged for you to meet with leaders of our nation's Jewish community. I intend to propose such a meeting to the appropriate Jewish grouping.

My prayers and best wishes, and those of our entire movement, go with you as you lead the way towards a South Africa which will be freer, healthier and more prosperous for all its citizens.

May God speed your course.

Sincerely,

Alexander M. Schindler

(0.2 approve)
From the desk of:

1
RABBI ALLEN S. KAPLAN

Okay,
Would you be
willing to give the
use of your name
this committee? (2) IF ANY EVENT
WHO ELSE
IS OK?

I thought the attached might be
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Allen

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Alan Rixton
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Nelson Mandela International Reception Committee

INTERNATIONAL APPEAL

January 8, 1990

As we enter a new decade we are witnessing great changes in the world as millions of people arrive for their freedom and an end to injustice. This is especially the case in Southern Africa, for 1990 will see the birth of a new nation -- Namibia. With Namibia's independence the world's attention will focus even more on the struggle for freedom in South Africa itself.

The 1990s must be the decade which finally sees freedom in South Africa and the destruction of apartheid. All the signs are that early in 1990 we shall see the release of Nelson Mandela. His release is bound to have a profound impact on the course of the freedom struggle in South Africa. It will also be an occasion to celebrate for all those who have campaigned for his release.

The NELSON MANDELA INTERNATIONAL RECEPTION COMMITTEE has been established in order to promote and coordinate activities to celebrate Nelson Mandela's release and to provide a framework for coordination with the National Reception Committee that has been formed within South Africa.

Since his arrest in 1962, Nelson Mandela has been continuously held in captivity. Throughout this period millions of people have joined in the campaign to secure his freedom and that of the people of South Africa as a whole. Great cities have honored Mandela by granting him the freedom of the city; universities have awarded him honorary degrees; numerous streets, squares, parks and other public venues have been renamed in his honour; innumerable meetings, rallies, concerts and marches have been held to call for his release; songs have been written and performed in support of the campaign; and numerous petitions and postcard campaigns have been organized. Without doubt Nelson Mandela is the most famous political prisoner in the world today.

Numerous inter-governmental and parliamentary bodies have responded to this world-wide campaign. The United Nations Security Council has unanimously and repeatedly called for Nelson Mandela's unconditional release as have summit meetings of the Organization of African Unity; the Non-Aligned Movement; the Commonwealth and European Community.

Nelson Mandela's release will represent therefore a great victory above all for the people of South Africa -- but it will also be a victory for the international community which has campaigned for the release of Nelson Mandela and therefore an occasion for all those who have participated in this great campaign to celebrate.

The Nelson Mandela International Reception Committee which is being launched today makes the following appeal to the international community and above all to those who have participated in the international campaign for the release of Nelson Mandela and all South African political prisoners:

- * intensify the campaign to release Nelson Mandela
- * prepare to celebrate Nelson Mandela's impending release with activities throughout the world especially in towns, cities, universities and other places which have honored Nelson Mandela
- * step up the ongoing struggle to secure the release of all South African political prisoners and detainees
- * intensify the struggle to end apartheid

The Nelson Mandela International Reception Committee is calling for the establishment of National Reception Committees in as many countries as possible which will seek to promote the aims of the campaign at a national level.

The Nelson Mandela International Reception Committee appeals to the international community to ensure that the release of Nelson Mandela is not only made an occasion for great celebration but also becomes an opportunity for us all to re-dedicate ourselves to the struggle to end apartheid.

Archbishop Trevor Huddleston, CR, Convenor

05/23/90

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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

May 23, 1990

VIA FAX

TO: Nancy Sodenberg

Enclosed is the article by Al Vorspan concerning which I told you. It will give you some sense of what the Jewish community thinks and will help the Senator in his approach.

Warm regards.

(4 pages including cover)

AMS

TWO CHEERS FOR MANDELA:

One Jewish New Yorker's Welcome

by Albert Vorspan

Nelson Mandela will visit New York City on June 20th and will be justly acclaimed by millions of New Yorkers as one of the giants of justice of our time - the legendary symbol of the struggle against apartheid.

Jews, along with millions of New Yorkers of all racial and religious backgrounds, will join in saluting the moral heroism of this man whose vision of freedom survived 27 years of imprisonment and today inspires the idea that a democratic, non-racial South Africa may no longer be too quixotic a dream.

But Jewish New Yorkers - including many, like myself, who have fought against racial persecution both here and abroad - will welcome Nelson Mandela with a special prayer.

The prayer is that Mandela will take the opportunity to dispel the unfortunate misunderstanding created by his embrace of Yassir Arafat and his harsh words describing Israel as a "form of colonialism" and equating Israel with South Africa's apartheid.

The problem is not that Mandela criticized Israel in its relationship to the Pretoria regime, or in its treatment of Palestinians, nor in other particulars. Many Israelis and many

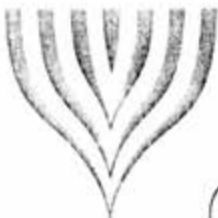
American Jews - including this writer - are critical of some developments in Israel - in public as well as privately. Israel is no more exempt from scrutiny and criticism than any other State. The trouble is that Mr. Mandela did not place his remarks in the context of an affirmation of Israel's elementary right to exist as a sovereign State within secure borders. This lack of symmetry allowed some people to conclude that Mandela was associating himself with those Palestinian extremists still pledged, as in the PLO covenant, to the elimination of the so-called "Zionist entity". Extremism begets extremism - Jewish fringe groups unrepresentative of the mainstream Jewish community, will no doubt organize noisy demonstrations on the streets of New York City, replete with mindless anti-Mandela slogans.

I personally am sure that Nelson Mandela, who has shared his struggle with anti-apartheid allies of all faiths and races - including many Jews - knows full well that Zionism has been the liberation movement of the Jewish people and that the State of Israel, with all its troubles and failures, remains a feisty, if frustrating, democracy in which Israeli Arabs have the right to vote and the right to serve in the Knesset. Thus, to equate Israel and South Africa, and to identify the anti-apartheid movement with PLO terrorism, is to dilute the democratic and ethical values (including respect for truth) which have been the real source of Mandela's moral power - a moral power which has resonated as strongly among Jews as among any other community in the world.

My prayer is that the now-strained Black-Jewish partnership, which helped to overthrow segregation in America, will be strengthened and not exacerbated by Mandela's visit. That relationship prompted my organization not only to lobby for sanctions against apartheid South Africa but to organize a project called Prisoners of Apartheid, chaired by Elie Wiesel and Harry Belafonte, which has mobilized world pressure in behalf of individual political prisoners of the apartheid system. And I pray that New York City, torn and shaken by racial violence and hatred, will be moved by Mandela's visit, amplifying Mayor Dinkin's plea, to bind up and heal its wounds, to re-discover its unity in diversity, and renew its historic role as exemplar of justice, humanity and decency in our own town and for all peoples everywhere.

In short, my prayer is that Nelson Mandela will find it in his heart to reach out in understanding and sensitivity to those who have suffered persecution - and worse - for centuries, and who share his dream of a better world. Thus, when Mandela's visit is over, we can all join in our various versions of that ancient Prayer of "Shehechyanu" in which Jews throughout centuries have given thanks to God for having made possible a unique day of blessing.

Mr Vorspan is Senior Vice President of the Union of American Hebrew Congregations, the Synagogue body of Reform Judaism, and directs its national social action program.



איחוד
ליהדות
מתקדמת
באמריקה

MS
Charter

Commission on Social Action of Reform Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

March 1, 1990

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Mr. Nelson Mandela
Soweta, Johannesburg
South Africa

Dear Mr. Mandela,

On behalf of the Union of American Hebrew Congregations, the central body of Reform synagogues in the United States and Canada comprising 1,300,000 Reform Jews, I send you our heartfelt congratulations and warm sentiments on the historic occasion of your recent release from prison. Throughout the twenty-seven years of your confinement, your courageous efforts have inspired us together with all people throughout the world in the never-ending struggle to obtain human and political rights for the black population in South Africa. This is an extraordinary time, indeed, for all lovers of freedom, and we rejoice in your personal freedom and the embryonic steps to a new South Africa. We pray that a humane, non-racial South Africa will emerge during your lifetime and we vow to continue our strong support of this noble goal.

As grateful as all of us are over your joyous return, we must convey our deep hurt and perplexity over your recent statement to Yasir Arafat when you commended the PLO leader for "fighting against a unique form of colonialism" and wishing him success in his struggle. Mr. Mandela, certainly, you must realize the pain your statements and gestures have caused the Jewish community in South Africa and throughout the world who, over the years, have fought apartheid and worked tirelessly for your release. Your linking the struggle of the black people of South Africa to the ugly terrorism against innocent civilians proudly claimed by the PLO does a great disservice to your cause. Mr. Arafat's historic attempts to liquidate the Jewish state has led to scores of international tragedies including the death of many children, Olympic athletes and innocent travelers. It might be more appropriate to equate the dream of your people to Zionism, the liberation movement of the Jewish people, which resulted in the establishment of the democratic state of Israel nearly 42 years ago.

I am certain that you did not intend to offend the deep sensitivities of your many colleagues and supporters, Jewish and non-Jewish, who cherish Israel's right to live in peace for the same reason we oppose apartheid: fundamental justice and mutual respect.

Cordially,

Albert Vorspan
Albert Vorspan

Director, Commission on Social Action

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Harris Gilbert
Director
Albert Vorspan
Associate Director
Rabbi David Saperstein

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TEMPLE SISTERHOODS
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TEMPLE BROTHERHOODS
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OF TEMPLE YOUTH
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TEMPLE ADMINISTRATORS
NATIONAL ASSOCIATION OF
TEMPLE EDUCATORS
AMERICAN CONFERENCE
OF CANTORS
ASSOCIATION OF REFORM
ZIONISTS OF AMERICA

Alexander M. Schindler

December 14, 1989
16 Kislev 5750

Mr. Mitchell Warren
MESAB
1011 North Capitol Street, N.E.
Washington, D.C. 20002

Dear Mitchell:

I am truly grateful to you for inviting me to what turned out to be an exceptional evening.

As I told you before, I am a great admirer of Athol Fugard. It was a pleasure to meet him and I thank you for that opportunity.

My Children! My Africa! is a marvelous play. It certainly has a stirring message. I do hope it will do well. It merits our bravos and support.

It was also wonderful to see you again. I hope you are enjoying your work with MESAB. It appears that you are, and that all is well with you.

With all good wishes, I am,

Sincerely,

Alexander M. Schindler

October 12, 1989
13 Tishri 5750

Mr. Mitchell Warren
MESAB
1011 North Capitol St., N.E.
Washington, D.C. 20002

Dear Mitchell:

It was good to hear from you and to learn that all goes well with you. I am delighted that you are involved in the work of MESAB for it is a most worthy undertaking.

My schedule is clear for December 13 and I have noted the benefit performance of My Children, My Africa and I look forward to attending. Noting the size of the Perry Street Theatre I wonder if it will be possible to have Rhea accompany me that evening, please do let me know.

I have also noted the dinner to be hosted by President Brademas of NYU. And, needless to note, I look forward to meeting Athol Fugard. I much admire his works.

Rhea joins in sending our fond good wishes for a sweet, joyful and fulfilling New Year.

Sincerely,

Alexander M[Schindler

10/13 Rhea too

Rhea



MEDICAL EDUCATION FOR SOUTH AFRICAN BLACKS, INC.
1011 North Capitol Street, N.E. Washington, DC 20002 (202) 898-5375

4 October 1989

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Rabbi Alexander Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler:

I am happy to report that life after NFTY is wonderful and very much influenced by you and the Reform movement. Since my term as NFTY President, I have found numerous intersections between my experiences and Reform Judaism.

Last year I worked with Peter Kovler at the Kovler Fund. Through my involvement with the Kovler Institute's grant to MESAB, I became familiar with the organization, and I am now working with MESAB directly.

MESAB is a cooperative effort involving Americans and South Africans, blacks and whites, and is dedicated to improving health care for black South Africans through training black health professionals. There are fewer than 1,000 black doctors and a minuscule number of other black health professionals out of a population of 26 million blacks. Last year MESAB provided financial aid to 135 black students in the health sciences at seven South African universities.

In August I met with South Africa's preeminent playwright, Athol Fugard, to discuss South Africa and the MESAB effort. I am enclosing my notes from this discussion with Fugard which express Fugard's overwhelming enthusiasm for MESAB and his offer to assist us in organizing a benefit performance of his new play, My Children! My Africa!. We are now planning the benefit for Wednesday, December 13 at the Perry Street Theatre in Greenwich Village.

Written and directed by Fugard, My Children! My Africa! tells the story of two students--one black, one white--raised under apartheid, but brought together by a devoted black teacher. Their friendships and loyalties are tested, and innocence and ideals destroyed, as all three are consumed by South Africa's political tragedy.

Rabbi Alexander Schindler
4 October 1989
page 2

After the play, New York University President John Brademas will co-host a dinner near the theatre for Fugard, the actors and members of the audience. The Perry Street Theatre has a capacity of 95 people, and we hope to attract a unique audience of black and white leaders in the arts, business and philanthropy.

MESAB has always sought to bring blacks and whites concerned about racial injustice together in an effort to assist black South Africans. On December 13, a month after the New York mayoral election, we believe that involving these same people in this MESAB event can also contribute to bringing together blacks and whites in New York City.

Fugard and John Kani, South Africa's great actor, are serving as Honorary Chairmen of the evening. I invite you to serve as a Co-Chairman of the benefit committee.

This event is a unique opportunity to promote racial unity in New York as well as in the MESAB effort to train South African black health professionals so that they may play their proper role in a post-apartheid South Africa. We would be most grateful to have you join in this effort.

I look forward to discussing your participation in this event further. Best wishes for a healthy, meaningful New Year.

As ever,



Mitchell Warren

Enclosure: Fugard notes
1988 Annual Report

Discussion with Athol Fugard
23 August 1989
Kennedy Center, Eisenhower Theatre

[Mitchell Warren, a member of the MESAB staff, met with South Africa's foremost playwright Athol Fugard during Mr. Fugard's recent visit to Washington. The following notes are quotes from Mr. Fugard.]

God, man, nothing is more important than what you are doing. Everyone talks about my country and the problems of apartheid; but this is just talk. Your organization helps my people more than any I have seen.

Other efforts are so misguided. While the intentions may be good, the methods are wrong. Sanctions and disinvestment, for example, are shortsighted, idiotic and destructive. Believe me, man, white South Africans do not suffer. It is blacks in my country who suffer through this awful policy. That is why what you are doing is so damn important; you are helping people live, survive.

America's policy has hurt blacks in South Africa, and it has hurt America. America has lost influence in my country. South Africa has not been hurt because West Germany and the East--Japan--have stepped in to replace American business. Blacks suffer because the American companies were good to them. In Port Elizabeth, Ford, GM, Firestone provided their employees with health care and education. Now these people have nothing, and America has no influence.

America should have used influence to build a post-apartheid South Africa; now, change will come in my country and no foundation is laid.

It is very exciting in my country, now. Things will change in South Africa; everything is out in the open, ready to change. Who would have ever thought that Botha would be forced out, that de Klerk would go to Lusaka--Lusaka, man, to meet with the ANC. Both sides are changing: de Klerk, the government meeting with Mandela, the ANC talking. Talking, man, not bombing, talking.

Changes could occur. I am optimistic for these changes; the train is here, but we must be careful not to miss it this time.

I am optimistic. How can I despair when I see the young people in my country. White and black young people who are ready for change, who will sacrifice for change. My country will go through a painful rebirth, but it will be a birth, nonetheless. These changes will be hard, and that is why what you do is so important.

Some people here and in South Africa do not want change, though. People do not like to have their stereotypical images challenged or destroyed. These people do not believe

Notes from Fugard meeting
23 August 1989
page 2

that an Afrikaner can be a good person, willing to change. They do not want to believe that the ANC will cease violence. Some people would prefer to see South Africa explode in a bomb, rather than change peacefully. Here, some members of Congress have built their campaigns and careers on being anti-South Africa; they won't know what to do with themselves!

South Africa is rich because of her people; that is her greatest resource. We must cultivate this resource; that is the most important thing we can do.

My new play, My Children! My Africa!, is all about young people and changes taking place in South Africa. It takes place around the 1984 protests. It is perfect for MESAB: students, education, building a post-apartheid South Africa, blacks and whites working together. It is a play I am most proud of.

Tell the people in your office that I thank you, and I am grateful for what you do for my people. This South African is forever indebted to you, and will do whatever he can for you.



*"We all look forward to a better South Africa.
A South Africa in which Blacks and Whites
set their arrogant differences aside
and work side by side to build a better,
more colourful future for themselves,
and more importantly,
for the generations to come."*

Medical Student, Cape Town

Medical Education for South African Blacks, Inc.

"At the moment, I am busy arranging many high school pupils to study science oriented subjects so that they can follow careers in medicine related courses. I try to

explain to them the situation as it concerns blacks; namely that we have few black medical personnel."
Nursing Student, Witwatersrand

Consider the facts:

In a South Africa scarred by racism, indignity, inequality, and injustice, black health manpower is urgently needed to reduce the gross disparities between blacks and whites in the incidence of illness and early mortality. Achieving justice in health care delivery can contribute to a stable, democratic post-apartheid society. MESAB is a not-for-profit organization chartered to mobilize private support for training South African black health professionals.

- Out of 26,000,000 blacks, there are fewer than 700 black doctors, 20 dentists, 70 pharmacists, and a shortage of trained nurses
- Infant mortality among blacks is over 100 per 1,000, compared with 13.9 for whites
- 55 percent of all deaths among blacks occurs between the ages of one and five
- Life expectancy is 15 years less and child mortality is 15 times higher for blacks than for whites
- Preventable diseases such as typhoid, tuberculosis, and gastroenteritis are widespread among blacks, but have been virtually eradicated among whites

Concerned outsiders can make a significant contribution to improving the health care for South African blacks by supporting

- Scholarships
- Outreach programs in rural and peri-urban areas
- Training programs in primary care
- Remedial programs in science, math, and English
- Library services
- Cooperative research programs between American and South African medical institutions
- US/SA faculty and student exchanges

"I am sure you are aware of the hard struggle the oppressed community has to face and it is organisations such as yourself that make a valid, concrete contribution to South African society—that is, to ensure that

Blacks, too, be afforded an equal opportunity to pursue their dreams in academia so that they too can make a valid contribution to the people and thereby become the leaders of tomorrow"

Medical Student, Cape Town

Statement from the Chairman of the Board

I am pleased and proud to present MESAB's second annual report covering fiscal year 1988—a period in which MESAB began establishing a track record of concrete help to South African blacks.

MESAB can now point to tangible achievements: support for efforts to bring medical care to the rural areas of South Africa, where nearly two-thirds of the country's blacks reside; the training of black primary health care nurses who provide accident and emergency services for people who often have no access to such medical care; mid-career training for some of the country's most promising black medical and public health practitioners; and, most importantly, scholarship assistance to black students who, because of MESAB help, are able to continue/complete medical studies and then begin to extend medical services to thousands of black South Africans so badly in need of health care services.

These are no small accomplishments for an organization that started from zero, without any financial base, but with simple faith in the humane generosity of private individuals and institutions towards South Africa's deprived black majority.

Thanks to the help of each and every contributor, MESAB has begun to play a role in developing the ability of South African blacks to improve health care for the millions of medically underserved blacks.

But this is just a beginning. We need to sustain the students we are now supporting until the end of their academic training, and we want to add to that number. We also want to increase the success rate of these young blacks whose academic preparation is often inadequate for the demands of university-level training.

We are therefore looking into the development of mentoring programs that will provide both academic support and individual counselling.

To accomplish all this we must attract increased financial support from a wide range of private donors. Although support for MESAB has grown in the past fiscal year, the rate has to be higher if MESAB is to achieve its goals. The task is not easy.

Unhappily, many American corporations that have withdrawn from South Africa have curtailed their support for socially responsible programs in South Africa. MESAB has thus lost a significant fraction of its corporate support. There is also the danger that, because the telling pictures and news reports out of South Africa have now virtually disappeared from our TV screens and newspapers, there may be an illusion that the desperate problem of apartheid and the needs of the victims of apartheid have vanished.

The essential fact is that health care for blacks in South Africa remains at an appallingly low level. There is a third-world set of health and disease statistics for blacks living in a modern industrial country that gives its white citizens first-world care. Any post-apartheid society is going to require a vastly improved capacity on the part of black South Africans to deliver health services, and without improving training and training capacity now, that cannot happen.

We must therefore redouble our efforts to marshal support in the United States and to challenge South African private individuals and organizations to join the unique MESAB effort. We've shown what can be done, and now we must move forward. With your help we will.

Donald Kennedy
Stanford University

"I look toward your organisation with intense admiration. You are being instrumental in changing South Africa for the better and we know you for this. Until very recently and even presently, many black school-

graduates have seen the doors of learning close in front of their eyes due to the sad circumstances they find themselves in."

Medical Student, Cape Town

1988 IN PERSPECTIVE Program Developments

Scholarships

1988 saw the fruits of three years of intense MESAB effort to raise funds for its scholarship program. This year there are 99 black South Africans who, with MESAB assistance, are pursuing studies in the health sciences at seven South African universities. These are 99 students who will be ready for leadership roles in an effective and equitable health system for South Africa's black communities. Following the guidelines recommended by the South African Advisory Council, grants were awarded to first- or second-year students enrolled in degree courses in dentistry, dental therapy, medicine, nursing, occupational therapy, optometry, oral hygiene, pharmacology, physiotherapy, and veterinary science.

MESAB is meeting an urgent need for such financial assistance. Over and over we have heard from students and university administrators that there are few donors in South Africa or elsewhere prepared to back beginning students from disadvantaged backgrounds because of their initial high failure rate. Yet to meet these students is to know what ability and commitment is waiting to be tapped for the challenging task of addressing the health needs of South Africa's black communities. MESAB is willing to be the risk-taker.

Visits to all seven campuses in June by Joy and Herbert Kaiser, MESAB/US executives, and by M. Yusuf Dinath, MESAB/SA Executive Director, confirmed the pressing need for MESAB's scholarship program. Many young blacks who are qualified for university studies are too often unable to enroll because they don't have the money. At some universities, 50 percent of those admitted did not register for lack of funds.

Mentor Program

One of the important issues that emerged from the June visits to the universities was how to promote a greater degree of success among MESAB scholarship recipients, most of whom come to university with inadequate academic preparation and who must also make a major social adjustment to university life.

Discussions with both students and faculty led to the proposal that MESAB provide its scholarship recipients with the kind of personalized mentoring by senior students and selected faculty that has been widely successful at U.S. institutions. The South

African Advisory Council recommended at its June meeting that MESAB make a strong appeal to both South African and U.S. donors for support of such a mentoring program. Plans were made for the MESAB/SA Executive Director to visit the U.S. to learn more about mentoring programs at U.S. universities.

Nursing Education:

Primary Care and General Skills

The innovative program to train black primary health care nurses (nurse practitioners) in accident and emergency service at the Alexandra Health Centre got underway in April. Under close supervision of MESAB/SA and the Witwatersrand Medical School Department of Nursing Education, training began with four nurses enrolled in the program. The potential impact of this program for health care in the slum conditions of South African black townships is considerable.

Upon the recommendation of MESAB/SA, a \$10,000 grant for nursing education was used to provide small stipends to supplement the salaries of black nursing students enrolled in degree courses. These stipends make the margin of difference in retaining nursing students. Nurses who complete the university programs qualify for supervisory and trainer positions at hospitals and clinics serving the black community. Forty-one nurses received grants at five universities.

MESAB is considering extending such stipends to nurses enrolled in decentralized programs of post-basic training in midwifery and neonatal care and in other nursing services. The University of Natal has launched a pilot program, and similar programs are being planned for other parts of the country. However, there is a critical need for such stipends for the nurses entering this training, and here MESAB will try to help.

"To the best of my and most people's knowledge this is the first ever consolidated effort by people outside South Africa to try to reduce the gross disparity between Whites and Blacks in South Africa in the medical field."

There is no doubt that such moves will contribute to Black health and to the post-apartheid South African society everyone is looking forward to."

Medical Student, Witwatersrand

Rural Outreach

MESAB gave a \$25,000 grant to support the community outreach programs of Medicos, an Institute of the Medical University of Southern Africa (MEDUNSA). The work of Medicos is based on the premise that community service must be an integral part of training health professionals for South Africa. Both MESAB and Medicos see the outreach program as a means of encouraging more health professionals to bring their skills to rural areas where 60 percent of South African blacks live.

Medicos sponsors regular visits by faculty and students to rural hospitals and clinics to provide clinical services and consultation, to teach and conduct training for staff, to undertake research and other epidemiological work, and to participate in other community projects. Medicos also operates a model community health center providing rehabilitation services to psychiatric and other disabled patients, daycare for handicapped children, crisis intervention, general practice training for students, a dental prevention program, and a medical mobile unit.

Mid-career Training

Although MESAB still has no funds to support study in the United States, we continue to provide information and assistance to South African blacks seeking mid-career or practical experience not available to them in South Africa.

The two South Africans whom MESAB assisted in 1987 completed their training in June 1988.

Dr. Esphiran Reddy completed his fellowship in vascular surgery at the Harvard Medical School and has returned to Durban's King Edward VIII Hospital.

Dr. Mphala Mogudi completed the Master's Program in Public Health at the Harvard School of Public Health where she was able to play a valuable role in promoting an interest and understanding among her fellow students about health issues in South Africa. She was instrumental in organizing a seminar on the options for and obstacles to the transformation of the health care sector in a post-apartheid South Africa. MESAB assisted Dr. Mogudi to participate in the program's annual field trip to the Centers for Disease Control in Atlanta.

MESAB has also initiated planning for participation by South African black health professionals in an International Health Workshop to be held in Atlanta under the auspices of the Morehouse School of

Medicine, the Centers for Disease Control, and the Emory University School of Medicine. The Workshop brings health workers from five African countries to share their experience and to study recent progress on public health problems of mutual concern. Participation will offer a unique opportunity for South African black health professionals to upgrade their knowledge and skills as well as to interact with their peers from other African countries.

Public Information and Visitors

MESAB continues to serve as a source of information on black health manpower and training in South Africa and responds to numerous requests for information and advice from concerned individuals and institutions. MESAB maintains close liaison and exchanges information with universities, foundations, and other voluntary agencies involved in South African programs. Both MESAB/SA and MESAB/US participated in the June conference on "U.S. Grant-making in South Africa" organized by the Council of Foundations and the Kaiser Family Foundation. Dr. Nthato Motlana of the MESAB South African Advisory Council was one of the speakers at the conference.

Until MESAB could point to a record of achievement, we have not actively sought publicity in the print or other media. As programs get underway, however, MESAB is beginning to get public exposure. There were articles in the *Atlanta Journal and Constitution* in December following Board Member Louis Sullivan's trip to South Africa. Dr. Sullivan also participated in a television panel discussion on apartheid. MESAB received national publicity in a May article by William Raspberry, a *Washington Post* and nationally syndicated columnist.

In the past year MESAB has made written or personal presentations to various church and community groups including the Task Force on South Africa at the National Convention of State Legislators held in July 1987 in Indianapolis, Indiana; St. Peter's Church in the Great Valley in Paoli, Pennsylvania; the American Jewish World Service; John Calvin Presbyterian Church in Annandale, Virginia; and the Women's National Democratic Club.

"They must not go into any medical profession for what they can get out of it, but for what they can give. . . They must have a genuine love for the people. They must

have empathy, but above all they must be caring. In short, they must have dedication!"

Nursing Student, Witwatersrand

Organizational Developments

MESAB/US Board of Directors

Dr. Louis Sullivan, Board Member and President of the Morehouse School of Medicine, joined Joy and Herb Kaiser in South Africa for eight days at the end of November. In addition to attending a meeting of the South African Advisory Council and spending time with individual Council members, Dr. Sullivan met with an extraordinarily large number of black professionals from the worlds of health, education, business, and culture. He also met with Archbishop Desmond Tutu. Dr. Sullivan's own experience in medical education for the disadvantaged gave him a special appreciation of South African health and manpower training problems, and he was able to convey the deep concern, not only of MESAB/US but of American blacks, for South Africa's black community.

The Board was honored to welcome three new members in 1988. Dr. LaSalle Leffall, a distinguished surgical oncologist, is Professor and Chairman of the Department of Surgery at the Howard University Medical School; Thomas Pyle, a leader in health administration, is President and Chief Executive Officer of the Harvard Community Health Plan; and, Dr. David Rogers, formerly president of the Robert Wood Johnson Foundation, is the Walsh-McDermott University Professor of Medicine at New York Hospital-Cornell School of Medicine.

MESAB has been fortunate in benefiting from the counsel and advice of two black South Africans resident in the United States who have held the honorary title of MESAB Fellow. The present MESAB Fellow is David Ndaba, a South African medical student at the Morehouse School of Medicine. Dr. William Makgoba, the first MESAB Fellow, was Visiting Scientist in immunogenetics at the National Institutes of Health but left the United States in March for a position at Hammersmith Hospital in London. He continues to take an active interest in promoting the MESAB effort.

MESAB/SA Advisory Council

1988 saw the establishment of an operational MESAB/SA office in Johannesburg with Mr. M. Yusuf Dinath as part-time Executive Director and Mrs. Frances Munro as part-time secretary. South African donors are underwriting their salaries, and the University of the Witwatersrand Medical School in Johannesburg is providing pro bono office space and other support services.

The composition of the Advisory Council remains a multiracial cross-section of distinguished health educators with strong links to grassroots community organizations. Professor J. C. de Villiers, among the first and strongest South African supporters of MESAB, has stepped aside from the Council for reasons of health but remains on the Panel of Consultants and plays an active role. MESAB is pleased to welcome Professor J. P. van Niekerk, Deputy Dean of the University of Cape Town Medical School, as a Council member.

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the MESAB Trustees for the bursary funds granted to me."
Student, Medunsa*

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"I hope that someday I too will be able to help a needy student, but for now I just want to complete my studies and serve my community as I'm being trained to do."

Nursing Student, Witwatersrand

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"It is people like the sponsors at MESAB who really give us young blacks the courage to stand up again when we have fallen down."

Medical Student, Witwatersrand

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Medical Education
for South African Blacks, Inc.

1011 North Capitol Street, N.E.
Washington, DC 20002
(202)898-5375

November 30, 1989

Apartheid

Beloved Neighbors and Friends:

We invite you to join us at Canaan Baptist Church of Christ in Harlem (132 116th St., West of Lenox Ave.) at 8:00 PM, Thursday, December 14th to celebrate the struggle for freedom in South Africa and Namibia and to redouble our determination to continue standing in solidarity with our sisters and brothers until apartheid is totally eradicated. Walter Sisulu of the African National Congress, Presidents Kenneth Kaunda of Zambia and Robert Mugabe of Zimbabwe have been invited to address this celebration, following a three-day special session on apartheid at the United Nations.

Dramatic changes are underway in our world. Nowhere is this more evident than in southern Africa, and the prospects for change there have come about because so many have worked hard to bring pressure upon South Africa's racist apartheid system.

The Mass Democratic Movement of South Africa has appealed to us not to let up now in our work for sanctions, divestment and other means of isolating the apartheid regime. They believe the end of the systemic injustice they have endured so long is within reach, with our continued strong support.

Please give your active endorsement to this program by personally coming to Canaan on the 14th and urging others to come; by publicizing the event in your organs of communication; and by you and/or your organization coming prepared to make a financial contribution to this crucial stage of the struggle to rid Africa and the world of legalized racism. Your support is urgent. Let us stand and be counted in favor of a democratic, non-racial Namibia and South Africa.

We are anxious to have your input and suggestions to ensure that this celebration is a major mobilization for the 1990's. If you need to contact us, please call Mae Ngai at (212) 673-5126 Ext.390. Also, if you cannot join us for the occasion, but would like to make a contribution, please make checks payable to the Canaan Baptist Church and earmark them for the "Anti-Apartheid Campaign" and send them to the above address.

Thank you in advance for your support.

Sincerely,

*Col
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that I am
signing*

*OK
11/29/89*

FACSIMILE COVER PAGE

To: Rabbi Alexander Schindler
From: Cleveland Robinson
Date: 23:02 EST 28-Nov-89
Subject: Letter to South Africa Rally

Transmitting 1 page in addition to this cover page.

Delivered by CompuServe Electronic Mail.
(891129040218 71147.3367 DHG28-1)

Asked them
to fax letter

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cleveland robinson - called to seek your name as a signator on a letter inviting people who have been active in anti-apartheid activities to a tribute program at canan baptist church the night of 12/14/// following u.n. discussion on south africa..apartheid... he will sign, rev. wyatt walker of canan baptist...bill howard...hopefully someone from diocese...bishop paul moore...and they would like you for jewish community

212-673-5120 x 234 for mr. robinson

Recd. 65-
Please tell him to fax letter -
who is he - a clergyman?
What organization does he represent?
Fat on his letterhead will tell us.

Porter

David Saperstein
called on Friday
to ask if Rabbi
Schindler had seen
this article.

9-9-88

Xerox article
to ABC 9/13

Winning Freedom

There was good news for the Religious Action Center of Reform Judaism this week when it was learned that a political prisoner in whom the center took a strong interest had been released from a South African jail.

The prisoner, Raymond Suttner, a lecturer at the University of Witwatersrand Law School, Johannesburg, had been held without trial for two years under special regulations meant to quell civil unrest over South Africa's racial policies.

The Reform Judaic organization had collected more than 10,000 signatures since April demanding the release of Mr. Suttner, who is a Jew, and the Rev. Molefe Tsele of the South African Lutheran Church arrested in December 1986 for trying to advance the rights of blacks. The par-

son is still being held, with no charges filed.

The effort to aid them is part of a larger project, the Prisoner of Apartheid campaign, headed by Elie Wiesel and Harry Belafonte. The campaign has also been aided by Lutheran churches and black organizations.

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Asparthead

July 14, 1988
29 Tammuz 5748

Mr. Lionel Conyer, President
The South African Union for
Progressive Judaism
P.O. Box 18630
Hillbrow
2038 Johannesburg, South Africa

Dear Mr. Conyers:

Your letter of June 24 has just reached my desk and I hasten to reply. I am confident that by the time this letter gets to you in South Africa, you will have received a response from Rabbi David Saperstein. I am sure that whenever possible he will seek to take counsel with the SAUPJ prior to discussion of South Africa matters, although you must understand that at time it is simply not possible to do so because of time constraints.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

MEMORANDUM

From Rabbi Clifford M. Kulwin
To Rabbi David Saperstein
Copies
Subject Lionel Conyer's Letter of June 24

Date July 7, 1988
23 Tamuz 5748

(To AMS)

28
I suggest that in response to Lionel's letter you write him a relatively brief note apologizing for the lack of contact. Say that in this particular case there was simply no time for any sort of consultation but that every effort will heretofore be made to solicit comments from the SAUPJ when the Religious Action Center is dealing with a South African issue.

You should point out that this policy has already been implemented, as he by now knows with regard to the newspaper advertisement Glen Stein called me about.

Taken in context, and knowing some of the people he has to deal with, rest assured that the letter is actually a fairly positive statement. While I am sorry that this incident occurred, it will certainly bear one positive future result, namely that the Reform institutions both in the United States and in South Africa will be enriched and better informed through the closer ties between them.

Regards,

AKO

cc: av.

cc: Martin Strelzer
Donald S. Day
Rabbi Richard G. Hirsch
Rabbi Alexander Schindler ✓
Rabbi Eugene Lipman



World Union For Progressive Judaism

838 Fifth Avenue, New York, N.Y. 10021 • (212) 249-0100 / 13 King David Street, Jerusalem, Israel • 02-234-748



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THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM

(Affiliated with the World Union for Progressive Judaism)

P.O. Box 18630
Hillbrow
2038 Johannesburg
Tel: (011) 640-6614

24 June 1988

The President
Union of American Hebrew Congregations
838 Fifth Avenue
NEW YORK, N.Y. 10021
UNITED STATES

We enclose a copy of a letter today addressed to Rabbi David Saperstein, concerning the Testimony given by him on behalf of The U.A.H.C. and The the C.C.A.R. to The Senate Foreign Relations Sub-Committee of African Affairs.

The contents of our letter clearly set out our views in the matter, and we would very much appreciate obtaining your response.

Thanking you.

Yours faithfully



LIONEL CONYER
CHAIRMAN

Encl.



SAUPJ

THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM

(Affiliated with the World Union for Progressive Judaism)

P.O. Box 18630
Hillbrow
2038 Johannesburg
Tel: (011) 640-6614

22 June 1988

Rabbi David Saperstein
Director
Religious Action Centre of Judaism
c/o Union of American Hebrew Congregations
838 Fifth Avenue
NEW YORK, N.Y. 10021

Dear Rabbi Saperstein

On behalf of the Southern African Union for Progressive Judaism, I have been directed to express our dismay, and to record our strong objection to your Testimony on behalf of the Union of American Hebrew Congregations and the Central Conference of American Rabbis before the African affairs sub-committee of the Senate Foreign Relations Committee. This has recently been drawn to our attention by the South African Jewish Board of Deputies, and we were most embarrassed to have to admit not only that we were unaware of that document, but that we have no idea what the "Religious Action Centre of Reform Judaism" is.

I wish to comment on your Testimony as follows:

1. Through the first seven and a half pages of your Report you sketch the position of the South African Jewish Community towards the current policies of the Government, and if anything, you are somewhat complimentary in your remarks. Although you do not give any references, it is clear that you have researched the subject matter.

However, we find it strange that at no time did you approach our Southern African Union for background information, or for their views on the matter, although we are the only organisation in South Africa affiliated to the World Union For Progressive Judaism, with which you also have connections.

Had you approached us, we would not only have reiterated our opposition to any form of discrimination, but would have pointed out to you that over the years we have consistently been far more vocal than any other section of the Jewish community in our opposition to apartheid, and that for many years we urged The Jewish Board of Deputies to take a stand, at a time when they were reluctant to make any statement.

2/..

2. Subject to the foregoing, we have no real differences with regard to your initial analysis of the situation. However, under the heading of "American Jewry", you then, without any correlation to the preceding part of your Report, proceed to list a series of steps which you believe should be taken against the South African Government.
3. We recognise your right to arrive at such conclusions, and to make such recommendations, as you believe are valid, after having given the matter comprehensive thought and study.

However, over the past few years, and particularly at the time when The U.A.H.C. passed its November 1985 Resolution, we communicated with the Presidents of both the U.A.H.C. and the C.C.A.R., indicating that we believed it was only right and proper for those organisations to obtain information and evidence from us, and to ask for our views, before they were able to reach a balanced conclusion. As the representatives of Progressive Judaism in this country, our views should surely be of interest to yourselves, if your pronouncements are intended to be made from a Jewish point of view, and not merely to give your organisations a popular political platform.

We also requested that we be given copies of any such statements made by yourselves, in order that we can maintain proper communication.

In view of the fact that you, and the organisations which you represent, took no heed of those requests, and apparently avoided obtaining our views, we must ask you whether you were really attempting to arrive at a balanced conclusion, taking all aspects into account.

4. We particularly note that at no time did you attempt to justify your proposed plan of action by reference to any Jewish sources, and the only moral point apparently raised by yourself is that it would be wrong "to maintain economic links with a nation which has been built upon the oppression of a majority of its citizens."

If that is the genuine base for your conclusions, we suggest that it now behoves your organisation would be to classify all the countries the globe to which that description applies, and to urge your Government to take similar action against each of those countries.

5. While I see merit in strategic goals numbers 3,4,6,11 and 12, and would be supportive of many aspects thereof, the thrust of your plan of action, comprising about 66% of the points raised by yourself, is disinvestment.

It is in my view a paradox that, while the threat of disinvestment, and limited disinvestment, some four years ago was having a real effect on the South African scene, the current stance of policies such as those advocated by yourself is merely to stiffen the resistance of the Government to change, and to enhance the status of the Right-wing within the Government.

6. The affect of the type of disinvestment advocated by yourself would be to place the major financial and economic institutions into the hands of those very white South Africans whom you wish to attack, and to increase economic hardship and suffering among the lower economic groups, whose cause you apparently espouse.
7. It may well be that you believe the correct solution to the situation to be the increase of unemployment amongst the less affluent, which could lead to more acts of violence, which would help to further to destabilise not only South Africa, but also adjacent countries, many of whom are economically dependent on South Africa. You may further believe that in fifty or a hundred years time the rise of a multi-racial phoenix from the ashes would justify your policy.

If in this context you wish to cite the Book of Joshua, then I, as a committed Reform Jew, must question the validity of your thinking.

At this stage there is probably little value in debating from our respective distances the merits of your policy, and the probable affect it would have on the entire population in the Southern Africa, both Jewish and non-Jewish. However, as members of the same international community, we would expect from yourselves sufficient sincerity and openmindedness to keep open a dialogue between us, to consider our views, and to keep us in touch with your thinking.

To indicate our feelings on this matter, I would like to quote from a letter sent to me by one of the Honorary Officers of our South African Movement:

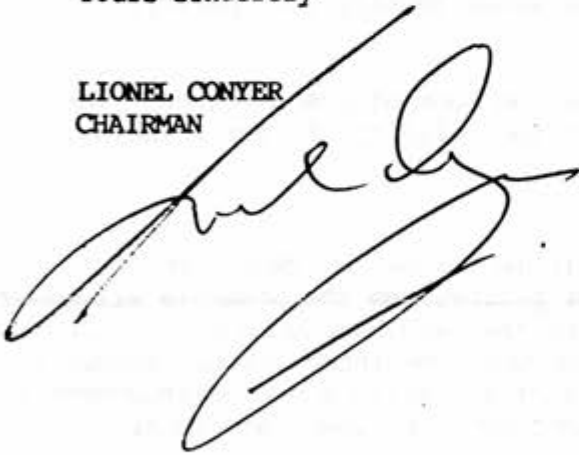
"If this is simply unbridled arrogance on behalf of the U.A.H.C. and C.C.A.R. and the making of the statements to meet their own political ends, then there is little we can do but to register our protest. If one could be more optimistic about it and assume there is a genuine attempt by these Bodies to be helpful, then perhaps we should consider whether the South African members of the C.C.A.R. and those with recent connections to South Africa should make official representation to the C.C.A.R., reflecting their views."

I would be most appreciative if you would consider the points I have made in this letter, and let me have your comments.

Copies of this letter are also being sent to the presidents of the two organisations which you represent, as well as the World Union of Progressive Judaism, for their comment.

Yours sincerely

LIONEL CONYER
CHAIRMAN

A large, stylized handwritten signature in black ink, likely belonging to Lionel Conyer, written over the printed name.

l

July 14, 1988
29 Tammuz 5748

Mr. and Mrs. David M. Levitt
15 East 64th Street
New York, NY 10021

Dear Norma and David:

Thanks for a delightful evening. The food and ambience
were superb but your company even more *scintillating*.
Rhea and I wish we could do it all the time.

Dots of love.

Sincerely,

Alexander M. Schindler

Openhand

August 26, 1987
1 Elul 5747

Mr. Richard L. Fisher
Presiding Bishop
11th District, AME Zion Church
Council on Southern Africa
1025 Connecticut Avenue, N.W.
Suite 1114
Washington, D.C. 20036

Dear Bishop Fisher:

I am writing in response to your letter of August 19. Much to my regret, I now find that I simply cannot accept another Board of Directors position. When I spoke with Dr. Armstrong I said I might possibly become a Board member of the Council on Southern Africa. In re-thinking the matter, it certainly would not be fair for me to accept a responsibility which I am simply unable to fulfill.

My meeting and travel schedule, in addition to my day to day responsibilities, are exceedingly heavy. Thus, I hope you will understand the reason that I must decline your most gracious invitation.

My warm good wishes to everyone involved in the Council on Southern Africa. May your efforts be crowned with success. With every good wish, I am

Sincerely,

Alexander M. Schindler

AMS

Council on Southern Africa
Washington, D.C. 20036

Ally with the
for endorse

Since we're in

disinvestment &
sanctions, this is
not for you

it's a
resource for
corporations

19 August 1987

Rabbi Alexander M. Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York, 10021

Dear Rabbi Schindler:

I am writing this letter to follow-up on Dr. James Armstrong's invitation for you to become a member of the Board of Directors of the Council on Southern Africa. We are very pleased that you have agreed to serve on the Board.

On Wednesday, 20 May 1987, Pagan International hosted a planning meeting in Washington, D.C. at which the concept of the Council was first formally proposed to a group of denominational and business leaders. The primary purpose of the Council will be to serve as an umbrella organization to authenticate and endorse programs aimed at ending apartheid and preparing the black population in South Africa for their post-apartheid responsibilities.

Pagan International has been involved in the formulation of strategies for multinational corporations concerning South Africa for several years. Some time ago, in their consideration of the Sullivan Principles program, they observed that one of the program weaknesses was that it had no discernable base of black grassroots support beyond the endorsement of Reverend Sullivan. When Reverend Sullivan decided to end his endorsement of his own principles, he spoke somewhat wistfully of his years as a loner. This served to emphasize anew the lack of a badly needed base of support. Since Pagan International had been developing programs for companies who want to remain in South Africa and lending support to Bishop John Walker's initiative for South Africa, it seemed prudent to pay attention to the very flaw that had been observed in Reverend Sullivan's otherwise laudable effort. There was also sensitivity to the fact that Bishop Walker did not have a grassroots support base either. The Council on Southern Africa is being developed with a broad base of support in the U.S. black community and especially among black churchmen.

An underlying assumption of the Council is that there is an important and vital role for U.S. corporations to play in the undoing of the structures of apartheid and in creating an able, well-educated and trained black middle class in South Africa. The Council's leadership, which will be made up mostly eminent black leaders, believes that the Council will offer an alternative to the messages being transmitted by TransAfrica, the Interfaith Center for Corporate Responsibility (ICCR), and others, as well as constructive alternatives to punitive action such as disinvestment and divestment.

At a second planning meeting for the Council in Washington, D.C., a decision was made to move forward rapidly. At that meeting, interim officers and a steering committee were appointed. I was selected to serve as president. Because of his experience with the Consultation on Church Union and his proven leadership as president of an historically black college, Dr. W. Clyde Williams was selected by the steering committee to serve as Acting General Secretary of the Council to organize and begin the work of the group. Since then, a charter has been drafted and the necessary papers have been filed to legally establish the Council and qualify it for 501(c)(3) status. I have enclosed copies of a confidential report of that meeting and a list of present and prospective members, for your information. I would appreciate your keeping this material on a very close-hold basis for the present time.

We anticipate that the Council will have a board of fifteen to twenty members, broadly representative of the U.S. community, church leadership, private voluntary organization leadership and South African grassroots leaders. There will be industry representation on the board of trustees of the Council through one or two of the CEO's of participating companies.

Sal Marzullo of Mobil Oil and some other members of the Industry Support Unit have been briefed on the development of the Council. They attended the two planning meetings and were very interested in the development of such an entity. Consequently, a third meeting has been scheduled for Tuesday, 15 September 1987 at the Grand Hyatt Hotel in Washington, D. C. with approximately thirty chief executive officers. We hope that it will be convenient for you to join us at that meeting.

There is great potential for the Council to make a powerful impact on the lives of many black South Africans. However, it will require persons of your stature and experience to assemble the best possible group to undertake this important endeavor. Your membership on the board would be invaluable.

I have been very encouraged by the enthusiasm expressed over the Council and look forward to your participation. Please send the enclosed reply form to Dr. W. Clyde Williams, Council on Southern Africa, 1025 Connecticut Avenue, N.W., Suite 1114, Washington, D.C. 20036.

Sincerely yours,

Richard L. Fisher

Richard L. Fisher
Presiding Bishop
11th District, AME Zion Church

Enclosures

Council on Southern Africa

Washington, D.C. 20036

I accept the nomination to serve as a member of the Board of Trustees of the Council on Southern Africa (COSA).

(Name)

(Date)

I have enclosed a resume/curriculum vitae:

yes

no

I have enclosed a photograph:

I will forward a photograph to COSA as soon as one is available:

I will attend the meeting on Tuesday, September 15, 1987:



PAGAN INTERNATIONAL

1025 CONNECTICUT AVE
SUITE 707
WASHINGTON, D.C. 20036
202-775-0180

CONFIDENTIAL

PLANNING MEETING FOR COUNCIL ON SOUTHERN AFRICA
(An Interim Report)

On Tuesday (7 July) Pagan International hosted a planning meeting for the Council on Southern Africa at the University Club in Washington, D.C. The all-day meeting was a follow up to the meetings of May 20, at which the Council concept was first formally proposed to key denominational and business leaders.

The following individuals attended Tuesday's meeting:

The Right Reverend Richard Fisher (AME Zion)
The Right Reverend F. C. James (AME)
The Right Reverend Donald George Kenneth Ming (AME)
The Reverend Moses Phetlhu (AME, South Africa)
The Right Reverend Harold Senatle (AME, South Africa)
The Reverend Dr. David Shannon (ITC)
The Right Reverend Rembert E. Stokes (AME)
The Reverend Dr. W. Clyde Williams (CME)

Mr. Jackson (with Reverend James)
Mr. Eric Katz
Mr. Willie Leftwich (NAACP Legal Defense Fund)
Dr. Barbara K. Phillips (Forsyth City Schools, N.C.)

Dr. Carol Adelman (VP, CGD)
Dr. Al Biscoe (Senior VP, PI)
Mr. Robert Brown
Reverend Gilbert Caldwell
Reverend Phillip Cato
Mr. John O. Mongoven
Dr. Jeff Merritt
Mr. Jeremiah Norris
Mr. Rafael D. Pagan, Jr.
Dr. Kim Singleton
Mr. Armstrong Williams

Joining the above for lunch and the afternoon session were the following business representatives:

Mr. Clyde Greenert (Union Carbide)
Mr. Sal Marzullo (Mobil)
Mr. Robert Stewart (Caltex)

After a formal presentation of the Council concept by Pagan International, the non-corporate attendees took a series of decisions to bring such a Council into existence. It was decided that:

- o The organization would be constituted as "The Council on Southern Africa."
- o The Council would be constituted as a not-for-profit 501C(3) organization, and that legal counsel (a consortia arrangement between Mr. Katz and Mr. Leftwich) would be retained to work out the necessary details of incorporation.
- o The Council's interim Secretariat would be organized as a consortia arrangement among the Consultative Group for Development (CGD), B & C Associates, and the Rev. Dr. W. Clyde Williams.
- o The Rev. Dr. W. Clyde Williams would be Acting General Secretary of the Council.
- o A Steering Committee composed of Rt. Rev. Fisher, Rt. Rev. Stokes, Rev. Williams, Rt. Rev. Senatle, and Dr. Phillips would meet to move the Council forward.

This Steering Committee met briefly after lunch, recommending the following temporary officers: Rt. Rev. Fisher (President); Rt. Rev. Senatle (Vice President); Dr. Phillips (Treasurer); Rev. Williams (Secretary). They were approved in the afternoon session.

The attendees agreed that the Steering Committee should work toward constituting a permanent Board of Directors for the Council as well as the larger "policy" Council. After some discussion and amendment, a Statement of Purpose was adopted. The purpose of the organization is "to promote philanthropic and educational activities relating to better conditions for non-whites in southern Africa" and "to foster effective dialogue and cooperation between the people of the United States and the people and governments of southern Africa. . . ."

Mr. Sal Marzullo (Mobil) pledged his support of the new Council effort and said he would work to arrange a meeting in the next three weeks between Council representatives and 10-12 CEOs of corporations involved in South Africa. Mr. Robert Stewart (Caltex) pledged the support of his CEO and his corporation for the Council. Mr. Pagan will be working with Mr. Marzullo to prepare for the meeting with industry.

Because of the sensitive nature of the new endeavor, the group agreed that great discretion should be used in any discussion of Council activities at the present time until they can "go public."

Partial List of Original Participants

The Reverend Gilbert Caldwell
Pastor
St. Daniel's United Methodist Church

Dr. James Costen
President
Interdenominational Theological Center

Bishop R. L. Fisher
Presiding Bishop
11th Episcopal District, AME Zion Church

Dr. Yvonne Kennedy
President
Bishop State College
Alabama State Legislative Representative

Bishop Donald G. Ming
Presiding Bishop
8th Episcopal District, AME Church

Dr. Barbara K. Phillips
Assistant to the Superintendent
Winston-Salem Forsyth County Schools

Bishop Harold B. Senatle
Presiding Bishop
AME Church
Republic of South Africa

Bishop Rembert E. Stokes
Presiding Bishop
10th Episcopal District, AME Church

The Right Reverend John T. Walker
Bishop
Episcopal Diocese of Washington

Dr. W. Clyde Williams
Executive Secretary
CME Church

Partial List of Persons Invited or To Be Invited to Participate

Dr. Paul A. Crow, Jr.
President
Council on Christian Unity

Dr. David Mathews
President
Kettering Foundation

Dr. William May
Director
Trinity Center on Ethics and Corporate Policy

The Right Reverend David Preus
Presiding Bishop
American Lutheran Church

Mr. William Raspberry
Columnist
The Washington Post

Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations

Mr. Cyrus R. Vance
Former Secretary of State

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From (Your Name) **Dr. D. Kim Singleton** Your Phone Number (Very Important) **(202) 659-5753**

To (Recipient's Name) **Rabbi Alexander Schindler** Recipient's Phone Number (Very Important) **()**

Company **PAGAN INTERNATIONAL** Department/Floor No.

Company **Union of American Hebrew Congregation** Department/Floor No.

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Commission on Social Action of Reform Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

September 22, 1986

TO: RABBIS, COMMISSION ON SOCIAL ACTION,
SOCIAL ACTION CHAIRPERSONS

FROM: HARRIS GILBERT; CHAIRPERSON
ALBERT VORSPAN; DIRECTOR

RE: NEW UAHC NEWSLETTER
BRIEFINGS: SOUTH AFRICA #1

BRIEFINGS: SOUTH AFRICA #1 is a new, occasional newsletter from the Commission on Social Action of Reform Judaism which will be edited by Dr. Rita Kaunitz. It will report on the deteriorating situation in South Africa and the U.S. response and describe what the UAHC and other arms of the Reform Movement have been doing to combat apartheid. Coming issues will indicate what we can do, as congregations and as individuals, to participate in this key moral issue of the 1980's.

The first issue highlights U.S. anti-apartheid actions, 1985-1986, particularly the comprehensive Anti-Apartheid Act of 1986, and the increasing economic pressures on South African-related corporations, and describes UAHC's implementation of the far-reaching resolution adopted at our 1985 General Assembly in Los Angeles.

Future BRIEFINGS ON SOUTH AFRICA will indicate specific actions congregations and individuals can take to participate in the anti-apartheid movement. UAHC is available as a resource: to provide information on speakers, publications, films, organizations, etc. We want to know what you have been doing, what you plan to do and how we can assist you. Call or write to Dr. Rita Kaunitz; c/o UAHC, 838 Fifth Avenue, New York, 10021, 212-249-0100, ext. 231.

For legislative and Washington information call or write to the Religious Action Center, 2027 Massachusetts Ave. NW, Washington, D.C., 20036, 202-387-2800.

Chairman
Harris Gilbert
Director
Albert Vorspan
Associate Director
Rabbi David Saperstein

•
NATIONAL FEDERATION OF
TEMPLE SISTERHOODS
NATIONAL FEDERATION OF
TEMPLE BROTHERHOODS
NORTH AMERICAN FEDERATION
OF TEMPLE YOUTH
NATIONAL ASSOCIATION OF
TEMPLE ADMINISTRATORS
NATIONAL ASSOCIATION OF
TEMPLE EDUCATORS
AMERICAN CONFERENCE
OF CANTORS
ASSOCIATION OF REFORM
ZIONISTS OF AMERICA

SEPTEMBER 1986

SPECIAL BRIEFING #1: SOUTH AFRICA

U.S. ANTI-APARTHEID ACTIONS, 1985-1986

Comprehensive Anti-Apartheid Act of 1986

Both Houses of Congress have overwhelmingly rejected President Reagan's advice and voted significant sanctions against South Africa, the Senate by 84-14 in August and the House by 308-77 in September. The passage of this landmark legislation caps two years of debate on Capitol Hill and puts an end to the Administration's failed policy of "constructive engagement" and his sidetracking of the 1985 anti-apartheid legislation with the issuance of a weak Executive Order.

The 1986 measure bans new investments in South Africa and the export to South Africa of petroleum products, weapons and computers used by agencies that enforce apartheid; prohibits the importation of such African exports as uranium, coal, textiles, steel and agricultural products; and cuts off landing rights for South African airlines.

The 1986 Congressional anti-apartheid legislation is a political milestone which represents strong bi-partisan support. The measure was passed by the Republican-controlled Senate and approved by 90 Republicans in the House, a sign that the Administration is out of step with both public and Congressional opinion. A two-thirds vote is needed in each chamber to override a Presidential veto. Public pressure to override such a veto, should it occur, is essential so that the U.S. is no longer perceived as the ally and supporter of the racist Botha regime. Action against apartheid has become both a central foreign policy and a domestic civil rights issue for both parties, an issue that will not go away.

We have included the remarks of Senator John Kerry (D-MA), an eloquent advocate of this legislation in Appendix B.

The growing anti-apartheid movement, directed at persuading American corporation to shed their South African operations, has gained strength and credibility, and has moved from university campuses, religious institutions and state and municipal legislatures to corporate boardrooms.

Economic Pressures on South African-Related Corporations

Divestment is the act of selling shares of stocks in South African-related companies. Disinvestment is the pulling out from South Africa of companies which have closed or sold their South African operations. During 1986 anti-apartheid activism increased and became more effective resulting in far more divestment and disinvestment action. Divestiture measures have been approved by 19 states and 65 municipalities.

The political momentum for divestment at the state level is best reflected by California's passage this August of legislation requiring the divestment over the next four years of more than \$8.3 billion of investments in state pension funds. In its scope and amount, this measure dwarfs previous efforts to exert economic pressure on the multi-national corporations to improve conditions in South Africa. The bill was supported by conservative Republican Governor George Deukmejian, who in July still opposed the bill.

Selective purchasing laws, already passed by thirty cities, represent a new strategy which curtails awards of contracts to corporations operating in South Africa. Los Angeles, which passed its ordinance in July, estimated that this act would affect more than \$100 million in contracts yearly. The Fluor Corporation, for instance, has lost a \$2.5 million contract with the city because of its South African involvement.

The latest concern is that the rising number of pension funds selling off shares in South Africa-related companies will drive down stock prices. A top analyst at the United States Trust Company in Boston feels "you can make a case for staying away from South African-related stock issues. The fact that we are in the midst of a rising tide of divestment has got to be a negative for the price of those stocks."

Escalating violence and a declining South African economy continue to make business in that country less profitable and less desirable. Since 1984, some 55 American companies have disinvested or sold their South African operations. At least 18 American companies have pulled out of South Africa during 1986, and many of the remaining 250 are re-examining their options.

The Coca-Cola company, one of the largest American employers in South Africa, is the most recent company to pull out, forthrightly, stating that its disinvestment expresses its opposition to apartheid. Its departure is planned to create significant multi-racial equity participation, improving the prospects of black South Africans. Other South African-linked companies are closely monitoring Coca-Cola's approach which may set a precedent for socially responsible corporate behavior.

WHAT UAHF HAS BEEN DOING

Resolution on South Africa

At its 1985 Biennial in Los Angeles, the Union adopted a landmark resolution on South Africa (see Appendix A). Provisions include the banning of new business investments and bank loans in South Africa and of all sales of U.S. and Canadian equipment usable for military and police purposes to the South African government. It calls upon the U.S. and Canadian governments to reduce diplomatic recognition of South Africa and, if substantial progress toward the abolition of apartheid does not occur within a year (by November 1986), further calls on the United States Congress and the Canadian Parliament to mandate disinvestment on the U.S. and

Canadian firms from South African and to institute a total trade embargo between the U.S. and Canada and South Africa. Finally, it urges UAHC congregations and the CCAR and HUC-JIR to disinvest from corporations doing business in South Africa.

With the passage of this resolution, the UAHC took the strongest position against apartheid of any of the major Jewish organizations. It has since been using its influence within umbrella organizations (NJCRAC, The Synagogue Council, etc.) to enlist the larger Jewish community to join it in playing an effective, visible role in the struggle against apartheid.

Rabbi Alexander Schindler, addressing UAHC's 1985 Biennial, declared: "Apartheid is a first cousin to the Nuremberg laws...Racism cannot be countenanced in this world of ours, for any reason whatsoever, and never by Jews."

UAHC President

This August, Rabbi Schindler joined with major religious, civil rights, union and other organizations in a public statement addressed to the U.S. Senate, asking its adoption of comprehensive economic sanctions against South Africa. This message, sponsored by the American Committee on Africa and The Africa Fund, appeared in The Washington Post. Rabbi Schindler has also joined with 26 church leaders in a call to U.S. corporations targeted by the Interfaith Center for Corporate Responsibility to leave South Africa by the end of 1986.

Commission on Social Action

Through the Religious Action Center in Washington, the UAHC and the CCAR have supported strong legislation in the Congress, testifying on the Hill, helping to mobilize coalitions and publishing Chai/Impact materials on the growing crisis in South Africa.

The Religious Action Center is sponsoring The Prisoner of Apartheid Project modeled on The Prisoner of Conscience campaign for Soviet Jewry. The Project will provide moral and material support for South African political prisoners and their families. This project, adopted by the entire "Free South Africa Movement" calls on congregations, organizations and individuals to adopt a prisoner and lobby for his/her release. Supporters will write regularly to their adopted political prisoners and families and widely publicize their efforts to bring national and international pressure on their behalf.

The Commission on Social Action is preparing ENDING APARTHEID: A MANUAL FOR INDIVIDUAL AND CONGREGATIONAL ACTION, co-authored by Dr. Rita Kaunitz and Rabbi David Saperstein. This comprehensive guide for organizing and programming social action against apartheid in the synagogue will be issued this Fall.

Interreligious Affairs

Interreligious Affairs maintains close liaison with religious organizations which seek to enlist their congregations in the fight against apartheid, in particular, the Interfaith Center for Corporate Responsibility (ICCR) and Clergy and Laity Concerned (CCAR).

The ICCR has developed a number of anti-apartheid strategies which place economic pressure on corporate America to withdraw from South Africa stating that apartheid is offensive to a major tenet of religious faith: the innate indignity of human beings. These strategies include "No Buy" campaigns to boycott stores which sell South African merchandise, selected purchasing legislation, and targeting of 12 corporations and banks with substantial involvement in South Africa. Corporations and banks targeted by ICCR have received letters from key religious leaders, followed by a massive postcard mailing.

UAHC's Department of Interreligious Affairs co-sponsored an Interreligious Consultation on South Africa with the ICCR which convened the meeting, "Economic Pressure Strategies to End Apartheid." Co-sponsors were the Episcopal Church, United Church of Christ Board for World Ministers, Presbyterian Church (U.S.A.), The Christian Methodist Episcopal Church and the Progressive National Baptist Convention. The U.S. Catholic Conference was represented on the Planning Committee.

This August, the Roman Catholic bishops in the U.S. for the first time endorsed economic sanctions against South Africa emphasizing that this issue is primarily a moral issue and only secondarily an economic issue. The Archdiocese of Baltimore, also disclosed it would divest its holdings in companies that do business in South Africa, the first such step by an American Roman Catholic Diocese.

CALC has invited UAHC congregations to join a new program to mobilize congregations across the U.S. to combat apartheid. As COVENANT CONGREGATIONS, they become part of a religious network which will receive packets containing materials for worship, education, action and service. Rabbi Gunter Hirshberg has prepared "a Jewish Perspective on Apartheid" for CALC's organizing packet.

ADOPTED BY THE GENERAL ASSEMBLY

of the

UNION OF AMERICAN HEBREW CONGREGATIONS

October 31-November 5, 1985 - Los Angeles

SOUTH AFRICA

BACKGROUND:

In Jewish religious tradition, as well as in Jewish historical experience, racism is an ultimate evil. Our prophets and rabbis taught that all human beings are created in the image of God and have an equal claim to equity and justice. Throughout its history, the UAHC has spoken with vigor and clarity against racial segregation and discrimination in the United States and everywhere else in the world.

South Africa is the only country in the modern world which constitutionally establishes white supremacy and racial oppression. Accordingly, the apartheid regime poses a moral challenge to all who cherish liberty and decency. Apartheid is a system which affronts the most profound values of humanity and democracy and violates the teachings of our religion.

THEREFORE, BE IT RESOLVED that the Union of American Hebrew Congregations:

1. Reaffirms its condemnation of apartheid.
2. Calls upon the government of South Africa to:
 - A. Release immediately Nelson Mandela and all other prisoners because of their opposition to apartheid.
 - B. Enter into negotiations aimed at eliminating apartheid with the bona fide representatives of the victims of apartheid.
3. Calls on the Canadian Parliament and (recognizing the need to strengthen the President's Executive Order implementing South African sanctions) the United States Congress to enact legislation which will do the following:
 - A. Ban new business investment and bank loans in South Africa.
 - B. Ban the importation into the United States and Canada of all krugerrands and other gold South African coins.
 - C. Ban all sales of United States and Canadian equipment usable for military and police purposes, including sales of computers and computerized equipment to the South African Government.
 - D. Ban all sales of nuclear material, equipment and technology and the transfer of nuclear know-how to South Africa; and
 - E. Ban United States and Canadian contributions to South Africa through the International Monetary Fund.

APPENDIX A

SOUTH AFRICA

4. Calls upon the governments of the United States and Canada to reduce the level of diplomatic recognition of South Africa.
5. Further calls on the United States Congress and the Canadian Parliament to enact the following legislation if substantial progress toward the abolition of apartheid does not occur within one year.
 - A. Mandate disinvestment of United States and Canadian firms from South Africa, and
 - B. Institute a total trade embargo between the United States, Canada and South Africa.
6. Directs the Board of Trustees in a manner it deems appropriate and responsible to boycott firms which engage in business in South Africa and which have not accepted the Sullivan Principles.
7. Directs the Board of Trustees to divest the UAHC of all investments in corporations doing business in South Africa, in accordance with the spirit of the 1971 resolution on corporate responsibility.
8. Urges organizations affiliated with the UAHC, as well as the Hebrew Union College-Jewish Institute of Religion, the Central Conference of American Rabbis and congregations and their members to initiate a process of divestment in corporations doing business in South Africa in accordance with the spirit of the 1971 resolution on corporate responsibility.
9. Further recommends that UAHC congregations and their individual members cease the purchase of krugerrands and other South African gold coins as an immediate, direct, personal and symbolic protest against South Africa's racist and repressive regime.
10. Strongly affirms its fraternal support for the Southern African Union for Progressive Judaism, the Southern African Association of Progressive Rabbis, and the South African Jewish Board of Deputies in:
 - A. Their support for fundamental reform of South African life and institutions.
 - B. Their condemnation of violence, and
 - C. Their complete rejection of apartheid.



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COMPREHENSIVE ANTI- APARTHEID ACT OF 1986

Mr. KERRY.

Mr. President, we should not even be having a debate here today on whether or not to impose sanctions on South Africa. We should not even be debating which side we are on, or whom we choose to support in that country. It should be a given that our values are such in this country, that whether or not to support the struggle of the people of South Africa against the apartheid regime should not even be a debatable proposition. Unfortunately, because of the unwillingness of the South African Government, and of the President of the United States, to face reality, we are forced to have this debate today.

Mr. President, if we do not impose sanctions on the South African Government, we ignore who we are, and what we stand for in this country. Sanctions against South Africa are simply a matter of form, which give substance to who we are, and what this Nation represents. I want to see this Nation once again represent the struggle for freedom, democracy, and equality in the world. I want to see us represent the best in the American tradition, not the worst. I want the struggling black population of South Africa to know that we stand with them, not against them. That is why I hope that we will impose sanctions today.

Some of us here in this Chamber came of age in the civil rights movement in this country. We remember Selma, AL. We remember the march on Washington. We remember when Martin Luther King said "I have a dream * * * that my children will live in a country where they are judged by the content of their character, and not by the color of their skin." Some of us shared that dream with Martin Luther King. Some of us fought for that, and marched for it, and struggled for it. And I'm proud to say that we've coming a long way toward achieving that goal in this country.

But today, that same dream is being trampled in South Africa. Today, because of the color of their skin, people are suffering in South Africa. They cannot live where they choose. They cannot work where live with their own families. Husbands are separated from wives and from their children for 11 months out of the year, because of the apartheid system. Blacks cannot own land in their own country. They are denied citizenship and are not allowed to vote in the land of their birth. They cannot live with dignity as human beings because of the greed and racism of a small minority, and a system called apartheid. My colleague Senator CHRIS DOBBS expressed it very well the other day, in his response to President Reagan's radio address. Apart-

heid is a modern form of slavery, pure and simple.

All of us oppose apartheid. Even President Reagan says he opposes apartheid. But while he has pursued a policy of "constructive engagement," what he has really brought us is a policy of "destructive enagement"—enagement of the black majority in South Africa, and destruction of America's image in Africa and around the world. No longer are we seen as the champions of freedom and democracy. Instead, we are seen, as Senator KENNEDY has said, as the last best friend of the apartheid regime in South Africa.

The South Africans claim that they are doing away with apartheid. President Reagan claims that they are doing away with apartheid. At one point, incredibly, President Reagan even said, and I quote, "They have eliminated the segregation which we once had in our own country." Nothing could be further from the truth. The fact that he could even make such a statement only indicates that the President is so determined to support the white regime in South Africa, that he is totally out of touch with the reality of that country.

Let's examine some of the "reforms" which the South Africans have supposedly made in the apartheid system.

They claim that they have "abolished" the pass laws—the hated system whereby each black person in South Africa had to carry a "pass" at all times, to show who he was and that he had a right to be where he was. Yes, they have eliminated the passes. But they have replaced them with a new ID card called a "uniform identity document." This document still lists the race of the person carrying it. It still upholds the basic pillar of the apartheid system, the classification of all individuals in South Africa, from time of birth onward, by race. And one other technicality—the South African Government recently admitted that the "reform" of the pass laws does not apply to several million blacks living in the so-called homelands.

Let me say a word about the homelands. These so-called homelands are not recognized by any state in the world except for the Government of South Africa. They have not been abolished in any of the so-called reforms. They are, in fact, another of the pillars of the apartheid system. And in reality, the homelands are nothing more than a modern form of concentration camps.

What kind of a system forces 87 percent of the population to live on 13 percent of the land—the most barren, infertile, useless land? What kind of a system forces millions of people to leave their homes and move hundreds of miles away to live in shacks in the desert, with no viable economic means to support themselves, and tells them "This is your homeland"? What kind of a system forces men to get up at 2 in the morning to get on buses, to ride

for hours in the dark, so that they can get to work on time, because there is no work available in their homelands? What kind of a system creates conditions where babies suffer from malnutrition, and children starve, while white families live in affluence and European-style luxury? The answer is simple—the apartheid system does those things, and much more.

The South Africans claim that they have "reformed" the system, because they have repealed the "Immorality Act," and the "Mixed Marriage Act," which banned interracial sex and interracial marriage. But let's look at the facts.

Only about 100 people per year are affected by these so-called reforms, out of a population of 28 million. And couples who do intermarry are still affected by the "Group Areas Act," which means that they must live in the area designated for the partner with the "lowest" racial classification, which of course means the darkest skin. If a white woman, living in a white area, marries a black man, she must immediately move out of her home, even if she has lived there all of her life. She can only live in a "black" area from then on. This is the South African idea of "reform."

And the children of the marriage are also classified according to the "lowest" racial classification of the two parents. If a white man marries a "colored" woman, their children are automatically classified as "colored". And they too can only live in a "colored" area. That doesn't sound like "reform"—it sounds more like Nazi Germany.

The South African claim great progress because they have repealed the "Influx Control Act," which governs movement into cities. But again, the people living in the so-called homelands are not covered by these reforms. The homelands are an essential part of the apartheid system, because they are the embodiment of the apartheid dream of a "White South Africa."

When all of the blacks of South Africa are living in their respective homelands; then the white tribe of Afrikaners will be able to lay claim to sole possession of South Africa, of that 87 percent of the land which they claim is theirs and theirs alone. That is the great theory behind the apartheid system. And the homelands are part of the final solution in South Africa.

The South Africans also claim to be one of the great democracies of the world. As proof of that, they point to the establishment of the "colored" and "Indian" parliaments in South Africa. However, they forgot something. There is still no black parliament in South Africa. Blacks still do not have the right to vote in South Africa. Even Bishop Tutu, recipient of the Nobel Peace Prize, has no right to vote in his own country. Perhaps President Reagan forgot that when he

said that South Africa has "eliminated the segregation which once existed in our country." But the blacks of South Africa have not forgotten it.

The true situation in South Africa has been well stated in the Report of the Eminent Persons Group of the Commonwealth, which recently returned from an extensive mission to South Africa. The Eminent Persons Group consisted of a truly distinguished group of world statesmen, co-chaired by former Prime Minister Malcolm Fraser of Australia, and former Nigerian head of State Gen. Olusegun Obasanjo. The Eminent Persons Group hoped to be able to convince the South African Government to enter into negotiations with representatives of the black leadership, for a transition to true democracy. In that effort, they were totally rebuffed by State President P.W. Botha. Instead, he declared a state of emergency, suspended the laws of the country, and placed restrictions on the press.

The Eminent Persons Group, in their report, stated:

We draw the Conclusion that while the (South African) government claims to be ready to negotiate, it is in truth not yet prepared to negotiate fundamental change, nor to countenance the creation of genuine democratic structures, nor to face the prospect of the end of white domination and white power in the foreseeable future. Its program of reform does not end apartheid, but seeks to give it a less inhuman face.

The Eminent Persons Group also had the opportunity to meet with Nelson Mandela, the imprisoned leader of the African National Congress, while in South Africa. Since it has been alleged by the South Africans, and by their friends in this country, that the ANC is really nothing more than a Communist front, and that Nelson Mandela is just a convicted terrorist, it is worth examining the findings of the Eminent Persons Group from their meetings with Mr. Mandela.

They stated the following:

During the preliminary visit, General Obasanjo was permitted to see Mr. Mandela. Thereafter, the full group met with him on two occasions. . . . We were first struck by his physical authority—by his immaculate appearance, his apparent good health, and his commanding presence. In his manner, he exuded authority, and received the respect of all around him, including his jailers. . . . His authority clearly extends throughout the nationalist movement. . . .

Second, we found his attitude to others outside the ANC reasonable and conciliatory. . . . In our discussion, Nelson Mandela also took care to emphasize his desire for reconciliation across the divide of color. . . . He pledged himself anew to work to a multiracial society to which all would have a secure place. . . .

Third, we were impressed by the consistency of his beliefs. He emphasized that he was a nationalist, not a Communist, and that his principles were unchanged from those to which he subscribed when the Freedom Charter was drawn up in 1955. Those principles included the necessity for the unity and political emancipation of all Africans in the land of their birth; the need

for a multiracial society, from any kind of racial religious, or political discrimination; the paramountcy of democratic principles, and of political and human rights, and equality of opportunity.

The Eminent Persons Group concluded their observations of Nelson Mandela with the following statement:

Provided the negotiating process was agreed, Mr. Mandela's own voice would appeal for calm. We believe his authority would secure it. Our judgment of Nelson Mandela has been formed as the result of lengthy discussions with him, spanning three meetings. He impressed us as an outstandingly able and sincere person whose qualities of leadership were self-evident. We found him unmarked by any trace of bitterness despite his long imprisonment.

This is the man who the South Africans have kept locked in Pollsmoor Prison for the past 25 years, and who is still there to this day. This is the man who is accepted as the single unifying leader of all blacks in South Africa, and who represents the only alternative to continued and increasing violence and bloodshed in South Africa.

What then is the future for South Africa? What will be the outcome if we do not impose sanctions now, and the South African Government continues on its present course. Let me again cite the conclusions of the Eminent Persons Group:

After more than 18 months of persistent unrest, upheaval and killings unprecedented in the country's history, the Government believes that it can contain the situation indefinitely by the use of force. We were told repeatedly by Ministers (of the Government) that the Government had deployed only a fraction of the power at its disposal. Although the Government's confidence may be valid in the short term, but at great human cost, it is plainly misplaced in the longer term. South Africa is predominantly a country of black people. To believe that they can be indefinitely suppressed is an act of self-delusion.

But in the most simple way, the blacks have had enough of apartheid. They are no longer prepared to submit to its oppression, discrimination, and exploitation. They can no longer stomach being treated as aliens in their own country. They have confidence not merely in the justice of their cause, but in the inevitability of their victory. . . . The strength of black convictions is now matched by a readiness to die for those convictions. They will, therefore, sustain their struggle, whatever the cost.

Mr. President, there is no course of action left to us other than sanctions, if we wish to influence the South African Government. That was the conclusion of the Eminent Persons Group. That was the conclusion of the House of Representatives last month. That was the conclusion of a bipartisan majority on the Senate Foreign Relations Committee. And that is the conclusion of the American people.

Let me cite, one last time, the conclusions of the Eminent Persons Group, in calling for the imposition of sanctions against South Africa. They said:

We point to the fact that the Government of South Africa has itself used economic measures against its neighbors and that

such measures are patently instruments of its own national policy. We are convinced that the South African government is concerned about the adoption of effective economic measures against it. . . .

If it comes to the conclusion that it would always remain protected from such measures, the process of change in South Africa is unlikely to increase in momentum and the descent into violence would be accelerated. In these circumstances, the cost in lives may have to be counted in the millions.

The question in front of heads of governments is in our view clear. It is not whether such measures will compel change; it is already the case that their absence and Pretoria's belief that they need not be feared, defers change. Is the Commonwealth to stand by and allow the cycle of violence to spiral? Or will it take concerted action of an effective kind? Such actions may offer the last opportunity to avert what could be the worst blood bath since the Second World War.

Mr. President, the Commonwealth nations have now acted. They have joined together to impose sanctions on South Africa. They have unfortunately not been joined in any meaningful way by Prime Minister Thatcher, but they have nevertheless decided to go ahead without her and impose meaningful sanctions on South Africa. And we have a moral obligation to join them in that effort.

There are those who claim that we should not impose sanctions because it will hurt the blacks in South Africa, and will harm the frontline states in South Africa. But the blacks of South Africa, and the leaders of the frontline states, are the very people who are calling upon us and urging us to impose sanctions.

President Reagan said in his recent speech that we should not impose sanctions, because "they would hurt the very people we are trying to help." As Bishop Tutu said in response to this speech, "He sits there like the great, big white chief of old, who can tell us black people that we don't know what is good for us. The white man knows." And as Prime Minister Mugabe of Zimbabwe stated last week, the frontline states are prepared for "economic war" with South Africa. If they suffer, South Africa will also suffer. And they have told us that they are prepared to suffer.

The opponents of sanctions in this country have advanced contradictory arguments to support their cause. First they have told us that we should not impose sanctions because they will destroy the South African economy and hurt the blacks. Then they have told us that sanctions will not work, and will have no effect on the economy. Secretary of State Shultz came before the Foreign Relations Committee and told us that we should not impose sanctions because U.S. companies are already imposing "sanctions of the marketplace" by pulling out of South Africa. He told us that that sends a more powerful message to the South Africans than sanctions would. Then he told us that U.S. companies should not pull out of South Africa—

in fact, he would encourage them to invest more money in South Africa. He didn't explain what kind of a message that would send them.

But he missed one point altogether. And that is that sanctions would send a powerful psychological message, and a moral message, to the blacks of South Africa, about which side we are on in South Africa. And they would send an equally powerful message to the white Government of South Africa. And sanctions would send a powerful message to the world about where the United States stands on the issue of apartheid in South Africa.

But sanctions would also have a real impact on South Africa's economy. An article in the Washington Post of July 25, 1986, entitled "Limited Sanctions Take Their Toll on South African Economy," points out that even the limited sanctions which have already been imposed by France and Denmark have had a serious impact on South Africa's economy. The embargoes on South African coal invoked by those two nations, and a growing reluctance by other countries to buy South African coal, have already cut projected exports for 1986 by 7.5 million metric tons, or 17 percent. Coal is South Africa's second biggest source of income, after gold. And according to the Post article:

Now, partial sanctions by just two countries, one of them tiny, have thrown this key industry into what one company official described today as "a slough of despond."

That is the effect of sanctions.

And if we add to that further sanctions to be imposed by the Commonwealth countries, and potentially by the European Community and by the United States, we will see a far greater effect on the South African economy, and an even greater "slough of despond" among the South African leadership.

There are those who say that the South African blacks will be the first to lose their jobs, and to suffer economically. But Cyril Ramaphosa, secretary of the National Union of Mineworkers, which is one of the largest black labor unions in South Africa, has said that his union strongly supports international sanctions against South Africa. And he has said of those who oppose sanctions:

They should be looking instead at the reasons why many people are calling for sanctions, including the payment of starvation wages to miners.

Mr. President, that is the heart of the matter. It is not sanctions which will cause suffering among blacks in South Africa. It is the apartheid system which is causing suffering. And it is sanctions which will bring an end to the apartheid system.

It has been said that not all blacks in South Africa support sanctions. As evidence, sympathizers with the South African regime point to Chief Buthelezi, who supposedly enjoys a following among blacks in South Africa, par-

ticularly Zulus, and who has opposed sanctions.

Senator KENNEDY put this very question to Malcolm Fraser, cochairman of the Eminent Persons Group, when he testified before the Kennedy Forum on South Africa here last month. He asked why he was calling for sanctions, when Chief Buthelezi opposed them. Let me quote his answer:

I think that, Senator, is probably one of the most false arguments of all. Let me just say one word about Chief Buthelezi. He is a political figure in South Africa. He can't be ignored, but he is not as significant as many people say, because if you want to have a job, you have to be a card-carrying member of (his political organization) Inkatha or even if you want to go to school. That reinforces his numbers very, very greatly. So he can't be ignored, but everyone else says "We want sanctions imposed." The black leaders say, the blacks generally say, "We know that sanctions will affect us and will hurt us but we are hurting already." Sixty or seventy percent are unemployed in Crossroads and many other townships. High levels of unemployment in that and the "homelands" where there is no economic activity possible, and with the towns and the general state of the country being one that really denies blacks access to the normal dignity that should be associated with the participation in a reasonable and civilized society. . . .

But it also needs to be judged against the alternative. And if one can accept the general view of our report, that a descent into greater and greater violence is likely—and in our view if there's no change there will be a total guerrilla war which will obviously hurt many, many, maybe tens or hundreds of thousands of people, black and white—that's the alternative, the sanctions.

That alternative will result in infinitely more people, black and white, being hurt than would the imposition of sanctions. So you are not comparing a sanction situation with another situation which is a clean slate. The alternative to sanctions is one that would lead to much, much greater loss of life, and greater killings.

That was the judgment of Malcolm Fraser, the former Prime Minister of Australia. And I might add that Mr. Fraser is deeply conservative. He supports many American policies, including some which I do not support, such as aid to the Contras in Nicaragua. And one of the reasons why he has called for sanctions to be imposed as soon as possible, is that he does not want to see South Africa fall into the hands of the Communist bloc. Nor do I. But that is likely to be the result, if we continue with the shortsighted policy of support for the Botha regime.

Even Chief Buthelezi has now recognized that his position as a collaborator with the South African regime is causing him to lose all credibility with the blacks of South Africa. He said last week, and I quote, there must come a time when the South African Government's actions and attitudes demand that I revise my position before I become an outdated, has-been politician. And he went on to say that, instead of acting as a statesman, President Botha has behaved like a Third World amateur employing Boer War-style Afrikaner diplomacy.

Mr. President, the opponents of sanctions, including President Reagan, have said that sanctions are wrong, and that they do not work. If they do not work, why have we employed sanctions against Nicaragua? If they do not work, why have we invoked sanctions against Libya? If they do not work, why do we continue to employ sanctions against Cuba? Why did we impose sanctions against Poland after the imposition of martial law? Why did we place sanctions on Iran after the seizure of the American Embassy? Why did we place sanctions on the Soviet Union in connection with the Soviet oil pipeline? And what will it take before we impose sanctions on the racist regime in South Africa?

The opponents of sanctions also argue that sanctions will not be effective if imposed by the United States alone. But we did not hesitate to act alone to impose sanctions against Libya, or against Nicaragua, or in the case of the Soviet oil pipeline. In none of those cases were we joined by any of our allies, or indeed, by any other nations. In truth, of course, there is far more international support for sanctions against South Africa than there was in any of those cases. The commonwealth nations have already acted to impose sanctions. The European community will do so next month. And it is clear to all that, if the United States imposes sanctions, that Britain, Japan, West Germany, and our other allies have no choice but to follow immediately.

So that is another patently false argument. But then the opponents of sanctions make another argument. They say that "If we impose sanctions now, then we will have no leverage left with the Government of South Africa." I would ask them first of all—what leverage do we have now with the Government of South Africa? What has the policy of constructive engagement achieved as far as results in changing the behavior of the Botha regime? Let's look at the record of the past 5 years.

First of all, for most of the Reagan years, Pretoria has distracted this administration with fruitless negotiations over Namibia. It is no secret that those talks have been a total failure. South Africa is still illegally occupying Namibia, in violation of U.N. Resolution 435, in violation of international law, and in violation of world opinion. Those negotiations have produced only a stalemate, and have diverted this administration from focusing on the growing crisis in South Africa itself.

Second, South Africa has embarked on a policy of destabilizing its neighbors. It has used every measure at its disposal—from economic sanctions, to covert aid to antigovernment forces in neighboring countries, to cross-border raids, to outright invasions—to impose its will on the region. Most recently, South Africa has launched brazen attacks against Zimbabwe, Zambia, and

Botswana, for no reason other than sheer intimidation, against targets which represented no military threat.

Third, the South African Government has responded to black unrest over the last 2 years with mounting repression. The state of emergency declared in June is harsher than the martial law imposed on Poland in 1981, to which we responded with economic sanctions and great condemnation. Not only have we failed to influence the Botha regime to exercise restraint, but President Reagan's personal appeal for restraint was rejected outright.

Fourth, the South African Government has refused to enter into negotiations with authentic, recognized black leaders in South Africa. Instead, they have arrested the entire leadership of the black trade union movement and other elements of black leadership in South Africa, in a decapitation strategy.

And fifth, the Botha regime has brushed off the United States and other Western nations in a series of actions that indicate an unprecedented disregard of world opinion. The Botha regime has thumbed its nose at President Reagan, scuttled efforts of the commonwealth delegation to start negotiations, cold-shouldered British Foreign Secretary Geoffrey Howe, and has virtually dared the world to impose sanctions. This is a display of arrogance rarely seen among supposed U.S. allies. Foreign Minister Pik Botha has dared the West to get tough with South Africa, declaring that it really doesn't matter if we impose sanctions—in fact, he said, "the sooner the better."

So the policy of constructive engagement clearly has been a total failure. It has only exposed the basic weakness of the Reagan administration, behind all of its tough talk. As Pauline Baker of the Carnegie Endowment stated in testimony before the Senate Foreign Relations Committee, "As a result of the administration's staunch opposition to sanctions, Pretoria has concluded that it is virtually immune from outside pressure of any significance and that, in matters concerning the region, it can act with impunity."

So the truth is that, at present, we have no leverage with the South African Government. Sanctions will give us that leverage. But the argument is made that, if we impose sanctions now, we will have no leverage left in the future. Again, this argument is totally false.

First of all, the bill reported out by the Senate Foreign Relations Committee by a margin of 15 to 2, provides for one set of sanctions now, and an additional set to be imposed in 12 months, if the South African Government does not release Nelson Mandela and other political prisoners, and take several other significant steps such as lifting the state of emergency. So we would

continue to have additional leverage by the threat of further sanctions.

I supported the committee bill on sanctions. But I also said that it was only a first step, and that I hoped that it could be strengthened on the Senate floor. I support the effort of Senator KENNEDY by adding the sanctions recommended by the Eminent Persons Group in their report, including prohibiting all loans to the South African private sector, expanding the import ban to include textiles, crude oil, and refined petroleum products, food, and agricultural products, expanding the ban on computers, prohibiting United States-South African military cooperation, expanding the arms embargo, and serving all air links to South Africa. I support all of those steps, and the others which have been suggested. I also would support a total ban on trade with South Africa, and mandatory disinvestment, as was passed by the House of Representatives.

But even if we were to go that far, which no one expects, we would still have additional steps which we could take. We could break diplomatic relations with Pretoria, as some have suggested. We could provide humanitarian assistance to the ANC, as we do to the resistance in Afghanistan, and the Contras in Nicaragua. And we could take what might be the strongest step of all—a step which was suggested by the conservative Economist magazine—to sell off some of our gold reserve, and thereby depress the price of gold. That might be the most significant sanction of all, in terms of its effect on the South African economy.

So there are still more steps that we can take. We are a powerful country. There is no question that we can exert influence over the South Africans, if we choose to do so. The question is, will we choose to do so? And will we do so before it is too late?

We are at a critical turning point in our relationship with the people of South Africa. If we do not act now, clearly and forcefully, to do whatever we can to end the apartheid system, then in all likelihood the United States will simply become irrelevant to the situation in South Africa. We will no longer be able to influence the situation there. The blacks of South Africa will become totally alienated from the United States, as they already have from their own Government. And the situation there will begin an irreversible slide toward violence, revolutionary upheaval, and the bloodbath foreseen by the Eminent Persons Group. They have warned us that if we do not act now, by the end of August, that it will be too late. If we do not send a clear signal now to the people of South Africa that we are with them, that we are on their side, and if we are not joined in that effort by Britain, by the European Community, and by the Commonwealth nations, then the West will lose its influence in South Africa, and that country

will simply degenerate into an all-out civil war.

And I think we all know what the outcome of that struggle will be. There is no question that, whether it takes 5 years, or 10 years, or 20, eventually the blacks of South Africa will triumph, and will take control of that country, and of its government. The only question is what kind of government it will be. And, if we continue with the present policy, the likelihood is that a future black government will simply see the United States as their enemy, and we will have no influence left in South Africa. And if that happens, then we will lose all of our economic interests. We will lose all of our strategic interests. We will lose everything that we are trying to protect in South Africa. And where we lose, the Soviet Union will gain.

Mr. President, the world is watching what we do here today. History will judge us by what we do on the issue of South Africa. This is not an ordinary political issue. This is one of the great moral issues of our time. And future generations, our children and grandchildren, will judge us by how we respond today to the moral challenge of apartheid.

In the 1930's, much of the world stood by and watched as the Nazi regime took power in Germany. The Western nations failed to act as Hitler passed racist laws, proclaimed Jews to be second-class citizens, and declared his intention to carry out the final solution to the Jewish problem. We failed to act in time. And as a result, 6 million Jewish lives were lost. Many millions more were killed in combat. And this Nation spent 4 years at war, fighting the evil of Nazi Germany.

Today, we are faced with the evil of apartheid. Today, we are faced with the prospect of another bloodbath, this time in South Africa. As the Eminent Persons Group has warned us, we are faced with the prospect of "the worst bloodbath since the Second World War."

So the choice before us is clear. Do we take action now, to use all of our power and influence to bring about the end of the apartheid system, or do we stand by and do nothing? Do we sit and watch as a bloodbath takes place in South Africa, or do we use our influence to bring about a negotiating process, and a peaceful resolution of that conflict? Do we allow ourselves to be silent partners with racism, or do we take a stand against a racist system? Do we show the South Africa people that we stand with them, or do we show the world that we no longer care about principles of freedom and democracy which this country has stood for in the world?

Those are the choices confronting us today. Mr. President, for my part, the choice is clear. I support sanctions against South Africa. I support them strongly, because I support the people of South Africa, in their struggle

against a racist system, and a racist regime.

Mr. President, I am ashamed of the position of the U.S. Government on this issue. I hope that we will send a message today, to South Africa and to the world, that the President of the United States does not speak for the American people on the issue of apartheid. I hope that we will send a message to the world that we still believe in the words which this Nation has long stood for—that "All men are created equal." And I hope that all of my colleagues will join with me in sending that message.

Asperhead

October 2, 1986
28 Elul 5746

Dr. Rita Kaunitz
9 Marine Avenue
Westport, CT 06880

Dear Rita:

Mazal tov on Special Briefing #1: South Africa! This is a wonderful newsletter and will be most helpful to our congregations. I admire the work you have undertaken in our behalf and am most grateful to you.

I tried to say thanks personally the other day but our paths didn't cross, so I use this means of expressing my profound appreciation.

Rhea and I join in wishing you and Paul a sweet, happy and healthy New Year.

Sincerely,

Alexander M. Schindler

Thank

Rita

✓ why not
thinner



איחוד
ליהדות
מתקדמות
באמריקה

For Rabbi Alex

FROM Rita

with admiration.

Commission on Social Action of Reform Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

September 22, 1986

TO: RABBIS, COMMISSION ON SOCIAL ACTION,
SOCIAL ACTION CHAIRPERSONS

FROM: HARRIS GILBERT; CHAIRPERSON
ALBERT VORSPAN; DIRECTOR

RE: NEW UAHC NEWSLETTER
BRIEFINGS: SOUTH AFRICA #1

BRIEFINGS: SOUTH AFRICA #1 is a new, occasional newsletter from the Commission on Social Action of Reform Judaism which will be edited by Dr. Rita Kaunitz. It will report on the deteriorating situation in South Africa and the U.S. response and describe what the UAHC and other arms of the Reform Movement have been doing to combat apartheid. Coming issues will indicate what we can do, as congregations and as individuals, to participate in this key moral issue of the 1980's.

The first issue highlights U.S. anti-apartheid actions, 1985-1986, particularly the comprehensive Anti-Apartheid Act of 1986, and the increasing economic pressures on South African-related corporations, and describes UAHC's implementation of the far-reaching resolution adopted at our 1985 General Assembly in Los Angeles.

Future BRIEFINGS ON SOUTH AFRICA will indicate specific actions congregations and individuals can take to participate in the anti-apartheid movement. UAHC is available as a resource: to provide information on speakers, publications, films, organizations, etc. We want to know what you have been doing, what you plan to do and how we can assist you. Call or write to Dr. Rita Kaunitz; c/o UAHC, 838 Fifth Avenue, New York, 10021, 212-249-0100, ext. 231.

For legislative and Washington information call or write to the Religious Action Center, 2027 Massachusetts Ave. NW, Washington, D.C., 20036, 202-387-2800.

Chairman
Harris Gilbert
Director
Albert Vorspan
Associate Director
Rabbi David Saperstein

NATIONAL FEDERATION OF
TEMPLE SISTERHOODS
NATIONAL FEDERATION OF
TEMPLE BROTHERHOODS
NORTH AMERICAN FEDERATION
OF TEMPLE YOUTH
NATIONAL ASSOCIATION OF
TEMPLE ADMINISTRATORS
NATIONAL ASSOCIATION OF
TEMPLE EDUCATORS
AMERICAN CONFERENCE
OF CANTORS
ASSOCIATION OF REFORM
ZIONISTS OF AMERICA

Married

August 20, 1986
15 Av 5746

Mr. Cyrus A. Krohn
6108 Eagle Landing Road
Burke, VA 22015

Dear Mr. Krohn:

I would appreciate a copy of the newspaper article in which I "connected myself with the ANC." I really have never done that.

I have spoken freely and frequently on the issue of Apartheid expressing my revulsion of it. In doing so I expressed the majority view of the delegates of the Union of American Hebrew Congregations at our last Biennial which passed a resolution on the subject a copy of which I am attaching for your perusal.

My views are shared by the leadership of Israel as well as by virtually every leader of our own Government here in the United States as witnessed by the recent Senate resolution on the subject. I am proud to be associated with such leaders and with their views.

Cordially,

Alexander M. Schindler

August 12, 1986

Rabbi Alexander M. Schindler
838 Fifth Ave.
New York, NY 10021

Dear Rabbi Schindler:

My letter is addressing your feelings toward the Anti-Apartheid movement in South Africa. I feel it is necessary to write you after seeing your name in the newspaper, connecting yourself with the ANC.

My question is, why are you supporting such a campaign as this which was started by the Reverend Jesse Jackson and Randall Robinson shortly after President Reagan took office in 1980? The headquarters of the ANC, which is in Angola, is supported by Moscow and has supporters like Jesse Jackson who associates himself with Arafat and Shadafi.

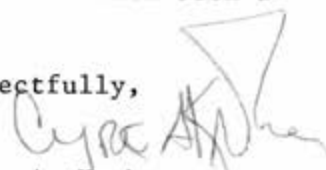
If the ANC's sanctions are approved:

1. South Africa would become a Communist state.
2. The blacks would have no jobs because the factories and mines would be shut down.
3. The US would not be able to get the natural resources we need from South Africa.

A topic which you fail to address in your sanctions toward Anti-Apartheid is conflict between the tribes. This topic is probably more serious than apartheid anyway.

My question to you, Sir, is why are you dragging the Reform Congregations into this matter. I am a member of Temple Rodef Shalom in Alexandria, Virginia, a member of the Union of American Hebrew Congregations. I am appalled to be associated with such a dispute.

Respectfully,


Cyrus A. Krohn
6108 Eagle Landing Rd.
Burke, VA 22015

TRANS AFRICA

BOARD OF DIRECTORS

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April 29, 1986

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RANDALL ROBINSON
EXECUTIVE DIRECTOR

Rabbi Alex Schindler
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

Please add your name to the enclosed sign-on letter urging our congressional representatives to rectify the failed policies of the Reagan Administration in southern Africa.

President Reagan's Executive Order has been operative for over six months. However, these mild sanctions have done little to move the South African government any closer to dismantling apartheid or disengaging from Namibia. Furthermore, the civil war in Angola will inevitably be protracted as a result of the Administration's covert shipments of sophisticated weaponry to UNITA--the South African supported rebel group.

The escalating level of violence in southern Africa necessitates a reinvigorated effort on our part to move Congress to alter U.S. policy toward the region. Therefore, I urge you, once again, to add your name to this important letter.

Please call Cecelie Counts or Glenn McKeown at TransAfrica as soon as possible to inform them whether you will sign on to the letter.

Sincerely,

Randall Robinson

Randall Robinson
Co-Chair, Free South Africa Movement

Adel
7
This is consistent with the Commission Asst
positions David if we have a problem with Randall

Regis
Called
5/6/86
RGR

SIGN-ON LETTER DRAFT

Dear Representative/Senator:

We wish to express our alarm over the deteriorating situation in southern Africa and the need for an appropriate Congressional response to help curtail the violence in this troubled region.

The few weeks following the lifting of the State of Emergency by the South African Government has been one of the bloodiest periods in South Africa since the civil unrest began nearly two years ago. Despite claims of reform by the Botha regime, forced detentions still occur with regularity, the banning of anti-apartheid activists have not ceased, and black children continue to be shot down in the streets by South African security forces.

Bishop Desmond Tutu has risked imprisonment and possibly the death penalty by calling for stringent international sanctions against South Africa. Bishop Tutu's declaration, which under South African law is a treasonous offense, is indicative of the sense of urgency and desperation felt among advocates of peaceful change in South Africa. Moreover, the Bishop's call for strong international sanctions affirms the failure of President Reagan's executive order which we see as being merely a slap on Botha's wrist, rather than a serious effort on the part of the United States to move the regime to dismantle apartheid.

We must also oppose the Reagan Administration's recent decision to send fifteen million dollars in sophisticated weaponry to UNITA. United States covert assistance to the South African-backed guerilla group will exacerbate the level of violence in Angola, and will increase the MPLA's dependence on the Soviet Union and Cuba. Furthermore, aid to UNITA will facilitate the South African strategy of destabilizing Angola in order to protect the system of apartheid and perpetuate its illegal occupation of Namibia.

The Reagan Administration's myopic policy of assisting a political opportunist like Jonas Savimbi has tarnished this country's image among our friends and allies on the African continent. The Organization of African Unity has strongly condemned United States aid to UNITA declaring that it reinforces "...the aggressive military machine of the racist South African regime..." and that such aid "...poses a serious threat to world peace and security."

The United States is at a critical juncture in its relations with southern Africa. The policies we implement in the near future will determine whether we are to be the cause or the cure of the many ills plaguing this strife torn region.

over...

We can no longer be an accomplice to the criminal activities of South Africa in Namibia nor apologists for the intransigence of the Botha regime regarding black political and economic enfranchisement.

If the United States is to be a force for stability and justice in southern Africa, then Stinger anti-aircraft weapons to UNITA must be replaced by increased economic assistance to the front-line states. If the cycle of violence is to abate in the black townships and homelands, President Reagan's executive order must be supplanted by Congressional legislation authorizing total disinvestment of United States interests in South Africa.

The urgency of the situation in southern Africa necessitates a strong response from Congress. It is our hope that you view peace and prosperity in southern Africa and the national interests of the United States as one in the same.

Sincerely,

DRAFT

Although we recognize there are strong good-faith arguments against divestment, we are providing a background memo detailing the reasoning behind the UAHC's decision to favor it.

It should be noted that at the outset, every one of Mr. Conyer's arguments were raised on the floor of the Biennial. However, after lengthy deliberations, the Biennial decided that these considerations were decidedly outweighed by other factors which point to divestment as a step towards granting blacks full political rights in South Africa in addition to economic equality.

Divestment ends investor complicity in the financial support which these corporations provide the South African government and its apartheid system.

The increased violence of the South African government and its continued repression have further eroded the moral defensibility of continued investment in the apartheid regime. The net-effect of American investment has been to strengthen the economic and military self-sufficiency of South Africa's government. U.S. investment is concentrated in the most crucial sectors of the South African economy -- automobiles, oil and energy. By strengthening the economy of South Africa, U.S. involvement increases the ability of the white minority government to preserve its power.

Divestment, by encouraging American companies to halt new investments immediately and to withdraw existing investments if significant progress is not made in the near future, would pressure the South African government to make reforms in the apartheid system. It was pointed out in our discussions that this could cause the Afrikaners to take a more hard line position. However, the general view of the plenum was that time was running out and if reforms were not made in the near future it would likely be too late.

President Ronald Reagan's policy of "constructive engagement" is based on the reasoning that economic growth is producing reform and that corporations are playing a vital role in this process. Yet, over the past twenty five years, as the number of U.S. corporations in South Africa has increased, and the value of their direct investment has grown from \$256 million to over \$2.5 billion, conditions for black South Africans have not improved on balance.

Despite the supposedly "progressive influence" of the U.S. corporations, they have been unable to influence the government to ~~curb South Africa's mounting~~ *make significant changes* ~~in apartheid and~~ *in apartheid* violence.

Mr. Conyer made the argument that divestment would cause grave hardship to all inhabitants of South Africa and the surrounding countries, especially among the unskilled black workers. However, a recent poll of urban, black South Africans (who would, as he says, be most affected by worsening economic conditions) conducted by a subsidiary of the Gallup Corporation for the London *Sunday Times*, found that 77% favored disinvestment (Washington Notes on Africa, Fall 1985, p. 6, published by the Washington Office on Africa). As Steve Biko said shortly before his death:

The argument is often made that the loss of foreign investment would hurt Blacks the most. It would undoubtedly hurt Blacks in the short run, because many of them would stand to lose their jobs. But it should be understood in Europe and North America that foreign investment supports the present economic system of political injustice...If Washington is really interested in contributing to the development of a just society in South Africa, it would discourage investment in South Africa. We Blacks are perfectly willing to suffer the consequences! We are quite accustomed to suffering.

Divestment can lead to genuine change in South Africa by eroding the confidence of the ruling minority government in the availability of U.S. investment regardless of their policies and by sending the message that the people of the U.S. will no longer allow their money to prop up the system of apartheid. It is true that some U.S. corporations have enabled a small percentage of black workers to improve their economic standing (U.S. companies employ only 1% of black workers), but we cannot forget that blacks are not just fighting for economic equality but for basic political and human rights. Divestment exerts direct pressure on U.S. corporations to utilize their utmost ability to pressure the government for reform. For these reasons, the UAHC feels strongly that divestment is a necessary step in working for justice and equality in South Africa.

Exhibit

February 20, 1986
11 Adar 1 5746

Rabbi Norman T. Mendel
Temple Emanuel
38 Oxford Road, Parktown
Johannesburg, S. Africa

Dear Norman:

It was good hearing from you and I thank you for sharing the articles which appeared in the Johannesburg "Star." I am most admiring of your efforts/ It's easy to be social-action oriented here in the States. It certainly takes guts for you to be so in your part of the world!

I am taking the liberty of sharing your letter and the clippings with others of our leadership. They should be apprised of all that you and the members of Emanuel are doing.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler

bcc: Al Vorspan -- with letter & Clippings....For possible inclusion in
Reform Round-up



October 23, 1985

His Honor the Mayor Edward I. Koch
The City of New York
New York, New York 10007

Dear Ed:

Thank you for your letter of thanks in regard to the "National Day of Mourning." Believe it or not, the guy on our staff who helped the most nationally with regard to this day was David Saperstein. I will relay your thanks to him if I may. It was good seeing you last night.

With warm regards and all good wishes, I am

Sincerely,

Alexander M. Schindler



THE CITY OF NEW YORK
OFFICE OF THE MAYOR
NEW YORK, N.Y. 10007

October 18, 1985

Rabbi Alexander Schindler
President
Union of America Hebrew
Congregations (reformed)
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

The "National Day of Mourning" for the victims of violence in South Africa, October 5, 1985, was a truly memorable occasion due in part to the efforts of you and the members of your staff.

Our "National Day of Mourning" made it clear that we in New York will not sit idly by as long as this oppressive regime exists.

Please convey to the members of your staff who so graciously volunteered their time on Saturday, my appreciation for their participation.

All the best.

Sincerely,

Edward I. Koch
MAYOR

april

October 1, 1985

No further

Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Schindler:

Thank you for your response to my letter although you avoided answering the questions, so I will enclose a copy of the original letter. Maybe you didn't read it.

Your remarks about Genesis meaning everybody was created equal is your interpretation. I would advise you to further study Genesis. If man is equal to God, then we are all equal; but, I don't think any man is equal to God. Your reference to the quotation in the Bible that man was created in God's image is grasping at straws to prove a point and is most ridiculous. It seems that it is your desire to stamp out the existing civilization in South Africa, the only country in the whole continent that goes by the laws of western civilization as we interpret it. Anybody that is not blind can see that the riots are promoted from the outside and not by the government of South Africa. Your avoidance of the question in my first letter referring to the Israelis is the height of hypocrisy.

What is your interpretation of Genesis 1:26, "And God said, let us make man in OUR image, after OUR likeness?" And there is another verse, Genesis 1:25, "And God made the beast of the earth after his kind." God said, "after his kind." And does it mean that all the beasts were created equal? One-beast, one-vote.

If you are really interested in interpreting the Bible, I can quote a few other verses to see what your point of view is. Please give this your most deliberate consideration.

In closing I will use the quote from the first paragraph of your letter. That phrase at the very least means "that no human being on earth whatever his color or creed (even though he be white) should be subjected to the indignities and the degradation and the daily threat to life and limb to which the whites of South Africa are subjected." You will notice that this is your quote with me substituting whites in the place of blacks. I don't know whether your interpretation is arrogance or a closed mind. Evidently you think whites who created a civilization should be discriminated against on account of their color.

Yours very truly,

Sol H. Tepper
Sol H. Tepper
P. O. Box 474
Selma, Alabama 36702

SHT:jr
Enclosure

August 30, 1985

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 5th Avenue
New York, New York 10021

Dear Rabbi Schindler:

I stand amazed at your remarks on the news media the other day when you commented about the South African situation. You stated that God created everybody equal, or some words meaning that. Any high school student knows that no two people are equal or alike. Even identical twins have differences. Two peas in a pod are not alike. You have billions of cells in your body, some of them are sluggish and some energetic. I don't remember reading a Biblical quote about God's making everybody equal, but I do remember that the Jewish people were the chosen ones which hardly means that everybody is equal.

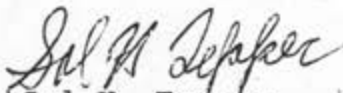
Your one-man, one-vote is for the birds. How would you like to have one-man, one-vote on the west bank of Israel, and how long do you think it would take the one-man, one-vote Arabs to run the Israelis out of the west bank as they did prior to Israeli conquest? I remind you that there are 125 million Arabs in the middle East. Maybe you think the Israelis could exist with a one-man, one-vote with 3½ million Israelis facing 125 million Arabs.

Is it your desire to make South Africa into a starving country that is so plainly evident without white leadership? Do you wish to destroy civilization in South Africa where all races have a higher standard of living than the solid black African leadership?

There should be a law where common sense prevails, which did prevail until people of your philosophy started promoting riots and destruction of property. One-man, one-vote may sound good but it simply doesn't work in certain countries.

Please Mr. Rabbi, the next time you make a statement have your feet on the ground and not in your mouth.

Yours very truly,



Sol H. Tepper
P. O. Box 474
Selma, Alabama 36702

SHT:jr

apacher

September 10, 1985

Mr. Sol H. Tepper
P.O. Box 474
Selma, AL 36702

Dear Mr. Tepper:

To begin with, I did not appear on the news media on the South African situation but if I had I might well have stated that "God created every-one equal, or some words meaning that." These words do not seem to please you but it happens that they come from the Bible which, hopefully, you will deem sacred still. Reread Genesis Chapter 1 if you will, it holds equal every human being "created in the image of God." That phrase at the very least means that no human being on earth whatever his ~~color~~ color or creed should be subjected to the indignities and the degradation and the daily threat to life and limb to which the blacks of South Africa are subjected.

The leadership of Israel has said so, the President of the United States has said so, the Bible has said so. Any philosophy which you assert is responsible for the "promotion of riots" is in perfect agreement with this and I am happier to be in the company of those who feel as I do than to be in your company.

Sincerely,

± Alexander M. Schindler

August 30, 1985

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 5th Avenue
New York, New York 10021

Dear Rabbi Schindler:

I stand amazed at your remarks on the news media the other day when you commented about the South African situation. You stated that God created everybody equal, or some words meaning that. Any high school student knows that no two people are equal or alike. Even identical twins have differences. Two peas in a pod are not alike. You have billions of cells in your body, some of them are sluggish and some energetic. I don't remember reading a Biblical quote about God's making everybody equal, but I do remember that the Jewish people were the chosen ones which hardly means that everybody is equal.

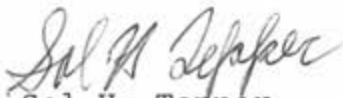
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Please Mr. Rabbi, the next time you make a statement have your feet on the ground and not in your mouth.

Yours very truly,



Sol H. Tepper
P. O. Box 474
Selma, Alabama 36702

SHT:jr

SIMON JOCUM

P.O. BOX 24
OBSERVATORY, CAPE 7935
REPUBLIC OF SOUTH AFRICA
PHONE BUS.: (021) 477125

SJ/nw
8 July 1985

Rabbi Alexander M Schindler - President
Union of American Hebrew Congregations
838 Fifth Avenue
NEW YORK NY 10021
U S A

*Hold for
Sale
10/8*

Dear Rabbi Schindler

Thanks for your letter of June 25th.

I look forward to seeing you, as arranged, on Tuesday
October 8th at 9h30.

I am enclosing further news from the SA Jewish Times
for your information.

Warmest regards

Sincerely



Simon Jocum

10/8

June 25, 1985

Mr. Simon Jocum
P.O. Box 24
Observatory, Cape 7935
Republic of South Africa

Dear Simon:

The news of the unanimous resolution of the SA Jewish Board of Deputies National Executive is indeed heartening. I thank you for sharing a copy of the document with me, as well as the details of the debate as they appeared in the SA Jewish Times. Your thoughtfulness is much appreciated.

It was also good to learn that you will be coming to New York in early October. I've checked my schedule and find that I will be able to meet with you on Tuesday, October 8 but I would ask that we set the time for 9:30 a.m. I travel into the city from suburbia and the half-hour does make a difference in my travel schedule so I do hope the later time will be convenient for you. I certainly look forward to seeing you again and to having an opportunity to chat face to face.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler

SIMON JOCUM

P.O. BOX 24
OBSERVATORY, CAPE 7935
REPUBLIC OF SOUTH AFRICA
PHONE BUS.: (021) 477125

SJ/nw
14 June 1985

Rabbi Alexander M Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
NEW YORK NY 10021
U S A

Dear Rabbi Schindler

Thanks for your letter of May 29th. We have just concluded the National Congress of the SA Jewish Board of Deputies in Johannesburg over the weekend of 30th May to 2nd June 1985 and I am happy to enclose a unanimous resolution passed by the National Executive.

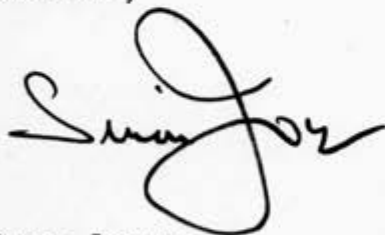
I am also enclosing the latest issue of the SA Jewish Times which gives further details of the debates that took place.

Many thanks for your very useful letter and sound advice which is much appreciated.

I expect to be in New York from Monday 7th October to Thursday 10th October and I would appreciate it if I could see you at 9 a.m. on any of these days.

Warmest regards

Sincerely

A handwritten signature in black ink, appearing to read 'Simon Jocum', with a large, stylized loop at the end.

Simon Jocum

apartheid



SOUTH AFRICAN JEWISH BOARD OF DEPUTIES
CAPE COUNCIL
SUID-AFRIKAANSE JOODSE RAAD VAN AFGEVAARDIGDES
KAAPSE RAAD

33RD NATIONAL CONGRESS 30 MAY - 2 JUNE, 1985

CARLTON HOTEL, JOHANNESBURG

R E S O L U T I O N

PASSED UNANIMOUSLY ON SUNDAY 2nd JUNE 1985

That this Congress of the South African Jewish Board of Deputies confirms and supports the action of the National Executive in seeking to have dialogue with other sections of the South African population and in making public its views on issues which are based on Jewish ethical and moral values and which relate to events, laws and developments in South Africa and

calls upon National Executive to do so on what are in the Executive's view appropriate occasions in the future.

Congress also records its support for and appreciation for steps already taken in the process of peaceful reform and expresses its dismay at current violence and unrest occurring in the country and calls upon all concerned to do everything possible to ensure the establishment of a climate of peace and calm in which dialogue, negotiation and processes of reform can be continued.

Congress further records its support and commitment to justice, equal opportunity and removal of all provisions in the laws of South Africa which discriminate on grounds of colour and race and rejects apartheid.

Congress believes that constitutional, economic and social reform are indivisible and records its views that nothing should be done to hinder progress in any such directions.

National Executive Council

Jewish Times

AFRICA'S NATIONAL JEWISH NEWSPAPER

VOL 46 No 36 FRIDAY JUNE 7 1985

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DAYTONA NISSAN

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"Constitutional, economic and social reform are indivisible"

Board of Deputies rejects apartheid



Mr Arthur Chaskalson, SC ... "Jews have looked in vain for support"

The South African Jewish Board of Deputies has publicly rejected apartheid.

During last Friday's session of the 33rd National Congress of the Board, hours of debate followed a resolution put forward by the Cape Council. On the suggestion of Mr Harry Schwarz, MP, a member of the Board's Transvaal Council, a decision on the resolution was postponed till Sunday when the National Executive Council proposed an amended resolution, which was unanimously passed.

The following is the text of the resolution:

That this Congress of the South African Jewish Board of Deputies confirms and supports the action of the National Executive in seeking to have dialogue with other sections of the South African population and in making public its views on issues which are based on Jewish ethical and moral values and which relate to events, laws and developments in South Africa and calls upon the National Executive to do so on what are in the Executive's view appropriate occasions in the future.

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Congress believes that constitutional, economic and social reform are indivisible and records its views that nothing should be done to hinder progress in any such directions.

National Executive Council

Mr Solly Kessler, immediate past chairman of the Board's Cape Council, who proposed the original resolution, told the Congress during the session entitled "The Jewish community in a changing South African scene": "If we don't have an attitude as a group, we are looking at failed Judaism."

Mr Kessler said that the complaint of youth and students was "You teach us one thing and you don't fulfil it in the public eye for the community."

"I think we must not just simply dismiss what American Jews, Israeli Jews and what Jews in other communities think — not just about apartheid, but the attitude of the Jewish community in South Africa to apartheid."

"We need to review the stance we've been taking up to now on these matters in the light of the attitude of youth, students and world Jewry."

Mr Kessler said it would be a mistake to think that such resolutions indicated any opposition to the Government.

"(The State President) Mr Botha has publicly gone on record — on international and local television, in Parliament and elsewhere — in a withdrawal of previous policies which were followed by his party in this country ..."

"I don't think that by our expression of being in favour of such a political justice or against racial discrimination and even apartheid, we are creating a confrontation situation with the Government. I



Mr Mervyn Smith (left), a national vice-chairman and chairman of the Board's Cape Council, who chaired a session on "The Jewish community in a changing South African scene", and Mr Harry Schwarz, MP.

think our view is legitimate and would be well understood by the Government."

"To make this change now and to express ourselves publicly is necessary, and perhaps too late to signal to the black communities of this country the attitude of the Jewish community."

"I'm asking you to turn on its head the past policy of the Board in going public on these issues."

"The blacks, too, must not merely learn what the Jewish community's attitude is from those outstanding Jewish individuals in Parliament, on the President's Council and elsewhere who speak and who can be seen to be expressing a Jewish point of view."

"If we have a view and it's a view held by all Jews then we're entitled as a community to express it. As to the issue of entering the political arena, I submit to you that the issues in these resolutions are moral issues — the fact that in this country they are regarded as political issues doesn't affect the position."

Mr Kessler said that in Germany the laws against Jews were passed by political parties through Parliament by legal process according to the Constitution of Germany at that time. The fact that it was the platform of a political party to be anti-Jewish did not

of party politics. There was a fundamental difference between party politics and politics.

"The word apartheid has a particular meaning in South Africa, in the world, for the black community, the white community."

"I cannot understand why we shy away from that word. The reality is that if you go to people, the question they ask you is — 'Are you for or are you against apartheid?' That is the issue."

Mr A Chaskalson, SC, director the Legal Resources Centre, said that opposition to the principle of the resolution was on the grounds of expediency and unanimity.

"In the long run it is expedient to do what is right."

"When the Jews have been the subject of similar

laws, they have looked, sometimes in vain, for moral support from within and from outside their community to support them against oppression."

"If the position were reversed and a group of

other people were sitting down to discuss whether they should vote to indicate their opposition to the persecution of the Jews, I wonder how you would hope that they would vote."

Margo addresses Congress opening

With South Africa in the throes of trying times and the Jewish community caught up in the complexities of the situation, last weekend's SA Jewish Board of Deputies 33rd National Congress could well prove to be the most important.

Setting the scene for the Congress, Mr Justice Cecil Margo said at the opening session that in spite of its problems South Africa was still a country of great prospects and the Jewish community could continue to contribute to it as it had done in the past.

"A great role is being played by Jews in the building of this community, not least in the case of human rights," he said.

Referring to the immigration to South Africa of Jews from Eastern Europe in the early part of this century and German Jewish immigration in the 1930s Justice Margo said: "The result of these two waves of immigration was



Mr Justice Cecil Margo

the development in South Africa of one of the great Jewish communities of the diaspora."

He said that although there was still discrimination here, including the ugly form of anti-Semitism of certain extreme black sects, Jews on the whole enjoyed a good life.

TO PAGE 2

For further reports on the Congress, see pages 2,4,5 — also "No Jewish solution", says Schwarz, on page 6

FROM PAGE 1

Margo addresses Congress opening

Certain aspects of Jewish life caused distress, including the financial crisis in Jewish education, the emigration of youth and whole families and a decline in Jewish population figures — but not all was discouraging. Much depended on a fair deal for all people of this country.

During his address Justice Margo also outlined the history of Jewry.

In 58 centuries, 240 generations so many tragic events had overtaken our people, he said.

But, the two most momentous periods in our history — the Holocaust and the birth of the State of Israel — took place in the last two generations.

Referring to the tragic loss of one third of the Jewish people he said: "No one individual can comprehend the Holocaust. The loss was to all mankind and it can never be undone."

But, he said: "Also in our time a great miracle has come to pass." The establishment of the State of Israel has had a profound effect on all Jews in the Free World and in South Africa.

FRIEDMAN

According to Mr M Friedman, SC, chairman SA Zionist Federation, now more than ever individual Jews had a role to play in finding a solution for all people in South Africa.

He emphasised that all Jews were still stirred by the emergence of the State of Israel.

"The purpose of Israel

and Jews is to live, serve and teach as becomes bearers of a great name and a glorious tradition."

Today, he said, there was an added obligation on individual Jews to continue this heritage by establishing and firmly maintaining a strong Jewish identity.

FABEL

In congratulating Jews on their part in building the city of Johannesburg, the Mayor of Johannesburg Cllr E Fabel said: "The Jewish community has helped to shape and polish this golden city of ours."

He said that Jews and the growth and progress of Johannesburg were linked and that it was unthinkable that the one could exist without the other.

South Africa, he said, was a country of complex problems and the challenges of the times would have to be taken up by the youth. It was therefore most pleasing to see so many young people at the opening of the Congress.

"We have become accustomed to Jews as being a fearless people," he said, expressing the hope that the deliberations at the Congress would help to remove the fears that many express for the future towards which South Africa is moving.

KATZ

In these times "the Jewish community has a role to play which should not be underestimated", said Prof M Katz, national chairman, SA Jewish



National president, Dr I Abramowitz (left) with the Mayor of Johannesburg, Cllr E Fabel



Professor Michael Katz, national chairman

Board of Deputies.

Great wisdom was called for from Jewish leadership which would have to determine its attitude to race relations and the special role the Board would take on issues like disinvestment.

In these times strict communal discipline, provision of cultural amenities to the Jewish community and greater contact with communities abroad had to be ensured.

Prof Katz also discussed some of the Board's more salient activities during the period under review including its condemnation of the Temple Israel bomb blast, the Board of Deputies Cape Council statement on the



Dr Henry Fabian, a national vice-chairman, and Transvaal Council chairman

Crossroads removals and the aversion of the day schools' crisis.

LANKIN

The Israeli Ambassador, Mr E Lankin emphasised that no Jewish community in the world could exist without ties, physically or at least spiritually, with Israel. This applied even more to the South African Jewish community "renowned for its warmth and devotion to Israel".

He said that Israel, too, was tied to Jews in the diaspora.

"We must concentrate our efforts on strengthening this mutual interdependence between Israel and the diaspora."



Mr Gerald Leissner (left) a national vice-chairman and chairman of the Congress committee, with Mr Mockie Friedman, SC, chairman SA Zionist Federation

Kaplan reports on world Jewry

The agenda of the Jewish people today was the same as that given to Abraham — to choose to be Jewish and to go up to Israel, Mr Mendel Kaplan, treasurer of the World Jewish Congress said in a report on world Jewry to the 33rd Congress of the SA Jewish Board of Deputies.

At the time of the mass emigration from Eastern Europe 100 years ago Jews made a choice.

A minority felt they could not live in a foreign society and felt the need for a Jewish home, the State of Israel. Others felt they should move out into a free society, while many turned inward, back to their roots, to a fenced off existence. The last group was lost in the Holocaust.

When the Jews left Eastern Europe they took their method of government with them. In the Eastern European Kehilot Jews had never governed themselves

democratically, but used semi-representative forms, subject to factionalism and a tendency to coalitions and splits. These shaped the Jewish environment today.

Likening the Jewish world to a wheel, Mr Kaplan said internationally the Jewish Agency and the World Zionist Organisation connected the hub to the rim and the World Jewish Congress connected the rim.

In a wide-ranging review of Jewry in many countries, he said that Jews identified Jewishly in three ways. The fringe Jew had little Jewish commitment. Affiliated Jews, those belonging to one or other Jewish organisation, particularly in the USA, regarded their affiliation as their means of Jewish identification. The third group was committed to living as Jews in every sense.

"It is our job to move the fringe Jew to becoming an affiliated Jew, and the

affiliated Jew to a committed Jew," Mr Kaplan said.

The second element was Israel. The most serious issue was the polarisation between those who favoured a territorial view of the State, with biblical boundaries, and those who held a sociological view, that it should be predominantly Jewish, and the economic situation and development of the country.

On the relationship between Israel and the diaspora, Mr Kaplan stated that Israel felt let down by the lack of western Aliyah.

"We are a living example of our own history. We have a continuity, and that is what the struggle for identity is about, the struggle to continue to live as Jews, from the time of Abraham into the future."

PANEL DISCUSSION ON "THE JEWISH COMMUNITY IN A CHANGING S AFRICAN SCENE"

"There will be a Jewish community in SA in the future"

"There will be a Jewish community in South Africa in the future," said Mr Harry Schwarz MP, discussing the options open to the individual Jew and the community in his address on "The Jewish community in a changing South African scene", during a panel discussion at the Board of Deputies 33rd National Congress.

There was a reluctance to change, a fear of what change would bring and of the knowledge that mistakes would probably be irreversible.

Pressure for political power would continue and the choices before South Africa would increasingly crystallise and polarise — "it's reform, revolution and reaction, three choices which are before South Africa."

"While the requirements of a political solution as well as the means of achieving it are debated, the often-ignored factor of group and individual searches for political power, using objections to an existing system and the plight of the masses or of special interest groups as a mechanism will play a major role."

"What is therefore needed before instability becomes too serious a factor to be controlled or

reversed, is a coming together of the forces of moderate reform and contributions from all communities in order to evolve by negotiation an acceptable political structure to solve the country's problems and which can successfully deal with the dangers from extremists' methods and objectives.

"This task is not an easy one, but I believe it is still possible, and at this stage I regard its evolution as a real probability."

Mr Schwarz said that while he recognised the difficulties and accepted that the years ahead would be "pretty tough", he believed that there was a future for South Africa and that the whites had a place in that future.

Outlining options available to the Jews, aside from emigration or Aliyah, "the assumption I make, and I believe it to be a correct one, is that there will be a Jewish community in South Africa in the future."

Mr Arthur Chaskalson SC, reviewed some of the laws which affect the day-to-day life of black people in this country.

Many of these laws had the effect of denationalising blacks within South Africa, restricting mobility, restricting the right to

own property, the right to work and the right to family life. Blacks also had a separate inferior education.

Frequently the laws "vest in the government discretionary powers exercised through ministers and officials, whose actions are either not subject to scrutiny by the courts or are subject to review only on the grounds of *mala fides* — a proposition in practice which is impossible to prove."

"In effect they (these laws) enable the State to regulate or control the day-to-day lives of black persons, to control the flow of information, proscribe political opposition, break up organisations which may be seen to be gaining popular support within the black community, to cut off an organisation's source of funds, pick off leaders of particular organisations and render them impotent by detention, banning and other restrictions, to extract information from detainees which enables the Security Police to bring to trial persons charged with having committed offences under the security legislation and, above all, to instil fear in the hearts of ordinary people who might otherwise feel constrained to voice their opposi-

tion to such measures."

Members of the Jewish community had an obligation to involve themselves as individuals in the affairs of this country. "The Board can and should help individuals make their choices," Mr Chaskalson said.

The Board "can and should make clear at all times that it opposes discrimination, not only against Jews, but against everybody."

Mr Issy Pinshaw, a member of the President's Council, said that South African Jewry, with all other race groups, had a long-term stake in the development of this country and the advancement of all its peoples, and should be strongly committed to furthering an on-going process of economic and political reform.

"Change must be effectively worked for and the Jewish community has the opportunity and an obligation of taking an active part in being a catalyst for such change."

He said that if his perception of Jewish ethics was correct, it was not in contradiction "to what we are trying to achieve in this country by an evolutionary process."

In the past, Jewish solidarity and concern with our own internal com-

munity development had led Jews, with a few exceptions, to a virtual withdrawal from South African politics.

Although the Board of Deputies was a non-political organisation, representing a membership which comprised diverse political views, Mr Pinshaw expressed the wish to see "a greater interest and involvement by members of the Jewish community in the political developments of this country" and "more active participation in party politics."

Jews were "all the more sensitive to the injustice and discrimination" and in the light of their suffering should fight racism and bigotry and "express abhorrence of discriminatory and discriminatory practices."

It was a misconception to believe that there was a "collective Jewish opinion" or "Jewish lobby" in South African politics.

"Whilst the Jewish community here is highly organised in the religious, cultural and welfare fields, there is no interference or coercion with the individual's conscience in any other matters, including politics, which are not in essence Jewish."

The Board of Deputies had a dual role of co-

ordinating and communicating and its communication role towards authorities had been contentious and under debate for many years.

"The South African Jewish Board of Deputies, as a recognised and responsible organisation, should involve itself far more closely and openly with the political developments of the country but in doing so, stay completely clear of party politics, which is an entirely different matter."

"The dividing line between moral and political issues in South Africa is today as thin as a thread. Whilst the Board, in all sincerity, may believe that it is voicing its opinion on contentious matters, publicly or with the authorities, purely on moral grounds the issues are of such a nature as to fall squarely in the domain of politics ... I view an open expression of its views on contentious political matters as an important step forward in its own evolutionary development in the country."

Both Mr Schwarz and Mr Pinshaw emphasised that they were speaking in their personal capacities, as Jews, and not as members of any political party.



Mr I Pinshaw, a member of the President's Council ... "the dividing line between moral and political issues in South Africa is as thin as a thread"

Around the world



Hussein promises direct negotiations with Israel

TEL AVIV, (UPI) — King Hussein of Jordan has promised the United States he would open direct negotiations with Israel by the end of the 1985, Israel Radio said on Sunday.

The radio said Prime Minister Shimon Peres has received a message from US Secretary of State George Shultz informing him of the development.

Peres briefed the weekly Cabinet meeting on

Shultz's message, the radio said.

In the message Shultz said that Hussein's statements "go far beyond what any Arab leader has said publicly in the past."

Hussein last week held talks in Washington with President Reagan and other US officials.

"King Hussein of Jordan has committed himself to hold direct negotiations with Israel this year on the basis of UN Security Council resolutions 242 and 338," the radio report said.

In his message to Peres, Shultz also said that Yasser Arafat, chairman of the Palestine Liberation Organisation, and the PLO executive have endorsed Hussein's commitments, according to the report.

The Secretary said further that it was "desirable" to hold a meeting between US officials and a joint Jordanian-Palestinian delegation, the radio said. Such a meeting would be characterised as informal contacts, and not formal negotiations.

Foreign currency reserves fall

TEL AVIV (UPI) — Israel's foreign currency reserves fell by \$61 million in May but government deficit funding was halted, officials said.

They said the reserves now stand at \$2.25 billion, well below the \$3 billion regarded as a minimum working level.

The government however did not pump any money into the economy,

the officials said, and managed to collect five percent more taxes over the previous months and sell new savings plans to the public.

In all the government raised some \$44 million in May, they said.

Israeli commercial banks reduced the interest on deposits by one percent a month because the inflow of government money has wiped out their liqui-

ty deficits.

In another development, the price of gasoline went up for the second time in a week following a two percent increase in value added tax that took effect on Saturday night affecting all products and services.

In all the price of gasoline has risen by a total of 43 percent since last week. A gallon of 96 octane gas now sells for \$3.03.

Exchange soldiers behaved "deplorably"

JERUSALEM (UPI) — Israel's Chief of Staff Moshe Levy said that eight of the nine Israeli soldiers for whom the country has submitted to lop-sided prisoner exchanges behaved "deplorably" by letting themselves be captured without a fight.

"Throughout the entire process (of their capture) not one — not a single one or some of them — made any effort to resist in order to prevent the surrender and imprisonment," Levy said. "I utterly deplore this behaviour."

"Peace Now" protests clemency

JERUSALEM (UPI) — Thousands of "Peace Now" supporters shouting "there is no pardon for terrorists" paraded through Jerusalem on Saturday to protest possible clemency for members of a Jewish underground that killed and maimed Arabs on the West Bank.

Jewish conspirator convicted

JERUSALEM (UPI) — The son-in-law of a Knesset member was sentenced in the Jewish underground trial on Thursday of last week to 40 months in prison for conspiring to attack Arab leaders and blow up the Dome of the Rock. He will be eligible for parole in two months.

Menachem Neuberger, 28, married to the daughter of right-wing Knesset member Rabbi Eliezer Waldman, was the 10th defendant convicted in the trial. Fifteen others are awaiting a verdict in the nine-month-old proceeding.

Shamir in London

LONDON (UPI) — Israeli Foreign Minister Yitzhak Shamir arrived on Sunday for a three-day official visit and talks with Prime Minister Margaret Thatcher and British counterpart Sir Geoffrey Howe about Middle East peace moves and the Lebanon.

His arrival coincided with the presence in London of King Hussein of Jordan.

Anger over release of Arab prisoners

DEIR EL HATAB, WEST BANK (UPI) — More than one dozen Jewish settlement leaders, bitter over the release of Arab prisoners by Israel last week, demanded that the Arab Muchtar of this village expel a returning Arab prisoner.

In a related incident, Jewish settlers of the town of Kiryat Arba swept through the city of Hebron posting warnings on all the homes of released prisoners. "If the terrorists do not leave, we will not be responsible for what follows," one settler said.

Palestinian terrorist ring captured

TEL AVIV (UPI) — Israel authorities, ending a five-month news blackout on Sunday disclosed the capture of a Palestinian terrorist ring that carried out two political assassinations in the Gaza Strip.

Israel Radio said that nine members of the alleged ring, including its leader, have been in custody since January, and that the other suspects included Israeli soldiers who stole weapons from their units and sold them to the gang.

The ring leader whose name was not released is a resident of the small town of Khan Yunes in the Gaza district, the radio said.

The terrorist network, organised in isolated cells of two, was responsible for the assassinations of Rafah Mayor Abdul Hamid Gishta for making statements in favour of coexistence with Israel.

A deacon of the Azhar Islamic College was mur-

dered because he attempted to deter students from anti-Israeli activity and an Arab policeman was stabbed to death when he stopped a ring member

for a routine identification check, the radio said.

The ring was involved in other, unsuccessful, assassination attempts, according to the report.

Relations with Egypt warming

TEL AVIV (UPI) — The Israeli Cabinet this week is discussing a package of diplomatic steps for improving relations with Egypt, Israel Radio reported.

The radio said discussion of the plan by the 10-member Inner Cabinet was planned.

The package was worked out last week by Egyptian and Israeli officials.

Under the plan Israel would agree to submit the status of the border resort of Taba to arbitration and Egypt would

return its Ambassador to Tel Aviv and normalise trade and tourism relations with Israel.

Once both Egypt and Israel endorse the package, a summit meeting would be held between their leaders. President Hosni Mubarak and Prime Minister Shimon Peres.

There have been indications that the right-wing Likud bloc has eased its opposition to arbitration consistently favoured by the Labour Party as a viable means of thawing relations with Egypt.

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- The Nestlé Prize in Pediatrics.
- The Lester Brown Award for Merit in Maxillo-facial and Oral Surgery.
- The Prosthodontic Society of South Africa Prize for the most distinguished student in Clinical Removable Prosthodontics.
- The Protea Surgical and Dental Services Prize.
- The publication of a paper by the "Physical Review", the world's top technical journal.
- The Herbert Le May Prize for the best student in Applied Mathematics.
- The Frank Gordon McIntosh Prize in Architecture for the best thesis.
- The Unico Chemical Company Gold Medal for the most distinguished Honours Graduate in the Faculty Science.
- The I.B.M. Gold Medal and the Diamond Research Laboratory Gold Medal for outstanding performance in the Honours Year of Study in the Mathematical Sciences.
- The S.A. Aeronautical Society Award.
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ISRAELIS OUT BY JUNE 6

PARIS (UPI) — Israeli Premier Shimon Peres said that Israel's war in Lebanon would be terminated in coming days with the withdrawal of the last Israeli army units from the most embattled nation in the Middle East.

Speaking in a pre-recorded interview with the French Europe-1 radio station he qualified his remarks by saying an unspecified number of Israeli soldiers would remain behind to help the army of South Lebanon.

"The Lebanese war will be completely terminated during the week of the third anniversary of the Israeli intervention which started on June 6, 1982, he said.

Grenade injures four

TEL AVIV (UPI) — A grenade thrown at an army patrol car in the heart of Gaza city exploded short of its target, injuring at least four local residents, the army said.

Lebanon inquiry rejected

JERUSALEM (UPI) — The Israeli parliament has rejected requests for an official inquiry into the invasion of Lebanon.

The Knesset, overwhelmingly defeated a motion by small left-wing parties calling for an investigation into the circumstances surrounding the June 6, 1982, invasion.

The Labour Party of Prime Minister Shimon Peres, who had supported an inquiry before becoming the leader of Israel's coalition government, abstained in the vote. The rightist Likud bloc, Labour's major coalition partner that held power at the time of invasion, voted no.

Hunger strike called off

JERUSALEM (UPI) — The wives of accused and convicted Jewish terrorists called off a 13-day hunger strike on Sunday at the request of the nation's two Chief Rabbis.

Gemayel escapes death

BEIRUT (UPI) — President Amin Gemayel "miraculously" escaped death as rockets smashed into his office in his suburban palace on Wednesday of last week setting it ablaze while he lunched in an adjacent room.

Security sources said two rockets smashed into the private wing of the Christian President's palace in the east Beirut suburb of Baabda, wrecking his office and a reception room as he was having lunch two rooms down the corridor.

Nazi hunter's search hampered

ASUNCION (UPI) — Nazi hunter Beate Klarsfeld on Saturday left Paraguay, where she said she achieved only some of her goals in her search for "Angel of Death" Josef Mengele.

Klarsfeld said she was not allowed to meet with Interior Minister Sabino Montanaro or to have broadcast a video cassette on the Auschwitz concentration camp. Mengele is accused of having sent 400 000 Jews to their deaths at the camp.

The only goal Klarsfeld did achieve came when the newspaper *Hoy* printed a full-page advertisement in which 1 million guaranies were offered to whoever could tell where Mengele is.

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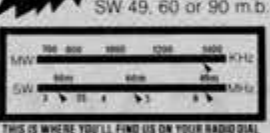


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Jewish press should be critical, says Cohen

"We are fortunately privileged to have three weekly Jewish newspapers plus a host of others that come up less frequently", said Mr Charles Cohen, chairman, SA Yad Vashem Memorial Council, who spoke on the role of the Jewish press at the SA Jewish Board of Deputies 33rd National Congress.

"I take great pride in having as active a Jewish press as we

have, but it has not exercised a particular function. It has in the past tended to be too docile and has steered away from so-called controversy. There is a distinct change in editorial policy of one of them, but somehow the Jewish leadership is never subjected to constructive criticism."

Mr Cohen also said that the press could exercise an investigative function in this

community. There were many organisations which have become fossilised and he gave the example of a Polish-Jewish relief fund which still existed. It was strange that in 1985 this was discovered.

Had an investigative press constructively investigated, the fund could have been put to more effective use at an earlier stage.

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A JEWISH ROLE CALL

IN the raging storm of South Africa's political sea, the boat of the SA Jewish Board of Deputies is at last beginning to rock.

At the 33rd National Congress of the Board a resolution was passed, inter alia, rejecting apartheid — a word which the Deputies previously shunned in public expression or condemnation of discriminatory practices on moral grounds.

Whether the Board cares to admit it or not, whether it wishes to apply euphemisms or in the words of Rabbi Norman Bernhard "pussyfoot" with the dictionary — it has entered the political arena by virtue of the fact that Jewish ethics provided the passport across the imaginary moral/political border.

There are some who, while agreeing with the sentiments expressed in the resolution, are opposed to taking a public stand but in spite of protestations, the resolution was passed unanimously.

There is change in South Africa which can no longer be covertly ignored by Jewish leadership and the Board is to be commended on recognising the need for its own change in attitude parallel to outside reform.

But while the Board, its affiliated bodies and invited guests deliberated on the future of South African Jews, sadly the majority of those Jews remained unaware of the debates and discussions which will serve to play a part in shaping their own future.

While a minority of Jews were opting for heavier responsibility, others were opting out to Sun City or were beating weekend retreats elsewhere.

Granted, the attendance at Congresses is limited to invitees. But there were too many empty places at last weekend's Congress and too few seats occupied by youth and students.

On casual approach, the average member of our community would probably ask: "What Congress?"

Is this a sign of apathy or lack of faith in leadership? Or have our leaders embarked on this new course of leadership after exercising undue caution for too long?

Let us hope it is not too late to reach the masses. The Board has been called upon to communicate with the authorities and with other population groups in South Africa.

It must not neglect internal communication and its duty to inform the uninformed in our community.

The Board of Deputies is the spokesman for South African Jewry and all Jews should be aware that they have a voice. Especially as this voice is really beginning to speak.

**DISINVESTMENT
"NOT A
JEWISH
PROBLEM"**

"Disinvestment is a South African problem. It is not essentially a Jewish problem," Mr Mendel Kaplan, treasurer of the World Jewish Congress, told the 33rd Congress of the SA Jewish Board of Deputies.

Jewish organisations abroad were, however, "being relentlessly drawn into the fray. We cannot prevail upon other Jewish organisations to take a specific point of view."

The black lobby in the USA was being pressured by the Arabs to vote in Congress against Israel and by the Jewish lobby in favour of Israel. "South Africa could be the sacrificial lamb in the tensions that do exist. Up to the moment this has not occurred, because the leaders of American Jewry, especially those that have been to South Africa, understand the Jewish situation and they will not be used at this moment in time in terms of a sacrifice one against the other," Mr Kaplan said.

"The pressures do exist. We are dealing with them at the present moment, but they are going to get worse."

Dr I Abramowitz, president of the Board, said that in recent times there had been a lack of liaison and co-ordination with world Jewish bodies.

"Unfortunately at the moment criticism and condemnation of South Africa has become an important issue. Many Jewish organisations, for reasons best known to themselves, have also joined the tidal wave of criticism against South Africa. It is the fashionable thing to do."

He felt this was undesirable, when the State of Israel restrained itself from certain utterances, as did the International Council of B'nai B'rith.

Mr Harry Schwarz, MP, said there was not enough liaison between the local Jewish community and the rest of the world. He proposed a resolution that the Board constitute an overseas liaison committee to liaise with Jewish organisations abroad, communicate with them and exchange information and visits. The resolution was passed unanimously.



Rabbi Norman Bernhard ... "We're probably the most qualified ..."

Call for council of elders and increased rabbinic role

An appeal for a council of elders and an increased role by rabbis in Jewish leadership were made by Mr Aaron Mendelow QC and Rabbi Norman Bernhard respectively at the National Congress of the Board of Deputies.

Mr Mendelow said that "when we strive to keep Judaism and Judaistic interests

alive and protected, we have to have people who can do so."

Officers of Jewish bodies had voluntarily shouldered that burden, "but they are not the only people who should shoulder that burden — and are they the only ones who can shoulder that burden?"

Following the example of history, Mr Mendelow advocated

a council of elders in South Africa who by their experience and knowledge could assist organised committees in the same way as in America there was a Council of Past Presidents.

Rabbi Bernhard called for an increased rabbinic role in Jewish organisations, as rabbis:

● Represented "a

very substantial constituency";

● Drew the largest crowds in the Jewish community on a regular basis; and

● Were probably the most qualified to articulate the Jewish point of view.

"I feel that there has been — consciously or unconsciously — an unfortunate trend to excluding the rabbis

from the councils of deliberation.

"If we don't have any input, then we will be forced to go it alone and the Board gets very uptight when we do this. It is important that rabbis, or some representative members of the rabbinate, should be reincorporated in the councils at which these things are deliberated."



Mr Aaron Mendelow, QC, ... "are they the only ones who can shoulder the burden?"

Mr J Moshal, chairman of the session "Responding to Challenges to Jewish Identity" pointed out that the 33rd National Congress of the Board of Deputies had so few young people present which did not reflect well on the attitude of young people toward being involved in their own affairs.

Rabbi J Krupnik, who has a masters degree in psychology from the Bar Ilan University in Israel, began the session on the topic of cults.

"Many cults have arisen and approached our Jewish youth and people

learned to live with and accept."

He said that Jews had the ability to live in a world, absorb from it and turn it into something specifically Jewish. The Jewish people today lived in a special kind of circumstance, in a modern society which was defined as being an open society, a democratic society and a pluralistic society.

For the Jews in South Africa the question of physical mobility was a determining factor in how they related to the world around them. The Jews were a metropolitan people living in a post-

religion raised the problem of the nature of Jewish identity. Being a Jew became primarily a matter of religion, however the erosion of religion in the modern world called the traditional meaning of Jewishness into question.

Jewish educators should consider one of their first tasks, that of providing a kind of information, experience and competence that allowed for development in responding to the challenges of Jewish identity.

Ms Lorraine Bernstein, former chairperson of SAUJS, spoke on the university campus scene.

Jewishness and politically aware — who intended to leave SA due to the political climate.

Ms Bernstein appealed to Congress to involve itself in the concern of Jewish students who were not sufficiently represented on the agenda of community priorities. She said that this was the reason for the lack of students present.

Rabbi I Rubenstein, Liaison Jewish Chaplain, SADF, said that the army was also a microcosm of the Jewish community where Jews came from different backgrounds, were suddenly isolated and

SEEN AT CONGRESS ...



Above: Mr Mendel Kaplan, treasurer of the World Jewish Congress and guest speaker at the SA Jewish Board of Deputies National Congress, was accompanied by his mother, Mrs Jessie Kaplan (centre) and wife, Jill.

Below: Mr Lionel Conyer, chairman of the SA Union for Progressive Judaism (left) seated with Rabbi Scott Saulson, executive director of the Union, who said the closing prayer.

Behind them, speaking from the floor, is Rabbi Mendel Lipskar, director of the Lubavitch Foundation.

The opening prayer was said by Chief Rabbi BM Casper.



Response to challenges to Jewish identity

of all ages offering them all sorts of foreign ideas which try to claim as complementary to the Jewish idea but it is an absolute and total destruction of any of the Jewish ideals we have."

Rabbi Krupnik said that there was an urge to search for meaning in life. The problem was that unless Jews could give their brethren the answers there were others who were willing to fill this position.

He said there were 29 separate cult groups active in Johannesburg including Jews for Jesus, Rhema Church, Witnesses, Mormons and the Hare Krishna Society.

The answer was that a much greater depth of education had to be given, — specific education dealing with what these groups actually represented and how far they were from Judaism.

Mr S Solly, director of Education and Culture, Western Province Zionist Council, spoke on the theme of cultural assimilation.

"We are all assimilated", he said. "None of us has a Jewish appearance, we are not behaving or forming our life-cycle in a Jewish way, however this feature is something the Jewish people have

industrial world where communication and information flooded them. They lived in a period of affluence which gave time and material possibilities and in a post-Holocaust period. If not for this terrible feature, perhaps the Jewish world, its leadership and quality would be different.

Mr Solly gave an example of the Holocaust exhibition held recently in Cape Town, where some 10 000 people visited out of a Jewish population of 22 000. He said this was an outstanding piece of evidence that the Jews of this country had a strong commitment to their past and the challenges of the future.

We had to establish a learning community because assimilation only occurred when one thought the world around had something to offer.

Mr M Zimmerman, spoke on the role of Jewish education.

"Today, in the western world specifically we talk of a new threat to Jewish survival, a spiritual threat, the dangers confronting Jews in an open society, the influence of majority culture on minority groups."

The future of Jewish identity and the decline of

She said that the university scene was a microcosm of the larger society and emphasised the importance of Jewish youth in the South African Jewish community.

The student voice often went unheard and many young people move away from the community with feelings of disillusionment and hopelessness. She also mapped out the Jewish students on campus into five categories:

● The majority of students where Jewishness was simply a fact of life, characterised almost entirely by social emphasis and governed primarily by the materialistic principle.

● The Jewish leftists who were active in student government rejecting their Jewish identity and becoming openly anti-Zionist.

● Strong committed Zionists who were biding their time in South Africa until the circumstances are appropriate for them to make Aliyah.

● Those Jews genuinely committed to SA politics and in support of the National Party.

● The last group constituted the greatest potential lost to the SA Jewish community — people generally aware of their

became painfully aware of their Jewishness.

The Jews were stereotyped due to ignorance and distinct anti-Semitism was created. Many Jews were questioned and challenged in connection with Jewish concerns. The average boy did not have the answers to these questions and not only did this cause tension between Jew and non-Jew but it created a vast feeling of insecurity in terms of the Jewish boy's identity.

Besides these problems as a Jew, there were other problems experienced in the Defence Force. There was a distinct psychological pressure, far greater than the physical pressure. There was a deliberate policy to crack a national serviceman psychologically in order to mould him into a soldier. Even more profound was the pressure of the sudden violation of one's personal space.

There were cultural, psychological, physical and Jewish challenges but Rabbi Rubenstein said that on the positive side the Jewish chaplaincy was trying to meet those challenges. Efforts included a more comprehensive Jewish education, counselling, and helping to find the answers to questions of Jewish identity.

S African connection

I read your Shma Koleinu Shavuoth edition of May 24 and the article on that wonderful and inspiring Hannah Senesh.

There is a South African connection which may be of interest.

Your story refers to her landing in a village near Bari from which she would be parachuted into Yugoslavia.

The squadron operating from that village, San Spirito, engaged in that type of exercise which must have included her journey, was 44 squadron, South African Airforce. I was with that squadron at that time and recall often wondering at the fate of the unknown people we took over the Adriatic.

Bill Rosin
Johannesburg

LETTERS TO THE EDITOR

Disgusted at prefect's behaviour

At a recent dinner hosted by the Chief Rabbi for all Jewish prefects of the Transvaal, I was disgusted to hear that whilst their guest speaker (Prof Yehuda Blum — who represented Israel at the United Nations, for many years and is classified as one of the most prominent speakers in the world) was taking questions, he was rudely asked by a "prominent" prefect of one of the Jewish day schools to terminate

questions and continue with the meal.

I am deeply distressed and horrified to learn of this event, which was conducted by one who should represent what his school stands for, and who should definitely know better, and I sincerely hope that this matter will be seriously dealt with, by the head-master of the appropriate school. An incident of this nature cannot be left unnoticed.

Anonymous

NEW NATIONAL EXECUTIVE

The following executive was elected at the SA Jewish Board of Deputies 33rd National Congress:-

Dr I Abramowitz — president; Professor Michael Katz — chairman; Mr Gerald Leissner, Mr Mervyn Smith, Dr Henry Fabian — vice-chairmen and Mr Jock Hurwitz — treasurer. These comprise the Management Committee with Mr D K Mann and Mr Harry Schwarz, MP.

ON THE LOCAL FRONT

No "Jewish solution" says Schwarz

CAPE TOWN - The traditional attitude of the SA Jewish Board of Deputies not to be involved in party political activity unless a particular party threatens the community should be followed, said Mr Harry Schwarz, MP, at the installation of the Cape B'nai B'rith regional executive held recently at the Albion Centre.

Discussing community involvement in seeking a solution to South Africa's problems, he said however that in respect of "issues" as opposed to political parties the Board had been involved and that the community and its representa-

tive bodies would become increasingly involved whether they wished to or not.

"With a potential white backlash in the Republic, ultra right wing organisations will both grow and become more activist. In the face of this the Board cannot be inactive."

The activities of prominent Jewish figures and names in the diaspora community as well as some Jewish organisations which are or may be of an anti-apartheid or even anti-South African nature had not and would not go unnoticed and would be exploited against Jews in South Africa.

The Israel-South African connection in the

minds of certain black activists would be exploited, together with the linkage of Zionism and apartheid by Arab propagandists and the actions of other religions and community leadership would be contrasted with our own.

"These factors will, if they are activated and not carefully and tactfully handled, escalate into situations fraught with problems and will require high quality leadership decisions and actions for the community's interests."

Mr Schwarz emphasised that there was no separate 'Jewish solution' for South Africa. "Either there is no solution for all, a solution which includes

whites - or there is no solution for Jews. The future of Jews is inextricably involved with that of whites in South Africa.

"In the years ahead the Jewish community should eliminate unnecessary squabbling and internal differences and become more closely knit."

"We should rationalise our communal services and not waste resources by unnecessary duplication and individual empire building."

Mr Schwarz added that we should ensure our institutions are maintained, plan scientifically for the future and seek closer links

with our sister organisations elsewhere in the diaspora as well as with Israel.

The incoming President of the Cape B'nai B'rith, Mr Ronnie Levinson, said that during his term of office the Cape B'nai B'rith would be involved in all aspects of community endeavours and would build closer relations with other service organisations.

The B'nai B'rith International vice-president Mr Charles Glick installed the following office bearers: Albert Glass (monitor), Peter Caspari (secretary), Norman Klein (treasurer), Aubrey Silver and Ivan Zuckerman (vice-presidents) and Ronnie Levinson (president).



Newly-elected B'nai B'rith Cape regional president, Mr Ronnie Levinson (right) with past president Albert Glass.

Photo Bernard Sacks.

The stresses of career women in combined roles



Mrs Una Brak, chairman of the United Sisterhood of Johannesburg addressing the annual meeting. Seated (from left) Rabbi Ady Assabi of Temple Shalom, Mrs Rita Marx, honorary life president, and the Deputy Mayoress of Sandton, Mrs Denise Forster.

There are tremendous stresses imposed on women who combine the roles of housewife and mother with a career, said Mrs Carmella Yom Tov, psychologist and stress management counsellor.

Speaking at the recent 51st annual meeting of the United Sisterhood of Johannesburg at Temple Emanuel Centre, Mrs Yom Tov said that although women provided the safe, secure nest to which their men could return, their own dependency needs were not met.

"He comes home to a tidy house and hot dinner. She comes home to carry on working."

Older women tended to accept their traditional role, enjoy their husband's status and had no conflicts in this respect, she said. But, "many middle aged women are trapped in a role they do not find satisfactory and bitterly resent while younger women are engaged in a fight for dual careers and multiple roles which involves enormous problems and stress."

"When entering the work market they are prone to the same tensions as men but lack the supportive back-up at home. They have to suppress their feelings and adopt the male's stiff upper lip attitude to avoid being disparaged as the weaker sex."

The meeting was opened with a prayer by Rabbi Dr Norman Mendel, chairman of the ecumenical council. Messages were read by Mrs Reeva Rudolph, deputy mayoress of Johannesburg; Mrs Rose Norwich of the SA Jewish Board of Deputies; and Mrs Eve Mankiewicz-Dermeik, vice-president of the United Progressive Jewish Congregation.

Greetings from the National Federation of Temple Sisterhoods of America were brought by Mrs Teela Lelyveld representing the Cleveland, Ohio, congregation, one of the largest in the world; and Mrs Rhona Sochett, national president of the SA Union of Temple Sisterhoods, also brought greetings.

The Shalom Senior Citizen Club has started, with the aim that it will become a permanent community centre, and will meet every Wednesday at

10am in the community hall. Everyone living in the area is more than welcome to join and can phone Temple Shalom for more details at 640-3182.

Ben-Gurion professor in SA

The SA Associates of Ben-Gurion University are currently hosting an eminent member of the University's academic staff, Professor J Wisniak, vice president and dean of the Research and Development Authority at Ben-Gurion University.

Professor Wisniak, who was born in Santiago, Chile, is fluent in four languages and has distinguished himself in many fields including chemical engineering, technology and applied research.

His general fields of interest are thermodynamics, kinetics and development of chemical process - particularly in the areas of utilization of vegetable and fish oils, jojoba oil, vapour-liquid equilibrium and heats of mixing. He has appointments as special consultant to several universities, research and development institutions, manufacturers and industrial organisations worldwide and has a long, noteworthy list of publications to his credit.

Professor Wisniak will be visiting centres throughout South Africa, to conduct consultations with the academic staff of various SA universities, leading educators as well as top ranking professional and business people.



Professor J Wisniak

Blum at campaign launch

Prof Yehuda Blum, former Israeli representative to the United Nations, urged awareness of the dangers confronting the Jewish people at the recent campaign launch of the Israel United Appeal's Glenhazel district.

"Our right to a state of our own is still being

challenged, not only by Arabs, but by other states as well," he said.

Prof Blum warned that it was misguided to pretend Arab animosity was tied to the Judea, Samaria and Golan problems. The root cause of Arab conflict was the unwillingness of the Arab world to come to terms with Israel's very

existence. "To put it simply", he said, "it is a challenge to Israel's legitimacy, irrespective of boundaries and territories."

The Palestinian question and "self-determination", he stated, were devices created with the objective of liquidating Israel.

The launch of the IUA campaign in the Glenhazel District, heralds the start of intensive canvassing in this area over the next few months. This district comprises 38 suburbs, including major ones, such as Fairmount, Highlands North, Houghton, Norwood, Killamey, Orange Grove, Sandringham and Saxonwold.

TRAINING CENTRES GET TOGETHER

A picture of togetherness, with music, talking, TV discos, communal meals and family gatherings - the imaginative idea of a get-together of children from the two training centres, Glendale in Cape Town and the Hamlet in Johannesburg came to fruition in Cape Town recently.

Children were selected on the basis of need, independence and parent sponsorship, some Afrikaans, some English-speaking, aged from 9 to

18 years, girls and boys. Glendale Training Centre, a day centre for the mentally handicapped was turned into a residential unit for the 30 children and staff for a week.

Train and boat rides, picnics, lunches and swimming were provided. A caring, loving relationship developed even among the most handicapped of the guests. Children from both centres learnt to share and participate together in activities. It was a stimulating experience.

Bean bags for Oranjia



CAPE TOWN - Mrs S Rozowsky, vice-president of Oranjia Jewish Children's Home, receives a gift of bean bags from Rabbi E N Kaye of the Cape Town Hebrew Congregation.

Rabbi Kaye and Mrs Kaye were attending a tea at the Home.

SISTERHOOD EXECUTIVE

The following were elected to the executive at the Sisterhood of Temple David's recent 34th annual meeting: Mrs R Cohen: chairman; Mrs I Angorn: vice-chairman; Mrs B Bass: treasurer.

Panel discussion on sex

A champagne breakfast will take place at Temple David, Middle Road, Morningside, Sandton, on Sunday June 9 at 10 am.

There will be a panel discussion entitled "When your child asks about sexuality - keeping the communication channels open within the family". The panel of speakers will comprise Rabbi Robert Scott, of Temple David, Mrs Irene Bacher an educational counsellor at the Family Life Centre, Mrs Helen Metz a social worker at King David Primary School, Linksfield will be chairing the discussion.

For more information phone 783-7117.

"TWINS" ON MOTHER'S DAY

The Temple Shalom Sisterhood held a lunch to celebrate Mother's Day simultaneously with the United Sisterhood in Cleveland, Ohio, to which it is twinned. Mrs Teela Lelyveld, wife of Rabbi Arthur Lelyveld is presently in Johannesburg and attended the lunch

which she normally would attend in Cleveland.

Mothers and daughters of all ages attended the lunch and were presented with corsages. Ms Anita Milne gave a talk on her personal experiences during a trip to Hong Kong.

A gift for father



Cantor Ivor Lichterman



Cantor Jacob Lichterman

CAPE TOWN - "From generation to generation", an album recorded by Cantor Ivor Lichterman, tells the story of a father's life, almost destroyed by the Holocaust.

"It is a theme of man's decency towards his fellow man - of live and let live. Of freedom..." says Cantor Lichterman.

A surprise for his father Jacob who had been a renowned cantor in Warsaw and who retired as cantor last year in Cape Town, the album took two years to make.

Ivor Lichterman a third generation cantor grew up in Cape Town. He went to Manhattan eight years ago to the Yeshiva University. He took part-time jobs as a cantor on Long Island before accepting a full-time cantorial position in Stamford, USA.

He relates the story of how his father escaped death at Auschwitz because his identity papers listed him as a singer, instead of a cantor. When a Nazi officer asked him to perform a selection from a German opera, the song saved his life.

✓

apartheid

June 3, 1985

Mrs. Eudyce Tucker, Secretary to
Rabbi Arthur J. Lelyveld
Fairmount Temple
Cleveland, Ohio 44122

Dear Mrs. Tucker:

Many thanks for sending to me Rabbi Lelyveld's address to the Progressive Jewish Congregation of Johannesburg. I am sure it will make for interesting and important reading and I am grateful for his thoughtfulness in having a copy sent to me. When you are in touch with him, please express my appreciation and my warm regards.

With thanks, I am

Sincerely,

Alexander M. Schindler

RABBI ARTHUR J. LELYVELD
FAIRMOUNT TEMPLE
CLEVELAND, OHIO 44122

May 29, 1985

Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler:

As you know, Rabbi Lelyveld is on sabbatical in Johannesburg, South Africa. He delivered an address there in March and thought it would be of interest to you. Therefore, per his instructions, I am enclosing a copy for you.

Sincerely yours,

A handwritten signature in cursive script that reads "Eudyce Tucker". The signature is written in dark ink and is positioned above the typed name.

Mrs. Eudyce Tucker, Secretary to
Rabbi Arthur J. Lelyveld

Enclosure

P.S. I might add that Rabbi Lelyveld will return by mid-July.

ADDRESS TO ANNUAL GENERAL MEETING
of the
PROGRESSIVE JEWISH CONGREGATION OF JOHANNESBURG
March 18, 1985 by Rabbi Arthur J. Lelyveld

"REFLECTIONS OF A NEWCOMER - Contrasts and Similarities"

We learn most about ourselves when we see ourselves against the contrasting screen of that which is significantly different. This truth -- the meaningfulness and helpfulness of achieving perspective -- is what lies behind academic studies in comparative language, comparative literature, comparative religion, even comparative history, as I learned recently reading an eye-opening work by George Frederickson called "White Supremacy" and subtitled, "A Comparative Study in America and South Africa History".

I confess that the fact of difference and the possibility it afforded for enlargement of my own horizons was one of the major motivations toward my acceptance of your invitation to a five-month sojourn in South Africa. At the same time, those who travel are always amazed to discover how basically similar we all are. Even after a period of less than two months among you, I have become aware of our oneness in our shared problems and our shared hopes, rooted in our basic human condition and in our common Jewish concerns. Let me specify seven:

1. We want our people to survive -- and not only to survive, but to survive creatively.
2. We want the State of Israel to be strong and secure in order that it may become a powerhouse of Jewish ideals -- an or la-goyim.
3. We want our children to become better and more literate Jews than we are.
4. We worry about our relationship to our fellow Jews and to the general society in which we live.
5. We have our antennae out, keenly alert to any sign of hostility toward us even as we rejoice when the media -- as is so often the case here in South Africa -- present us positively.
6. We are, in all, anxious about the future, especially what it portends or augurs about the security of the next generation and of generations to come; an anxiety made more intense by the threat of nuclear destruction.
7. We want to hold on to what we have legitimately earned; but in a sharpened dilemma, we want to act justly toward our fellow humans, recognizing that ts'daka means the obligation to grant to others that which is rightfully theirstheir just portion, since "The

earth is the Lord's and the fullness thereof...."

We may not be able to cite the Biblical injunctions, "What mean you that you crush My people and grind the face of the poor, saith the Lord" or "The stranger that sojourneth with you shall be unto you as the home born among you, and you shall love him as yourself for you were strangers in the land of Egypt", but we have inherited through generations of conditioning, the attitudinal stance that underlies those Scriptural tags.

Indeed, there is much at the core that unites American Jewry and South African Jewry; and this does not surprise us, since we have long known that kol yisrael areivin zeh baze, that all Jews are interwoven, one with the other. In some facets of our two situations, the similarities are prosaic, in others, they are heartening and supportive. One prosaic similarity is in the problem of FINANCING our institutions, and how much more prosaic can you get?

Many American synagogues have been hard hit by inflation, recession, and high interest rates, a condition experienced in perhaps even greater measure by you. As a result, there has been a proliferation of mergers of American synagogues in recent years, congregations seeking to combine their resources and facilities in order to make ends meet, a reversal of the tendency of two or three decades ago to spawn new congregations in every suburban area. The problem is compounded by the uniquely American phenomenon of "flight to the sun belt" meaning attrition of population in the northern centers and the phenomenal growth of Houston, Dallas and San Diego which I remember as overgrown cow-towns forty years ago and which today have become leading metropolitan centers.

There is a factor of difference in governmental encouragement of private support of religious, academic and eleemosynary institutions through tax deductions for the gifts made to them. There is always some fear that these American tax laws may be changed and there even are some pressure groups agitating for the removal of such tax advantages.

However, most students of the subject believe that even if this should happen, there will be no substantial change in the measure of giving. People give to those causes that are closest to their individual concerns -- or to use the words of last Saturday's Torah portion (Vayakheil Ex. 35:29) asher nadav libam -- as their hearts prompt them to give. And mind you, there were no tax deductions for the teruma of the Israelites in the wilderness or at any point in the long history of Jewish ts'daka before modern times.

This being the case, we may well ask why the synagogue does not have greater priority in contemporary Jewish philanthropy. Our experience in the United States is that wonderful people, leaders in our congregations, who give \$100,000 a year to our Jewish Welfare Fund feel that they have fulfilled their obligation if

they give a disproportionately small \$1000 a year to their Synagogue.

Is it that they, and we, do not esteem Jewish religious life and the preservation of our Jewish heritage highly enough? Or is it that they see their own security as being primarily dependent upon the security of the State of Israel? (I understand that the Lubavitcher Chassidim here have successfully introduced tithing -- ten per cent of each member's income to their central coffers -- and that they have also found the key to unlock the strong-boxes of many wealthy supporters. Can we possibly learn something from them?)

In another important area, we share with you a concern for the inadequacy of Jewish education today. Our Reform Union of American Hebrew Congregations has produced outstanding textbooks and educational materials and has provided expert guidance to the schools of the 800 or so congregations which comprise our Union. But we are still plagued with the problem of bar/bat mitzvah dropouts and our failure to attract larger numbers to post bar/bat mitzvah Hebrew learning.

We are, equally with you, devoted to the preservation of the State of Israel. Indeed, some wag has said that there is only one sin for which an American Jew can be "excommunicated" and that is for his failure to contribute to our equivalent of the Magbit -- our American United Jewish Appeal -- proving that Israel has become the core religion of American Jewry. Even as I recognize the great devotion of South Africa Jewry to Zionism and its great contributions in money and in elite aliyah to Eretz Yisrael, I nonetheless have the impression that our synagogues and synagogue schools are more Israel-oriented than yours. Indeed, synagogue life in the United States is far more active than synagogue life here and American rabbis, especially in the Reform movement, are more actively committed to prophetic Judaism -- the fight against poverty, discrimination, inequality of opportunity, violence and war. And not only rabbis, our Commission on Social Action of Reform Judaism which maintains a Religious Action Center in Washington is composed of lay people and rabbis and represents not only the Central Conference of American Rabbis and the Union but also the Union's affiliates, the Sisterhoods, Brotherhoods and Youth. Of course, it must be said that this activity in behalf of social justice can be carried on without fear of banning or detention.

In one respect, I can say "Olam Hafuch ani roeh", "I have seen an upside-down world here". In the United States, Reform is the dominant branch of Judaism -- in numbers, in influence, in affluence and in the elegance and size of its edifices. (Indeed, the late Maurice Samuel accused us of having an Edifice Complex). But here in South Africa as in Israel, England and Latin America, Progressive Judaism must struggle to achieve at the least, equality of status with the Orthodox who constitute the establishment "Jewish church".

One unique aspect of American Jewish life (and I use the word "unique" in its exact meaning) is in sharp contrast to what I have found here and that is the fact of American Jewish pluralism. It is a pluralism that exists in local community federations and nationally in the Council of Jewish Federations, also in the Synagogue Council of America, the latter speaking for Orthodox, Conservative, and Reform Judaism, and it has been made possible by reason of the strength of Reform Judaism.

I must add that I know nothing as yet of Johannesburg Jewish life outside the orbit of the United Progressive Jewish Congregation which fact gives me the impression that this community is beset by the opposite of pluralism, and that is parochialism. I cannot help but think that a representative South African Jew visiting Cleveland would have been snapped up and even pressed into service by our Jewish Community Federation and its many agencies and activities. The Federation, it should be said is a quasi-Kehillah embracing every facet of organized Jewish life and constituting the hub of Jewish communal enterprise.

Ein sh'miyah k'r'iyah --our sages said -- Hearing is not like seeing. I was neither dilatory nor delinquent in my reading about South Africa before I came here. I have read and digested almost a score of books plus pamphlets and periodical materials. But they did not provide the sharp and fascinating learning opportunities that we have had by being here and participating in the life of this community. But even seeing is not enough. One must experience the life of the community from within in order to absorb its meanings.

How, then, can an American less than two months in this beautiful, complex, polyglot country, much less the two-week tourist or visitor, penetrate to their deepest soundings the feelings of South Africans, white, black, English, Afrikaaners, Jews, Christians, Muslims? I have learned thus far that one must not oversimplify. Read the shattering dialogue in Nadine Gordimer's novel, "Burger's Daughter", between Rosa Burger and the black man called "Baasie" who had lived in their household as one of the family. The depth of resentment, the bottled-up anger on his part, and the frustration and disappointment felt by Rosa typify an emotional inheritance from generations of tragic confrontation not relationship but confrontation.

The thrust of our tradition, both Biblical and rabbinic, is to build relationship, to lead us to a recognition of the personhood of every human being and toward the capacity to respond to him or her as a person, not as a thing to be used for our own purposes. The inherited emotional factor is and was no different in our American South. I recall a statue in a town square in an Alabama small town in tribute to "The Good Darkie" hat in hand smilingly bowing his head before the white master. The desire to portray blacks as "happy children" was part of the rationalization process to mask the anguish of rigid segregation in the United States recurrent brutality, the lynchings both within and without the legal process. The civil rights revolution in the United States

did not result in instantaneous love and harmony. I am not loved because my head was bashed in Mississippi in 1964, and I did not expect to be. But the legal enactments of 1963 did improve the human rights situation even if they did not produce the ideal human relationships that we held and still hold as our goal. As Martin Luther King, Jr. once said, "The law cannot make you love me, but the law can prevent you from killing me" (injuring, or exploiting me). What is at stake in the process is the possibility of a society that will make possible full development of the potentialities in each human being, undoubtedly, too late for this generation (the freed Hebrew slaves had to spend forty years in the wilderness) but possibly on the American scene for "children's children".

I reject the mood of American self-righteousness. There is still so much that is reprehensible in the United States -- as in the Soviet Union -- indeed, throughout the world, that we can say in words present in both the Talmud and the Christian testament, "Remove first the mote from your own eye." This is why I rejoice in every change that advances the cause of democracy. The forum held here at Temple Emanuel a week ago last night was both useful and significant. It served to remind us as religious persons inheriting a rich religious tradition that we have specific Jewish social obligations and goals. That Jewish emphasis of the forum was deepened by a non-Jewish participant, Nico Smith, who reminded us of the concept that Ben Azzai said was the K'lal Gadol she-ba-Torah, the all-inclusive generic Man with a capital "M", created in the image of God, and therefore we are not to use other human beings, or as Dr. Smith said to see them as functional objects.

Every Jewish worship service ends with the "Alenu" in which we take upon ourselves the obligation, renewed daily, "l-takayn olam b'malchut shaddai". Our central Jewish responsibility is "tikkun olam" -- the improvement or correction of God's world. And we are to act as "m'shutafim laKadosh Baruch Hu" -- co-workers with God in behalf of the world's improvement even if the perfection we seek eludes us and seems at times to be a will o' the wisp -- a Utopian dream. We have never believed the Messianic hope would be fulfilled tomorrow.

A STORY: A rabbi asked the legendary Eliyahu Hanavi, "When will the Messiah come?" Go and ask him said Elijah, he is sitting in the gate among the beggars, wrapping and unwrapping his bandages. And the rabbi finds him and puts the question, "When will you come?" And the Messiah answers "Ha-yom!" Today! And when nothing happens, the rabbi returns, "You lied to me". And the Messiah answers, "You didn't wait for the remainder of the verse from Psalms that I was quoting, "Ha-yom im b'koli tishma-u", today, if you will hearken to my voice".

Persistence, not sufferance, is the badge of all our tribe. Our self-image is that we are both an am k'shey oref a stubborn people, and rachmanim b'ne rachmanim, the compassionate children of compassionate parents. We need to hold on to that self-image, to

persist with emunah sh'lemah, complete firmness, in our task of the building of a better world.

apartheid ✓

May 29, 1985

Mr. Simon Jocum
P.O. Box 24
Observatory, Cape 7935
Republic of South Africa

Dear Mr. Jocum:

I am genuinely sorry that I missed you when you were in New York. It would have been interesting for me to converse with you. I certainly find your letters to be of great interest. They bring me the kind of insights which can scarcely be gleaned from reading the press or listening to the news.

You are absolutely right. Our respective communities should communicate more with one another. That is essential for our well being. We should not be responding to each other's needs just in moments of crisis. An ongoing dialogue is the sine qua non of our continuity as one people.

You ask for advice. That is so difficult to offer, mainly because the situation of our respective communities is so fundamentally different and the analogies are therefore flawed.

Insofar as the American Jewish community is concerned, there has, of course, been a change in the manner in which we respond to that community in which we live. We have become more assertive over the years, assertive in our Jewishness, assertive in publicly opposing views that are inimical to our safety and in conflict with our values.

To be sure now, this inner transformation was accompanied (if not preceded) by a dramatic improvement in our status. We certainly have arrived on the American scene; we are the arbiters of much of thought and fashion. **IN** consequence, therefore, it is much easier to be fearless.

The situation of South African Jewry is much different, alas. Its state is precarious, at least so it seems from a distance. To put the matter slightly differently, two ethical principles appear in conflict: the law to survive, and the law which insists that we speak the truth as we perceive it.

But having recognized these conflicts and constraints, I do believe that were I to live in your community, I would find myself among those who urge the Board of Deputies to take and publicly articulate a collective stance on the apartheid issue, for the failure to do so is, in effect, to take the opposite stance by default. (Indeed, many of the South African black leaders with whom I conversed over the years are under the impression that the Jewish community is opposed to their aspirations.)

Mr. Simon Jorum
May 29, 1985
Page =2=

The manner in which all this is expressed should be chosen with care and wherever possible the moral justification should be underscored. Extremist solutions on either end of the political spectrum should be eschewed, indeed, they could scarcely carry the vote anyway. Alliances with counterpart groups, especially in the religious community, should also be achieved. There are some tactical matters which I would just as soon not commit to paper. Let us leave those for our more personal encounters.

Be sure to let me know when next you plan to be here. I am most eager to meet with you.

Be strong. Warm regards and all good wishes.

Sincerely,

Alexander m. Schindler

Dear Mr. Jocum,

I am genuinely sorry that I missed you when you were in NY. It would have been interesting for me to converse with you. I certainly find your letters to be of great interest. It brings me the kind of insights which can scarcely be gleaned from reading the press or ~~seeing~~ listening to the news.

You are absolutely right. Our respective communities should communicate more with one another. That is essential for our well being. We should not be responding to each other's need just in moments of crisis. An ongoing dialogue is the sine qua non of our continuity as a people.

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To be sure now, ~~the transformation~~ this inner transformation was accompanied (if not preceded) by a dramatic improvement in our status. We certainly have arrived on the American scene; we are the arbiters of much of thought and fashion. In consequence, therefore, it is much easier to be fearless.

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But having recognized these conflicts and constraints, I do believe that were I to live in your community, I would find myself among those who urge the Board of Deputies to take ~~an explicit stance~~ and publicly articulate a collective stance on the ~~apartheid~~ apartheid issue, for the failure to do so is in effect to take the opposite stance by default. (Indeed, many of the black leaders with whom I conversed over the years are under the impression ^{that the joint community response is a capitulation.} The manner in which all this is expressed should be chosen with care and wherever possible the moral justification should be underscored.

Extremist solutions on either end of the political spectrum should be eschewed, indeed, they could scarcely carry the vote anyway. ^{On a purely tactical level --- and this is entrez nous --- individual Jews who share these extreme views should be encouraged to be in contact with their counterpart groups, especially in the religious community, should also be advised.} Alliances with counterpart groups, especially in the religious community, should also be advised. ~~On a purely tactical level --- and this is entrez nous --- individual Jews who share these extreme views should be encouraged to be in contact with their counterpart groups in the larger society.~~ There are some tactical matters which I would just as soon not commit to paper. ~~Suffice it to say for the moment that when I was Chairman of the Presidents Conference -- I made certain that individual Jews~~ Let us leave those for our more personal encounters.

Be sure to let me know when next you plan to be here. I am most eager to meet with you.

Be strong

Richard

SIMON JOCUM

P.O. BOX 24
OBSERVATORY, CAPE 7935
REPUBLIC OF SOUTH AFRICA
PHONE BUS: (021) 477125

SJ/nw
10 May 1985

Rabbi Alexander Schindler
President
Union of American Hebrew Congregations
Corner Fifth Avenue and 64th Street
NEW YORK NY10020
U S A

Dear Rabbi

Further to my letter of 6th May, I am enclosing copy of an article from one of the Jewish national newspapers i.e. The Jewish Times. This is a leading article of April 5th where you will see the SA Zionish Federation also figures in on the scene vis-à-vis relations in the Jewish community.

In view of my public connections I do hope in future I will have the opportunity of meeting you at regular intervals to update you on the SA Jewish scene. Naturally, I will make an appointment well in advance but I feel the time has come that there is a better liaison with Jewish leadership in the United States so that you are aware of the activities of the SA Jewish Board of Deputies and the activities of the community.

Looking forward to receiving your reply to my first letter and any other views you may wish to give me from time to time.

Warmest regards

Sincerely

A handwritten signature in dark ink, appearing to read 'Simon Jocum', with a large, stylized flourish at the end.

Simon Jocum

Jewish Times

AFRICA'S NATIONAL JEWISH NEWSPAPER

2nd Floor, Van Der Stel Place, Corner
Melle and De Korte Street, Braamfontein

Telephone 339-1781, P.O. Box 31015, Braamfontein 2017

CAPE TOWN: 806 Pier House, Foreshore, 8001

Telephone 21-7965, P.O. Box 3573, Cape Town 8000.

FRIDAY APRIL 5, 1985

JOHANNESBURG

Shabbat and Passover start 5.45
Yomtov ends Sunday 6.32

CAPE TOWN

Shabbat and Passover start 6.19
Yomtov ends Sunday 7.04

MERELY A VOICE?

THERE was a shift in attitude on the part of the South African Jewish Board of Deputies at the first conference of the Board's Transvaal Council.

According to its national chairman, Prof Michael Katz, the Board acknowledges that Jews have a role to play and have to determine a response to current problems which the South African community faces.

Prof Katz advocates adopting "a constructive role in a solution seeking process which commits itself to peaceful change, identifying particular problems which need to and can be solved, suggesting roles for individual Jews, acting as catalysts for better social relationships, identifying and assisting in the removal of discriminatory practices and directing attention to the needs of finding plausible means to protect minority groups."

This is the voice of Jewish leadership. The question is - will it remain merely a voice or will it be transformed into action?

Politically the emphasis still seems to be on individual, as opposed to a collective, response. This is illustrated by the remarks of Mr Mockie Friedman, SC, chairman of the South African Zionist Federation, who says that a collective view in this regard would be "Jewish communal suicide."

Mr Friedman's statement is open to dispute. For the very lack of a collective voice is tantamount to taking a stand by default.

It seems also that reticence still reigns in spite of several strong statements at the conference. And even when tentative moves are made, reporters are coerced from their typewriters with arguments "for the good of the community" and retractions of viewpoints.

The media have a responsibility toward the general Jewish community, for consensus cannot be gleaned from a handful of representatives. If the public at large is not informed, its obvious conclusion is that nothing is happening. Often the Jewish press is the only vehicle for reaching the uninvolved and newspaper columns provide the only outlet for these people to express their views.

Fear of appearing in print must be overcome. The Board of Deputies is taking a step in the direction of speaking out and should not place obstacles in its own course before reaching the finishing line.

SIMON JOCUM

P.O. BOX 24
OBSERVATORY, CAPE 7935
REPUBLIC OF SOUTH AFRICA
PHONE BUS.: (021) 477125

SJ/nw
6 May 1985

Rabbi Alexander Schindler
President
Union of American Hebrew Congregations
Corner Fifth Avenue and 64th Street
NEW YORK NY 10020
U S A

Dear Rabbi

I was in New York recently during the week of 22nd April and phoned your office on a number of occasions but, unfortunately, you were out of town. I am sorry to have missed you as I had quite a number of important items I wanted to discuss with you.

I am writing to you as a Past Chairman of the Temple Israel, Cape Town and a Past Vice President of the SA Union of Progressive Judaism. At present I am a member of the SA Board of Deputies, Cape Council, which, as you know, looks after Jewish interests vis-à-vis the community and government and endeavours to keep communal unity at all times.

I also travel frequently, particularly to America, and I am aware of the troubled image South Africa has in the world community. Naturally I belong to the school opposed to disinvestment, for obvious reasons, as I believe it would certainly cause unemployment and, in turn, this could lead to an unhealthy political climate, etc.

I notice that you have been in the forefront of protests in Washington and so have many other Jews in leading positions.

Please understand I am not questioning any of these actions but the reason I am writing to you is that the SA Board of Deputies is holding a national conference at the end of this month and the Board has always steered clear of politics but has always spoken out on moral issues. Often it is difficult to differentiate between politics and moral issues and I am beginning to feel that all political issues are moral as well and, naturally, practising the Jewish ethic in South Africa draws one to a lot of conflicting conclusions.

USA, for your own info. - not that I necessarily agree with it. I am enclosing an article from the Jewish Press/and another article of interest taken from the Minutes of one of our Board of Deputies Meetings in the Transvaal, which gives you an idea of the ongoing debate which we have.

SIMON JOCUM

P.O. BOX 24
OBSERVATORY, CAPE 7935
REPUBLIC OF SOUTH AFRICA
PHONE BUS: (021) 477125

-2-

To enable me to prepare my brief for the conference, I would like some information from you as well as to hear your views which I always respect. You are considered the leading spokesman for American Jewry and Reform and I would like some comments from you on how the Board of Deputies should re-act to events in South Africa. As you know, reform is taking place at varying speeds but it appears that the removal of discrimination is not all the world wants but a complete change to one man one vote.

It is very difficult for me to have this discussion with you in a letter but I know you will appreciate that a little bit of input and ideas from you would also clear my thoughts on the position and perhaps put some new ideas on the agenda for the forthcoming National Conference of the SA Board of Deputies in Johannesburg at the end of this month.

Looking forward to hearing from you on how you and your colleagues view the situation and what suggestions you might have from your view point.

With best wishes from my wife, Pola, and myself.

Sincerely

A handwritten signature in dark ink, appearing to read 'Simon Jocum'. The signature is fluid and cursive, with a large loop at the end of the last name.

Simon Jocum



Rabbi Meir Kahane Speaks

Member of Knesset
P.O. Box 425, Midwood Station,
Borough Park, N.Y. 11210

Ethical Suicide

One of the gravest existential problems facing Jewish leftists and liberals is their deep and embarrassing need to find a reason for their specifically Jewish existence. Reform and Conservative rabbis who do not really believe in G-d and certainly not in the one who gave a specific and real Divine Law at Sinai, spend many an agonizing night searching their souls and consciences for their *raison d'être*. Countless lay Jews agonize over their Jewish identity which goes counter to the universalist call for the breaking down of barriers between all peoples. There is a real problem here of a Jewish intellectual and mental illness involving a desperate need of these people who must either rise every Sabbath and give "Jewish" sermons to their congregants or support the usual Jewish causes with all their parochialism and specific narrow "Jewishness," when they simply do not believe in what they are doing.

And so, theirs is an anguished need - for the sake of their mental stability - to find causes for which to work, and, of course, the parallel need is to make these causes "Jewish." Irrevocably, and almost with historic determinism, the agonized Jewish liberals and leftists will gravitate to causes that are not only not "Jewish" but which are clearly anti Jewish. And the reason, of course, is a terrible subconscious need to destroy the Jewishness that is the very root of their problem, and which is only a substitution on the way to their real pathological trip - to destroy themselves.

And so, we are witness, today, to an almost hysterical drive on the part of Jew-agonizers (Jewish agonizers) calling on all good Jews to come to the aid of the oppressed Blacks of South Africa. It has been a desperately contrived "Jewish" cause with "Jewish" ethics and morality brought down from the heavens by ignoramuses whose ignorance of Judaism is exceeded only by their pitiful need to find an anchor to keep themselves from being swept over the falls of lack of reason for being.

Jewish "leaders" from the American Jewish Congress, the Reform and Conservative rabbinate, Hillels, have erupted in an ecstasy of action for South American blacks that astound any one who knows their raging apathy con-

cerning Soviet Jewry, Syrian Jewry or the Jewish poor. Those who never knew the meaning of police handcuff for Scharansky now blissfully enter police paddy wagons for the African National Congress. And, of course, they bludgeon us - we who march and are jailed and give of our entirety for Jewish causes - with the hammer of "Jewishness." Where is our Jewish consciousness and ethics and morality in the face of the oppression of Blacks in South Africa? What has happened to our "Jewish" heart?

And, of course, I do not even need to speak of the South African Jews who are in the forefront of the white support for the Blacks in that country. Men like Dennis Goldberg who was the only white found guilty in what became known as the trial of the Rivonia seven. These seven people were leaders of the Umkhonto We Sizwe (Spear of the Nation), the military wing of the African National Congress (ANC). Goldberg was not only the only white. He was, of course, Jewish. And the very name "Rivonia" came from the fact that the police who broke the group in 1963, arrested the 16 leaders of the Black underground group at the Rivonia farm of one Arthur Goldreich. He is white and Jewish. And all the white defendants at the trial were Jewish. And Jews such as Eli Weinberg and Helen Salzman and Hymie and Esther Barzel and Norma Levy and David Ernst and before me, Rabbi Andre Ungers, are all some of the leading Jewish names in the battle to put the ANC in power in South Africa.

And it is exceedingly clear. It is not only not "Jewish" to attempt to place the ANC and blacks in power in South Africa; it is exceedingly anti-

Jewish. And most of all, it is insane.

That the white regime in South Africa is one that no Jew can ever support with any good conscience is clear. That racism, based on color, is intolerable, is also self-evident. That South Africa oppresses blacks and denies them basic equal rights is beyond dispute. That a majority should be given freedom and self-determination if the country is theirs, is a basic corollary with us.

And having said all that, I repeat: It is anti-Jewish, it is madness, it is suicide to march for a cause of a black government in South Africa. Let me explain by posing a question to one and all, including the mentally troubled Jewgonizers of our times.

In the late fifties, a great struggle was taking place in North Africa. It was a classic case of an African population living in its own country under the fist and thumb of a European, white, imperialist, colonialist power which not only refused to grant the people their freedom and inde-

pendence, but which also brought in many of its own white settlers, who took the best land and who blatantly discriminated against the majority natives.

Question: Should Jews, then, have marched for and supported the clearly oppressed majority Africans?

Before one answers, let him consider carefully, exactly what we are talking about.

The country in which this classic struggle against imperialism was taking place was Algeria. The oppressed people were Arabs. The leading group, the one that led the revolt for human rights and self-determination and freedom was openly aligned with the forces that were hostile to the State of Israel and the Jewish presence in the area. Their victory would have added one more country in the United Nations gang of seventy odd wolves which would vote against the Jewish state on every issue. But, they were fighting a colonialist, white, European

(Continued on Page 49)

undertaken many pastoral tours and had organised a number of shabbatonim. As in past years incumbents had continued to be found to serve in smaller communities over the High Holy Day period. For some two years the department's secretary, Mrs Swaine, ran a social club for young people from the country areas, but this had closed owing to a lack of support.

Club 44 - under the chairmanship of Mr N Mendelow, Club 44 had continued to arrange a number of highly successful meetings and details of the five functions held during the period under review were provided.

Visitors from abroad - leading world Jewish communal figures had continued to visit South Africa, a number of whom were hosted at luncheons organised by the Board. Details of these visitors and the luncheons were provided by the chairman.

MESSAGE FROM THE NATIONAL PRESIDENT

DR I ABRAMOWITZ in his message on behalf of the National body of the Board, noted that the conference was the first Transvaal Conference called in terms of the recommendations of the Melamet Commission. He referred to the constitutional, sociological and political upheavals within the Republic and asked whether the Board's responses to such events in the past had been adequate or whether a more definitive response was required. Turning to communal matters, he referred to the problems in respect of communal funding and to what he regarded as an imbalance in respect of the funds raised for local needs and for beneficiaries abroad. He concluded his message by extending good wishes for successful deliberations.

vaal Council for all their support and co-operation and thanked all present for their attendance.

THE JEW IN SOUTH AFRICA TODAY

PROF KATZ, in the course of his address, said that it was necessary to determine the response of the South African Jewish community to the current turbulent situation and to the problems which confronted it. He spoke of the declining and ageing Jewish community, as well as the new Constitution, the economic recession, the political frustration of the Blacks and the opposing rightwing movement amongst certain whites.

In discussing the complexity of the South African situation he acknowledged that the Board had a role to play and cited, by way of example, the Board of Deputies' deputation to the Minister of Co-operation and Development over the Crossroads demolition. He said that the Board should also adopt a constructive role in a solution seeking process which committed itself to peaceful change, identified particular problems which needed to and could be solved, suggested roles for the individual Jews to enable them to act as catalysts for better social relationships, identified and assisted in the removal of discriminatory practices and directed attention to the need of finding plausible means to protect minority groups. He suggested that the Board adopt employment and social codes and sponsor research projects that would benefit both the Jewish and the wider community.

PROF KATZ spoke of the increased world attention on South Africa. Referring to the anti-South African demonstrations by various American Jewish organisations he posed the question whether their stance was not possibly motivated by a desire to improve relations with the Black American community. He asked whether the American Jewish leadership should not consult with the local leadership on that issue. At the same time he asked whether the community wanted to be involved in the decisions taken in respect/...

respect of South Africa by the American Jewish organisations. On the other hand he acknowledged, that international Jewish bodies expected South African Jewry to take a stand on certain aspects of the Republic's policies. He recognised that taking a stand on certain issues could possibly divide the community. Nevertheless he felt, that to remain aloof would retard the prospect of achieving meaningful change and affront Jewish values. He explained that he was not offering solutions but merely pointing out the difficulties confronting communal decisions. In his view, the communal leadership would have to strive for communal unity, even if there was a deeply felt division of opinion.

PROF KATZ said that more than ever before the Board of Deputies would have to exercise its role in communal co-ordination. It had to be ensured that funds were available for those institutions that needed them and that such funds could not be allowed to be dissipated to the detriment of the needs of the community. In that regard he spoke of the vital needs of Jewish education, the question of Jewish day schools and the necessity of providing education for Jewish pupils.

X
33RD NATIONAL CONGRESS - S A JEWISH BOARD OF DEPUTIES

MR A GOLDBERG (Executive Director) said that issues touched on by Prof Katz during his report would be fully debated at the National Congress which would open on Thursday, 30th May at 8 pm and would end on Sunday, 2nd June at 1 pm. No election would take place at Congress. The proposed agenda was detailed, which included reports on World Jewry, Israel and matters affecting South African Jewry both within and outside of the community.

OPEN FORUM

THE CHAIRMAN then invited questions and participation from delegates present.

Mrs E Mankiewz (United Progressive Jewish Congregation) read a statement issued by her congregation concerning the participation of the Progressive Congregation in the 1985 Day of Remembrance Ceremony. Her statement expressed regret that further discussions concerning her Congregation's equal participation in the ceremony had not been held. Accordingly, as was the case last year, the Progressive Congregation would not participate officially or be officially represented at the 1985 ceremony, but congregants would be encouraged in their private capacity, to attend the ceremony.

Mrs L Leibowitz (Shearith Haplethah) expressed displeasure in the name of her organisation and the S A Yad Vashem National Memorial Foundation, over the inability of the leaders of the Reform and Orthodox communities to put aside their differences for the duration of the Day of Remembrance ceremony. She asked that the memory of the Six Million Martyrs be honoured in dignity and unity and urged all present to attend the Day of Remembrance ceremony on Thursday, 18th April at 3.30 pm.

Mr M Friedman (SAZF) discussed the Jewish community's response to issues currently confronting the Republic. He outlined the Zionist movement's approach to a diaspora Jewish community in a situation of turbulence, which was for it always to be anchored in regard to the centrality of Israel. He said that as important as what was taking place in South Africa was Israel's attitude vis-a-vis the Republic. He gave an assurance that Israel's view was that there would be no change in its relations with South Africa, primarily because of the Jewish community that existed in South Africa. He contrasted efforts abroad to persuade Israel to alter its attitude to South Africa, and the lobbying by Jewish organisations and individuals overseas against the Republic, with the unswerving commitment of Israel and the World Zionist Organisation to uphold and strengthen its bonds with the local Jewish community. As evidence of this commitment he asked the continued participation of
South/...

South Africa in the Maccabi Games, notwithstanding pressures to bar South Africa.

MR FRIEDMAN emphasised the importance of the Jewish community in South Africa and said that it was vital for it to be anchored in its Jewish identity in the broadest sense, in order to ensure its continued survival. He said that South African Jewry could have no collective view on political matters, but at the same time distinguished between political and moral matters. He said that whilst the S A Zionist Federation would not speak out on political issues, it would support the Board when it spoke out on ethical and moral matters.

PROF M KATZ (National Chairman, S A Jewish Board of Deputies), in answer to Mrs Mankiewz and Mrs Leibowitz, said that the Board also felt that the Six Million Martyrs must not become the subject of dispute within the community. He expressed regret that the United Progressive Jewish Congregation found it necessary to issue the statement that it had and had taken the policy decision that it had. He appealed to the UPJC to join the community and support the Day of Remembrance ceremony. He said that the Board would generally not frustrate the Orthodox or Progressive streams articulating their different standpoints, but at the same time it was unhappy for the Day of Remembrance to be used for that purpose.

MR B BERGMAN (Transvaal Council) said that an important event in recent times was the opening in 1984 of the Temple Emanuel Religious Cultural Centre, which had rapidly become a dynamic hive of Jewish activity as evidenced by the large numbers present during the week and at Sabbath services. He appealed to the entire community to recognise the significance of this development and the work being carried out by the Progressive community.

MR D MANN (Transvaal Council), in reference to the Chairman's report, asked that attention be given to solicitations by unauthorised bodies from abroad for funds. He explained that the Allocations Committee and the Meshullochim Board of Control were the only bodies legally capable of transferring funds to organisations abroad. He appealed for the enforcement of discipline in that regard.

Insofar as local political events were concerned, he expressed support for the long standing position adopted by the Board. He urged that the Board be represented at as many meetings as possible of international Jewish bodies so as to be able to articulate the feelings and views of the local Jewish community.

RABBI Y GOLDMAN (Lubavitch Foundation) referred to Mr Friedman's statement that Israel had resisted pressures to alter its attitude to South Africa because of the Republic's Jewish community. He suggested that this should be the model for all major Jewish organisations, communities and individuals. He asked if the Board was doing anything to inform such parties of the situation and what it regarded as responsible behaviour.

MR D SELIGMAN (United Hebrew Schools), spoke of the importance of the chedorim and of the financial problems being experienced by the United Hebrew Schools. He gave the assurance that notwithstanding the problems that were being encountered the chedorim would continue to function and would take the necessary steps to ensure their survival.

MR H SCHWARZ (Executive Council), asked whether or not in the light of current developments in South Africa the Jewish community should not be engaged in two types of debates: i) a public debate and ii) a private debate.

He said that plans had to be made to help the community to get through this time of change and said that it had to be asked where the Jewish community would be when changes had been achieved in South Africa. He said that the community had to look at/...

2nd Transvaal Council Conference

Minutes

24th March, 1985

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at how issues affected it as a Jewish community and what their implications were for the community. He went on to cite examples of such issues.

He asked what were the motives of US groups who had adopted a stand against South Africa and expressed himself in favour of peaceful change in South Africa. He then discussed the Jewish community's stand on discrimination and prejudice.

MR D FOX (Transvaal Council), asked Mr Friedman about the extent of South Africa's participation in the Maccabi Games. Insofar as the Day of Remembrance was concerned he said that whilst the Board could not influence the rabbis in respect of the stand which they adopted, delegates could press their rabbis to adopt a similar attitude to that articulated at the meeting. He expressed support for a stand by the community vis-a-vis racial discrimination.

DR BERELWITZ (MDA), referred to the fostering of better inter-race relations. He said that MDA had sought to contribute towards this objective and had arranged first aid classes which were opened to Black people.

He thanked the speakers for their contributions and asked all present to take back the message of the meeting to their respective organisations.

MR M FRIEDMAN (SAZF) responded to Mr Fox's query regarding the South African participation in the Maccabi Games.

MRS D BENDER (Federation of Synagogues Women's Guilds) said that it was sometimes difficult to distinguish between political and moral issues and she called for a meeting of the community to define these terms.

DR H SEREBRO (Transvaal Council), commented on the South African participation in the Maccabi Games. He appealed for communal unity in respect of the Day of Remembrance.

MR M FRIEDMAN (SAZF) replied to Dr Serebro.

DR FABIAN in answer to Rabbi Goldman's question said that the Board had given the matter considerable attention and was responding, but that it could not publicise the steps it had taken.

RABBI GOLDMAN (Lubavitch Foundation) suggested that Board should communicate privately with Jewish individuals and organisations asking them to communicate with the spokesmen of the South African Jewish community before reacting in respect of South Africa.

ANNOUNCEMENT OF ELECTION RESULTS

THE CHAIRMAN announced that the following had gained election to the Transvaal Council: Dr H Fabian, Dr J Hellig, Mr J Hurwitz, Prof M Katz, Mr G Leissner, Mr D K Mann, Mr N Mendelow, Mrs R Norwich, Prof H Rudolph, Mr H Saenger, Mr H Schwarz, Dr H Serebro.

GENERAL

THE CHAIRMAN thanked all present for their attendance.

The meeting closed at 12.39 pm with a vote of thanks to the Chair.



American Committee On Africa

198 Broadway, New York, N.Y. 10038 / (212) 962-1210 / Cable AMCOMMAF

July 25, 1986

Approved

Rabbi Alexander Schindler
President
Union of American Hebrew Congregation
838 Fifth Avenue
New York, New York 10021

Okoned 7/29/86 OK

Dear Rabbi Schindler,

I know you agree with me that the President's response to the crisis in South Africa is totally inadequate. What is needed now is strong, effective action, such as the comprehensive economic sanctions already approved in the House of Representatives. This legislation is before the Senate, in the bill being offered by Senators Kennedy, Weicker and Cranston, as S. 2570. But, with debate on this set in the Foreign Relations Committee by the 29th July, and a floor vote likely soon after, the Republican leadership is still committed to much less and is proposing various compromises.

There is thus an urgent need to emphasize the extensive nationwide support for much stronger action. As part of this process we are approaching the heads of 15 major union, religious and civil rights institutions to sign a public letter, urging the Senate to take swift action in support of the comprehensive sanctions being called for by leaders of the freedom struggle in South Africa.

The cycle of arrests, torture and killings in South Africa must be broken. The demand of the majority for a nonracial, democratic South Africa must be supported. The horrendous results of "constructive engagement" must be reversed. Strong sanctions can help achieve these ends.

I hope you will add your name to the public letter to underscore your support for urgent effective action.

As speed is essential I would appreciate it if you could call me, or my associate, Paul Irish, to signify your endorsement of this effort.

Sincerely,

Jennifer Davis

Jennifer Davis
Executive Director

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Public Statement on Sanctions

The crisis of mass protest, arrests, police killings and censorship continues to escalate in South Africa today. The government of P.W. Botha blatantly defies the demand of the majority for a nonracial, democratic state based on one-person, one vote. Leaders of the freedom movement have called on the international community to apply comprehensive economic sanctions in support of their demands to eradicate apartheid.

The United States House of Representatives has responded to this call and passed the Anti-Apartheid Act of 1986 which would end all trade and investment in South Africa. This legislation has been introduced in the Senate by Senators Kennedy, Weicker and Cranston as S. 2570.

The time for quiet diplomacy and symbolic gestures has passed. We urge the Senate to place Congress squarely on the side of freedom in South Africa by adopting these comprehensive economic sanctions now.