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October 2012

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Racist Incitement by State Funded Rabbis

Steven Beck

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October 2012



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“You can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind.” - Mahatma Gandhi

Dear Readers,

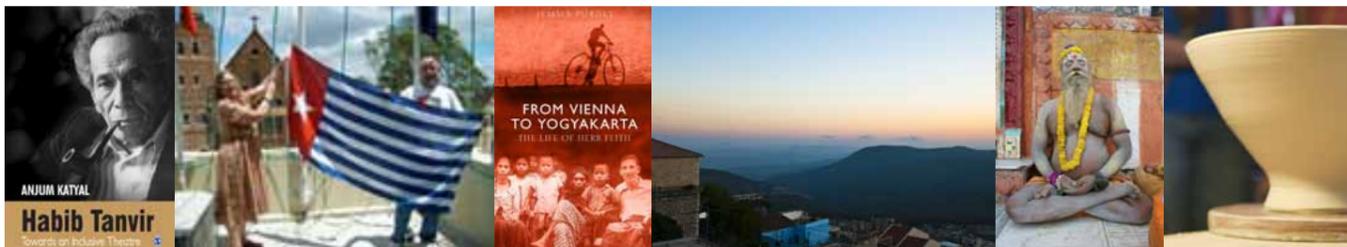
- In the cover story, **Religious Responsibility: Racist Incitement by State Funded Rabbis - Steven Beck** bites the bullet by stating, *“Removing state-employed rabbis guilty of racial incitement from their positions is the obvious first step, but in some ways that will only strengthen their positions by turning them into martyrs in the eyes of their impressionable followers. What we really need in Israel is a structure for allowing citizens of all religions and backgrounds to interact with each other. This almost never happens because Israel is so segregated. The schools are segregated between Arabs and Israelis, between religious and secular Jews, and segregated even further in the religious sector by gender.”?*
- Terry McDonagh’s **My Journey**, dedicated to his son, Sean, is a poem that was written in Hamburg at a time when he felt caught between two cultures and two languages. Terry and his son used to walk the streets together and to this day, they are grateful for that storytelling time.
- In an exclusive interview author Anjum Katyal of **Habib Tanvir: Towards an Inclusive Theatre**, answers a few questions on the Late Great Habib Tanvir and his legacy to Indian Theatre.
- **Varanasi** (Banaras), one of the oldest continuously inhabited cities in the world and the oldest in India, is beautifully reflected in Joo Peter’s photographs on display in the Photo Gallery.
- **Space and Time** by Candess M Campbell offers the readers a compass reading on the path towards health, peace and happiness.

- Jemma Purdey, speaks to Mark Ulyseas on her life, work and the writing of **From Vienna to Yogyakarta: The Life of Herb Feith**. Purdey’s tome is essential reading for those seeking to know more about the legend of Herb Feith.
- The ongoing saga of the boat people is sensitively portrayed by Anjte Missbach in her article, **Strangers in ‘paradise’? Somali asylum-seekers in Indonesia**.
- **They are just Papuans: Representing the Papuan conflict in a foreign country** is a speech given by Budi Hernawan at a reception, Sydney, September 10, 2012, honouring **Anne Noonan and Joe Collins, recipients of the 2012 John Rumbiak Human Rights Defenders Award**.
- Natalie Irene Wood takes a break from her writing to share a recipe for Jewish Honey Cake - **When Jewish Vegans Don’t Give A Fig For Honey!**
- And finally we present Sari Ganulin’s photo feature on the ancient city of **Tzfat** (Safed) in Israel. Her photographs remind us of an enchanted place where history blends with belief.

Kindly share this free magazine with everyone you know.

Om Shanti Shanti Shanti Om

Mark Ulyseas
Publisher/Editor
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Religious Responsibility: Racist Incitement by State Funded Rabbis - Steven Beck

Steven was born in Ohio and grew up in Florida. He moved to New York to pursue a Master's Degree in International Affairs at Columbia University and stayed to work in local politics. After several years as a political operative in New York, Washington, DC and Ohio, He joined the Peace Corps and spent two years teaching computers in Togo, West Africa. Steven works in Jerusalem at IRAC, the public and legal advocacy arm of the Reform Movement in Israel, as their Director of Israel-Diaspora relations. www.irac.org www.oneregiononefuture.org



My Journey - to my son, Sean Terry McDonagh

Poet and dramatist, Terry McDonagh has published four collections of poetry; a play; a book of letters, novel and poetry for children. His work has been translated into Indonesian and German, funded by Ireland Literature Exchange. *In the Light of Bridges - Hamburg Fragments* is his latest book that was launched in Hamburg on 26th April, 2012. www.terry-mcdonagh.com www.podcasts.ie www.killedan-and-nowhere-else.com



Habib Tanvir: Towards an Inclusive Theatre Anjum Katyal

Katyal is presently Consultant (Publications) with Maulana Abul Kalam Azad Institute of Asian Studies (MAKAIAS), a research institute based in Kolkata. She is also a Consultant with Oxford Bookstore. Katyal is currently writing a book on Badal Sircar (SAGE Publications, Forthcoming). She has been involved with theatre publishing for decades as an editor, writer, translator and critic and has translated Habib Tanvir's *Charandas Chor* (Charandas the Thief) and *Hirma ki Amar Kahani* (The Living Tale of Hirma) as well. www.sagepub.in



Photo Gallery - Varanasi Joo Peter

Aka Joachim Peter is a Visual artist and writer based in Southwest Germany, presently working on documentary & travel photography in Asia right. He loves to explore and combine all arts in his work. Joo has studied Arts; painting and graphics, worked for theatre (designing stage, costume and light), did some work for television and film, went into teaching. He writes essays and a blog in his native tongue, German, for he feels his language combines philosophy and humour. www.joo-peter.photoshelter.com



Space and Time Candess M Campbell

Candess M. Campbell, PhD is an internationally known Intuitive Life Coach, Licensed Mental Health Counselor, Seminar leader, Hypnotherapist and Author. She specializes in assisting others to gain their own personal power and to live a life of abundance, happiness and joy. Early 2012 she will be releasing her book *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine*. www.12weekstoselfhealing.com



From Vienna to Yogyakarta: The Life of Herb Feith - Jemma Purdey

Purdey is an Adjunct Fellow in the School of Political and Social Inquiry, Monash University. She is author of *From Vienna to Yogyakarta: The life of Herb Feith*, UNSW Press, Sydney, 2011; *Anti-Chinese violence in Indonesia, 1996-1999*, NUS Publishing, Singapore, 2006 and editor of *Knowing Indonesia: Intersections of self, discipline and nation*, Monash Publishing, Clayton, 2012. She is a chair of the Board of the Indonesia Resources and Information Program, which publishes the magazine, *Inside Indonesia*.



Strangers in 'paradise'? Somali asylum-seekers in Indonesia - Antje Missbach

Antje Missbach is a postdoctoral fellow at the University of Melbourne. For the last six years, she has worked on topics, such as migration and mobility, long-distance politics and diaspora politics. Currently, her research interests focuses on the everyday live experiences of asylum seekers and refugees in Indonesia. In particular, she is interested in transnational support networks that shape the migration experiences both before and during people's journeys. www.law.unimelb.edu.au



They are just Papuans: Representing the Papuan conflict in a foreign country - Budi Bernawan

Budi Hernawan OFM is a Franciscan friar, a former director of the Office for Justice and Peace of the Catholic Church in Jayapura and a PhD scholar at the Regulatory Institutions Network, Australian National University. <http://regnet.anu.edu.au/people/mr-yohanes-budi-hernawan>



When Jewish Vegans Don't Give A Fig For Honey! Natalie Wood

Born in Birmingham, England, U.K., Natalie Wood began working in journalism a month before the outbreak of the 1973 Yom Kippur War and has remained in regional Jewish journalism for more than 20 years, leaving full-time writing to help run a family business. She emigrated with her husband, Brian Fink, from Manchester to Israel in March 2010 and lives in Karmiel, Galilee. Her work features in *Smith Magazine's* new *Six Word Memoirs On Jewish Life*. She also contributes to *Technorati*, *Blogcritics* and *Live Encounters*. <http://www.perfectlywritefamilytales.blogspot.com>



Tzfat (Safed) A photo feature - Sari Ganulin

Sari Ganulin is currently the Resource Development Coordinator at the African Refugee Development Center in Tel Aviv. She was born and raised in Ohio, moved to New York to work in theatre, and stayed for college at The New School (BA with honors, Music). After studying Jewish music in Jerusalem for a year, Sari moved to Tel Aviv. **ARDC:** <http://www.ardc-israel.org>. Please join our newsletter to keep up to date with the refugee situation in Israel.



Rabbi Shmuel Eliyahu, known for his racist statements against Palestinians, has just been appointed a committee head for the MDA - an Israeli member of the International Red Cross. © failedmessiah.com [Facebook page](#) [LINK](#)

Here is a rabbi who wants to reinstitute the Temple Mount sacrifices in Jerusalem and who once called on Israel to kill a million Palestinian civilians.

In 2007, Rabbi Shmuel Eliyahu - who practices Kabbalah - called for mass slaughter of Palestinians in order to deter rocket fire from Gaza, while defending a ruling by his late father, Mordechai Eliyahu, the former Sephardi Chief Rabbi of Israel, who advocated that Israel was permitted to indiscriminately kill civilians.

"If they don't stop after we kill 100, then we must kill a thousand," Eliyahu advised, adding, "And if they do not stop after 1,000 then we must kill 10,000. If they still don't stop we must kill 100,000, even a million. Whatever it takes to make them stop."

Last year, Rabbi Eliyahu also made world headlines when he instructed residents not to rent rooms or houses to Israeli Arabs. In an [interview with BBC](#), a reporter interviewed an 89-year-old Jewish man that moved to Safed after fleeing the Nazis during the Second World War. Now he has been condemned by the rabbi for renting part of his house to three Arab students.

"I went through the Holocaust," he says. "I know how much we suffered as Jews because of anti-semitism, so I cannot accept such an opinion. The rabbi's salary is paid by the state, so when he expresses opinions like this it is like he is spitting on the same plate that feeds him," he declares.

[News Report](#) © www.examiner.com [LINK](#)



Religious Responsibility: Racist Incitement by State Funded Rabbis by Steven Beck

Every religion has its extremists and Judaism is no different. The leading rabbinic figure in this raging culture war is the Chief Rabbi of Safed, Shmuel Eliyahu. He has repeatedly called Israel's 1.2 million Arab citizens "the enemy." He urged Jews not to rent or sell apartments to Arabs, and he claims all Arabs have a violent nature. In his manifesto (published in March 2008) he writes, "The time has come to tell the truth. Providing a livelihood for our enemies leads to grave consequences."

Rabbi Eliyahu is rabbinic royalty in Israel. His father was once the Chief Sephardic Rabbi of the whole country. This is a position many think Eliyahu also covets. To that end, he has built a high public profile as the great defender from the dangers of living in peaceful coexistence with Arabs, either Arab citizens of Israel or from other countries. He is well known for saying it is forbidden under Jewish law to rent apartments to non-Jews in the land of Israel.

Some of his statements he has tried to deny or recant but others he proudly owns. He was recently exonerated from charges of racist incitement by the State Attorney's Office, but the impact of his views is undeniable. The Israel Religious Action Center (IRAC) www.iraac.org has been documenting his statements for years. A list of those statements can be found on their website and here are a few highlights from the last year. (translated from Hebrew) [LINK](#)



Samuel Sockol/THE WASHINGTON POST - Jamila Ghayada, 30, lies in a hospital bed Aug. 22 after the taxi in which she was a passenger was hit by a firebomb near the settlement of Bat Ayin. Her 6-year-old son, the taxi driver, her husband and his brother were also hospitalized. [LINK](#)

Israeli authorities have made no arrests in the Aug. 16 daylight firebombing of a Palestinian taxi, but they have said they suspect Jewish extremists. The incident, which left the driver and four members of a Palestinian family so severely burned that they remain hospitalized, was denounced by Israeli Prime Minister Benjamin Netanyahu, who vowed to find the perpetrators, and Deputy Prime Minister Moshe Yaalon, who called the beating and firebombing "terrorist attacks." That description echoed the U.S. State Department, which described settler violence as terrorism in a recent report.

The condemnations reflect growing alarm among Israeli officials and international observers over escalating vandalism of Palestinian mosques and property, assaults against Palestinians and attacks on the Israeli military. Extremist settlers claim some of the acts as "price tag," a campaign of retaliation against Palestinian violence or Israeli policies they view as limiting their efforts to claim what they see as their biblical birthright.

Public outrage over attacks on the military last year prompted steps by Israeli authorities that included temporarily expelling several radical settlers from the West Bank in January, but critics say those moves were not enough. That message was echoed in a European Union report this year, which noted that settler attacks on Palestinians tripled between 2009 and 2011.

Researchers say most of those attacks have taken place in Area C, the sections of the West Bank that are controlled solely by Israel and where Israeli security forces are responsible for protecting both Palestinians and Israelis.

News Report © Karin Brulliard and Samuel Sockol, The Washington Post



Hoopoe

The modern state of Israel is a small land bridge between Africa, Europe, and Asia that contains a lot of history, a lot of diversity, and a lot of ignorance. **There are Israelis who live within sight of Arab towns or villages that have never had a conversation with their neighbors, and there are Arabs who are equally ignorant of their Israeli neighbors. In fact, just saying the word neighbor seems strange, since most of us in this region have been conditioned to think of the other as our eternal enemy...** even if we do not profess to hate them. Arabs and Israelis generally do not speak each other's languages and we depend on leaders with a strong motivation to keep us apart to provide the tone for our interactions.

There is obviously no easy solution to a situation where two people are habituated to think that the end result of war is "not war" rather than peace. A life of normalcy and coexistence for two people (and really two people is a gross simplification of who really lives here) starts with a little bit of faith. We need to believe that at the end of this process there could be a day when Arab Muslims and Israeli Jews might exchange simple pleasantries on the street. If I mention this to any of my neighbors in Tel Aviv, the most liberal city in Israel, I would be brushed off as crazy, someone who does not understand Israel-Palestine 101.

The rules of this game are simple: a two state solution where Israel and Palestine live side by side in peace. We have all said it so many times that the words feel like one of the many trite campaign slogans chanted over and over again in the American Democratic and Republican conventions last month. The majority of Israelis and Palestinians have accepted this formula, but on a daily basis we have done very little to begin acclimating ourselves to living a "normal" life together. In fact, some of our leaders are trying to prepare us for the opposite.

For far too many people, the two state solution is the concession that they have more or less made their "peace" with over the years, but again, they view it as hopefully achieving "not war" rather than peace. For this vocal minority, the ideal would still be that either most of the Jews would go back to Europe (in spite of most having no Europe to which they could return) or having the Palestinians go to one of the many fine Arab countries surrounding Israel. Jordan would be the first choice given the conditions in Lebanon, Syria, and Egypt, but any place but here would be fine.

As the political stalemate passes a decade (counting the second Intifada as the final collapse of the Oslo Process), the idea in Israel that we will one day be part of the region where we live has moved from a distant dream to being simply a fool's wish. In our attempt to live "normal" lives we have built walls, both literal and figurative, around the state of Israel. The success of this method of coping has worked as many draconian measures often do; it has made average Israelis apathetic towards the peace process and satisfied in the new situation of "not war" in which we find ourselves.



Ultra-Orthodox Shas party's spiritual leader, Rabbi Ovadia Yosef.

Yosef: Gentiles exist only to serve Jews

According to the Rabbi, the lives of non-Jews in Israel are safeguarded by divinity, to prevent losses to Jews. The sole purpose of non-Jews is to serve Jews, according to Rabbi Ovadia Yosef, the head of Shas's Council of Torah Sages and a senior Sephardi adjudicator.

"Goyim were born only to serve us. Without that, they have no place in the world – only to serve the People of Israel," he said in his weekly Saturday night sermon on the laws regarding the actions non-Jews are permitted to perform on Shabbat.

According to Yosef, the lives of non-Jews in Israel are safeguarded by divinity, to prevent losses to Jews. "In Israel, death has no dominion over them... With gentiles, it will be like any person – they need to die, but [God] will give them longevity. Why? Imagine that one's donkey would die, they'd lose their money. This is his servant... That's why he gets a long life, to work well for this Jew," Yosef said.

"Why are gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi and eat. That is why gentiles were created," he added.

News Report © Jonah Mandel, The Jerusalem Post. [LINK](#)

Note: *"To sum up, as it currently stands, the question of whether or not we attack Iran is in the hands of a rabbi who has made outrageous public statements in recent years." Example - "The six million Holocaust victims were reincarnations of the souls of sinners, people who transgressed and did all sorts of things that should not be done. They had been reincarnated in order to atone." - Dov Lipman, The Times of Israel, Netanyahu plays 'rabbi roulette' with our security.*



Canaan Dog

Coupled with this apathy among many secular Israelis has been a rise in influence of religious politics in Israel. While there have always been Orthodox Jewish political parties, never in the history of the modern State have they had so much power in government and weight in civil society. The ultra-Orthodox make up approximately 8% of Israel's population, but parties like Shas (an ultra-Orthodox Sephardic party) can bring down any government that does not cater to their particular world view.

It is from the ranks of these ultra-Orthodox parties that the phenomenon of racist incitement towards Arab Israelis from state employed rabbis has immersed. Israel currently employs over 4000 rabbis. All but 15 are Orthodox men. Some of them serve on local town religious councils, certain orthodox synagogues, on rabbinic courts, and as the official rabbis of towns and cities. A small minority of these men use their pulpits and positions to preach hate against Israel's non-Jewish minority.

Every religion has its extremists and Judaism is no different. The leading rabbinic figure in this raging culture war is the Chief Rabbi of Safed, Shmuel Eliyahu. He has repeatedly called Israel's 1.2 million Arab citizens "the enemy." He urged Jews not to rent or sell apartments to Arabs, and he claims all Arabs have a violent nature. In his manifesto (published in March 2008) he writes, "The time has come to tell the truth. Providing a livelihood for our enemies leads to grave consequences."

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Some of his statements he has tried to deny or recant but others he proudly owns. He was recently exonerated from charges of racist incitement by the State Attorney's Office, but the impact of his views is undeniable.

The Israel Religious Action Center (IRAC) www.irac.org has been documenting his statements for years. A list of those statements can be found on their website, but here are a few highlights from the last year. (translated from Hebrew) [LINK](#)

"But we do not pity cancerous growths. Those who pity a cancerous growth are cruel to the entire body. Enough with this constant bending and groveling... We should tell the world out of a sense of responsibility and caring. To those Arabs that waived the sword, we should say that we have a tree many times taller." - March 16, 2011, Ynet article, "Rabbi Eliyahu to residents of Itamar: Revenge is not a dirty word"



Jamal Julani lies in a hospital bed after being beaten and left for dead
© www.socialistworker.org [LINK](#)

©Ynetnews [LINK](#)

"Today I saw a lynch with my very own eyes, at Zion Square in the center of Jerusalem," she wrote.

"We arrived for our usual volunteering shift at Zion Square and not more than half-an-hour later, (we heard) screams: 'A Jew is a (good) soul; an Arab is a son-of-a...'. (We saw) dozens of teens running and gathering around, starting to deliver deadly blows to three Arab teens who were peacefully walking by," the activist wrote.

"When one of the Arab teens fell onto the floor, they continued to kick his head, and he lost consciousness... the assailants ran away and the rest gathered in a circle (around him) and some continued to shout with hatred in their eyes."

The activist further claimed in her post that when two of the volunteers tried to resuscitate the injured Arabs, "the crowds were complaining that they were Arabs and that they deserve it because maybe now they will be afraid."

"Suddenly, someone approached my cousin, grabbed him and told him 'what are you doing here you son-of-a-bitch.' (My cousin) tried walking faster but the man kicked him in the leg and he fell on the floor. Then someone said to call the police and they escaped. One of them hit me in the back. They did it because we are Arabs," he said.

Related stories:

[J'lem: Man injured in fight between Arabs, Jews - Link](#)
[Jerusalem teen gets 8 years for killing Arab man - Link](#)
[Arabs, Jews brawl on train - Link](#)



Cyclamen

"I can tell the public that I am proud. In Safed, the Halachic ruling has worked!! Thank God, people do not sell land to Gentiles in Safed; nor do rent let apartments." April 26, 2011, conference in Ramle (He has not denied making this statement.)

IRAC has also published a comprehensive report on racism in Israel: [LINK](#)

The way men like Shmuel Eliyahu have used their positions as state-sanctioned rabbis makes them uniquely positioned to influence the huge numbers of ultra-Orthodox youth who elevate the words of their revered rabbis to the level of prophesy. When Rabbi Eliyahu says Arab men are looking to defile the honor of Jewish women, the sight of an Arab teen walking around West Jerusalem could be enough to move these young men into action.

In one incident, Jamal Julani, a 17-year-old Palestinian from East Jerusalem, was beaten unconscious by a group of ultra-Orthodox teens. He spent days in the hospital and his crime was the suspicion that he was looking for Jewish girls. This is only one of several attacks that have occurred in recent months and, while most of Israeli society was horrified at this kind of senseless aggression, the disciples of men like Shmuel Eliyahu often feel they are doing their obligation to protect the Jewish State.

Clearly Shmuel Eliyahu is not guilty of assault. He has never thrown a gas bomb or attacked an innocent teenager with his own hands. The ones guilty of these crimes are the perpetrators alone, and it should be noted that the Israeli police are pursuing these cases with all the tools available to them. The issue is not who threw the first punch but rather what made these teenagers feel duty-bound to behave in such a way. This is where the words of Rabbi Eliyahu have culpability.

Eliyahu is a State employee inciting aggression against his fellow Israeli citizens. Arabs living in the Galilee, the Negev, and other parts of pre-1967 Israeli territory are Israeli citizens. They do not hold passports from other Arab countries, and they work and pay taxes in Israel. Unlike the ultra-Orthodox, some from Israel's Arab minority serve in the army. It is a small percentage for sure, mostly Druze and some Bedouins, but public funding favors the ultra-Orthodox who seek army deferments in huge numbers while the Arab sector is chronically neglected and has some of the highest levels of poverty in the whole country.

What should be done? Removing state-employed rabbis guilty of racial incitement from their positions is the obvious first step, but in some ways that will only strengthen their positions by turning them into martyrs in the eyes of their impressionable followers. What we really need in Israel is a structure for allowing citizens of all religions and backgrounds to interact with each other.



Olive Tree

“The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.”

Leviticus 19:34

Arabs, Jews brawl on train

Dozens of Arab, Jewish girls involved in Jerusalem Light Rail incident

Yaron Doron, Ynetnews, [LINK](#)

A huge brawl on Jerusalem's Light Rail Monday prompted the evacuation of passengers after one of the participants used tear gas on the train, Yedioth Ahronoth reported.

The brawl erupted after dozens of Arab and Jewish girls clashed on one of the train cars.

At one point, a Jewish girl at the site pulled out a personal canister of tear gas and sprayed it at the Arab girls.

Jerusalem teen gets 8 years for killing Arab man

Stabber convicted of killing young Arab man in racist brawl; Judge takes defendant's troubled past into consideration

Aviel Magnezi, Ynetnews, [LINK](#)

The Jerusalem District Court has sentenced a 17-year-old Jewish teen to eight years in prison for killing a young Arab man in a racist brawl which took place in Jerusalem in February 2011.

The 17-year-old's sentence was reached as part of a plea bargain.

In the verdict, Judge Zvi Segal said that the defendant's past was taken into consideration and the fact that he had not been aware of the fact that this was a racist crime.

Six teenagers indicted over J'lem beating of Arab

Melanie Lidman, Ynet news, [LINK](#)

The Jerusalem District Attorney's Office indicted six Jewish teenagers on Wednesday in connection with a savage beating of an Arab man on September 5.

Ibrahim Abu Taa, 28, from Wadi Joz, underwent surgery at the capital's Shaare Zedek Medical Center for a broken ankle and injuries sustained in the attack.

The teenagers, all Jerusalem residents, are between the ages of 14 and 16.

This almost never happens because Israel is so segregated. The schools are segregated between Arabs and Israelis, between religious and secular Jews, and segregated even further in the religious sector by gender.

There are programs that try to humanize Arabs to Israelis and Israelis to Arabs, but they are too few in number. When you have no personal experience in dealing with your neighbors it is easy to believe any horrific story a person in a position of authority tells you about them. This has been true throughout Jewish history in the Diaspora. Now that we are the majority, we are becoming guilty of the same sin.

Bethlehem is visible from the rooftops of many homes in Jerusalem, and that will never change. Without borders Amman would be a ninety-minute drive from Jerusalem, and that distance is permanent. Men like Shmuel Eliyahu slow the process that many Israeli must go through in accepting that history or provenance has linked our fate to our Arab neighbors forever.

If we cannot even bring ourselves to peacefully coexist with the Arabs that are our fellow Israelis, how will we ever consider ourselves part of this region? Will we always feel like a nation under siege? Jamal Julani remembers nothing of the attack. He is struggling to gain back the full use of his limbs, his eyes, and his ears. Until we remove religious leaders that twist our faith into a tool of incitement, there will always be an army of zealot teenagers potentially ready to repeat this awful act.

One legitimate criticism of this article is that I do not dissect the other side of the conflict. The reality is that there are far more Muslim clerics, in all Arab countries, that use their positions and pulpits to teach hate, violence, and anti-Semitism than the 50 rabbis that are abusing their positions here in Israel. It is not my goal here to present a comparison of who is worse. I am a Jew living in Israel and it is my hope that by taking ownership of the actions of the religious leaders in my own community, their voices will one day be so marginalized that the comparison will be obsolete.

We Jews are proud to point out that our tradition calls to be a light unto the nations and not the least racist people in a conflict. I am more concerned that we live up to our ideals than showing that other people are also guilty of the same crime.

As a Jewish-values based organization, IRAC cannot sit silently by as state-funded rabbis ignite waves of racism and hatred throughout Israel. IRAC uses legal action, advocacy, public policy and grassroots field work to combat racist incitement and to spread the message that racism in the name of Halacha (Jewish religious law) undermines the foundations of Israeli democracy and besmirches Judaism as a whole.



This poem goes back about fifteen years and was written in Hamburg at a time when I felt caught between two cultures and two languages. My son and I used to walk the streets together and to this day, we are grateful for that storytelling time.

- Terry McDonagh



My Journey

to my son, Sean

I've been on my feet for my time
walking past madhouses,
church railings, alley cats;

through years of endless blues,
watching old parts retreating,
sweating at the wrong receptions

and fear of the dark. I love
one shop because I can't
afford its shoes but I return

again and again like a ritual
does to old men, or
a young lover will to a knife.

*Put your roots down, before
the season departs and
forget the deep cool shade*

at the end of the rainbow.
When I hear those voices,
I know from the colour of leaves

that I've lost my crop to my
hunger for tall buildings.
Today, I met a sad man – his

landscape had been given over
to war. I had a great-grandfather,
who walked to the boat and

a grandfather who walked
from one county to the next.
My father walked the land

and I walk this city with my son.
He is one of them. I can never be.
I have a tale and he will tell it

after my feet stop in their age.

Anjum Katyal

author of **Habib Tanvir: Towards an Inclusive theatre**

(Published by Sage Publications)

in an exclusive interview with Mark Ulyseas

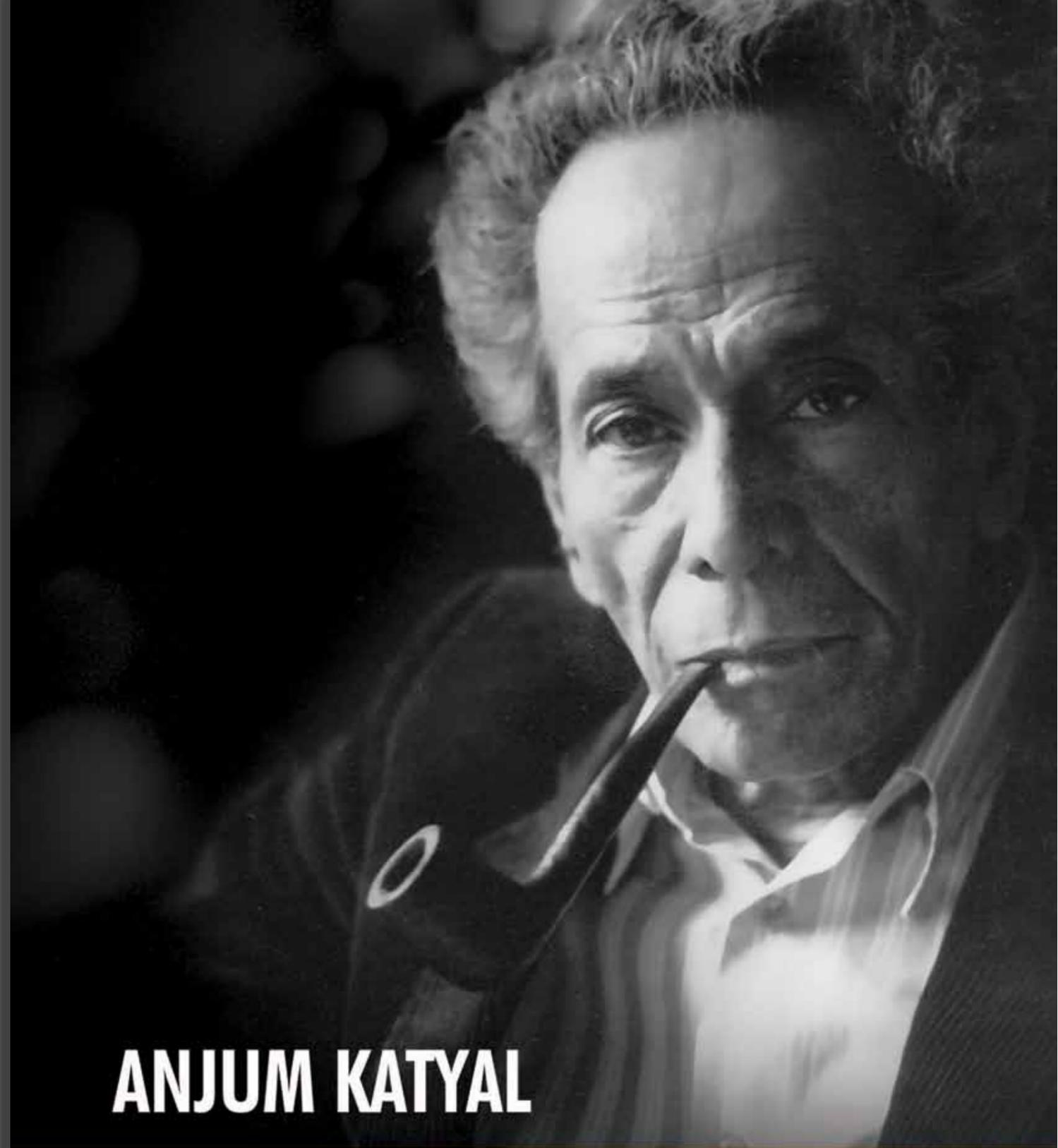
Who is Habib Tanvir?

Habib Tanvir (1923-2009) was one of India's best-known modern theatre directors. **The Oxford Companion to Indian Theatre describes him as follows: 'Hindi and Urdu playwright, director, actor, manager, poet, and one of the most important theatre personalities of post-Independence India.'**

Theatre scholar and practitioner Sudhanva Deshpande describes him as 'a renaissance personality. There was nothing he could not do in theatre – he wrote, translated, adapted and evolved plays; he was a master director, a superb actor and a good singer; he wrote poetry and songs; he could compose music; he was a designer; he was manager of his company Naya Theatre, which he ran first with his wife Moneeka (and single-handed after her death) for exactly fifty years; he was a critic and theoretician; more, he was a seer, a guru for generations of younger theatre artistes.

In all this, and through his prodigiously prolific theatre career spanning some sixty years, he remained an artiste with a deep social conscience and engagement, a public intellectual who never shied away from taking a stand and lending his name to progressive and secular causes.' He is best known for his work with *Naya Theatre*, the repertory formed by him and his wife and professional partner *Moneeka Misra*, with actors from Chhattisgarh, which started functioning as a professional company around 1972, after which Habib Tanvir's plays were mostly performed by this troupe of Chhattisgarhi actors who had largely been trained in the local Nacha performance form.

To me, the greatest importance of Habib Tanvir's theatre legacy is his sustained and serious exploration of how one could create a modern theatre integrated with an age-old yet equally contemporary oral culture, not just as an 'exotic' imported element but as an integral part of its form and content. He achieved this in his Naya Theatre work with Chhattisgarhi actors: together, he and the actors shaped a theatre that was both critically acclaimed and hugely popular (his iconic Charandas Chor is still in demand, even after his demise). They travelled the country and the world, and everywhere his productions were accepted as modern, not folk, theatre.

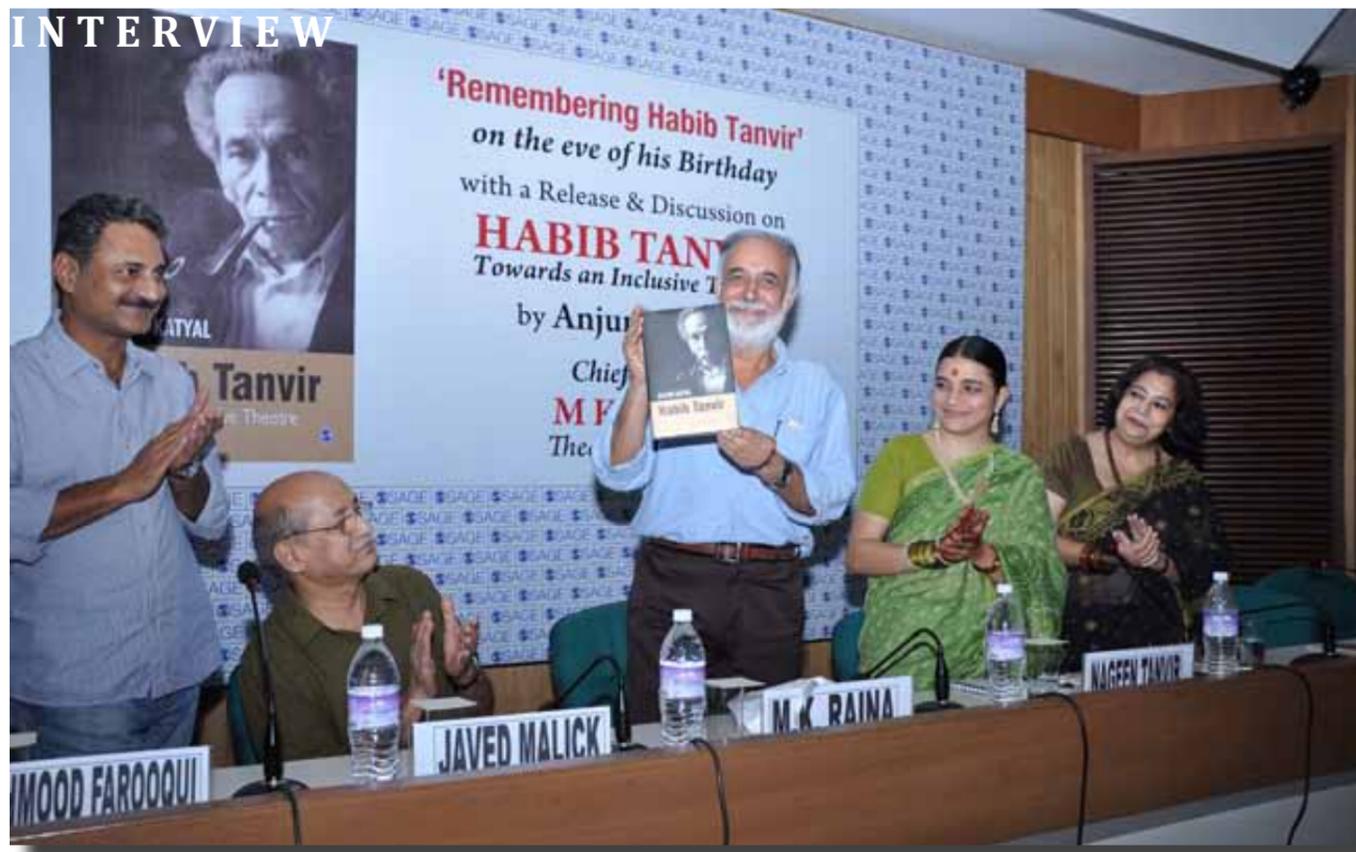


ANJUM KATYAL

Habib Tanvir

Towards an Inclusive Theatre





Pics © Anjum Katyal

Your book is considered the definitive tome on Habib Tanvir's life and work. Could you expand on this statement by offering the readers an indepth panoramic view of this literary work?

Original and pioneering as Habib Tanvir's mature theatre was, it would be misleading to create the impression that he found his theatre form in a moment of epiphany or that it presented itself to him fully fashioned. The process of trial and error, of experimentation, failure and lessons learned, took almost half a lifetime. And everything fed into it - his life experiences, his political beliefs, his literary passions. The structure of this book keeps this process in mind. Starting with early influences and exposure, it traces the different phases, influences and experiences of his life and work until he arrived at what he felt was his true form, with *Charandas Chor* in 1975.

Chapter 1 looks at his childhood and growing years, and his early exposure to different forms of theatre and performance, especially **the vibrant Chhattisgarhi language and culture**. Chapter 2 studies his years in Bombay, his engagement with the film industry and his stint in the media, his involvement with Urdu poetry and the PWA, and his hands-on experience of doing theatre as part of IPTA. Chapter 3 begins with his decision to eschew film for theatre, and his relocation to Delhi, and ends with his first production of **Agra Bazaar**. In Chapter 4 we follow him to the UK and then Europe, a period that was a major learning and growing phase for him. Chapter 5 deals with his return to Delhi, and his production of **Mitti ki Gadi**, the beginning of his gradual movement towards theatre with Chhattisgarhi actors. Chapter 6 covers the intervening years till his breakthrough play **Gaon Ka Naon Sasural**, filled with a variety of developments, from the formation of Naya Theatre to marriage and fatherhood, and a stint in the Rajya Sabha. Chapter 7 focuses on **Charandas Chor**, and the realization that he had finally found his true theatrical form. Thereafter, each chapter takes up an important aspect of his work in theatre. Chapter 8 is devoted to understanding his relationship with his Chhattisgarhi actors. In Chapter 9 we examine the way in which he handled classic and literary texts, both Indian and international. Chapter 10 focuses on his theatre with folk material, especially folk tales and folklore. In Chapter 11 we consider his use of music, song, ritual and dance; and Chapter 12 talks of the political side of Habib and how it inflected his theatre.



Nageen Tanvir, daughter of Habib Tanvir, and Anjum Katyal

What is your view of Indian Theatre today?

There are many theatres in India – and many theatrical performance forms. In different languages, in different performative idioms, in different performance spaces and contexts (from proscenium to village square to street corner; from religious ritual to life-cycle marker to secular urban entertainment); some stretching roots back to medieval and ancient practices and texts, some incorporating the latest technological and international inputs; theatre which is ritualistic, which is political and activist, which is art for art's sake, which is pure entertainment. Indian theatre can incorporate dance, choreography, music, martial arts, video and multimedia or none of these. My view of Indian theatre would be, in sum, that one can't categorise it. There is no one definitive – or instantly recognisable – kind of theatre that one can call 'Indian' theatre. Rather there is theatre in India, or the theatres of India.

If you had to speak to an international audience who know nothing about Indian Theatre what would you say?

Culturally, theatrical performative forms, often incorporating, along with monologue and dialogue, music, song and dance, have existed in India from ancient times, if one is to go by classical texts and treatises. So this is a country with a very long tradition of performance forms, both linked to religious ritual and secular in nature. Over the centuries, influences and inputs from a variety of international cultures have been adopted and adapted, so that Indian theatre is richly hybrid even as some of it remains traditional. On the urban stage in a large Indian city, one would see plays by local playwrights in both English and the local language, dealing with the urban realities and concerns of today, from relationships to gender issues, using the latest available technology. At the same time, in small towns and in rural areas one would still see more rustic forms of performance dealing, for example, with mythological or historical themes and legends. Both are equally contemporary, equally relevant to their contexts and audiences, and equally adept in their own ways. I would ask an international audience not to expect a certain stereotypical 'Indian' form of theatre; rather, to accept that as varied and diverse as the country is in terms of language, cuisine, and lifestyle, so is it in terms of theatre.

Varanasi (Banaras), one of the oldest continuously inhabited cities in the world and the oldest in India, is situated on the banks of the holy river, Ganges, in the Northern Indian State of Uttar Pradesh.

According to legend, Yama, God of Death, has power over all people after death, except those dying in Varanasi. Hindus believe, dying in Varanasi and being cremated at the holy river Ganges leads directly to Moksha, Hindu form of salvation.

Sadhus, holy men and worshippers congregate at the river to pray, perform religious ceremonies and bathe to spiritually cleanse one's body.

Women gather at the Ganges every October end/beginning November (as the date changes according to the Hindu calendar), for a special annual Puja (religious ceremony), praying for sons and good luck for their family. In traditional belief, a woman without a son ends up in hell and a widow is cursed and can be expelled by the family (also when one marries the wrong caste). This Puja is called Dala Chhat.

The word Chhat means the number 6. As the festival begins on the 6th day of the Hindu month of Kartik (October-November) the festival is referred to as Chhat Puja.

Chhat Puja (Dala Chhat) is an ancient festival dedicated to the sun god (Surya Bhagwan). This festival falls a week after Diwali.



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Space and Time

by Candess M Campbell, Phd.

Last month we looked at time and being protective of your own and others precious time. Now let's look at Space.

Space can be intimately related to time in that you can give yourself time to expand. In our hurried lives, we often become so contracted, over-stimulated by work, the busy-ness of the environment, technology and such.

Taking space in your life to open up, to slow down and to just be can be seen as creative and sacred space. I've heard that nature holds no void, so it is important to intentionally fill the space of your life. Create your dreams by filling your life with what you love and what you desire. Don't let the mundane forge the river of your path.

When I think of filling up space, I think of listening to music playing, hearing the notes bouncing around in my space. The sound can be nurturing, relaxing, exciting, or stimulating. The music you play can be the steady beat of drums, feet stomping bluegrass, meditative tones or whatever you love. The list is endless!

If not music your space may become filled with senses, be it scented candles burning high or low, a long warm lavender or patchouli bath, or maybe the scent of curry and onions simmering on the stove. Even thinking about these senses, notice how your body responds.

Family is another way to fill your time and space. Living together, playing together, learning together with family can fill your heart with joy. Notice what you have around in your personal living space that connects you to family such as photos, toys, and old chair or table.

Filling my space with friends is important to me. Recently, I spent three days at the Sister's Folk Festival in Sisters, Oregon. I enjoyed the musical artists and my heart and soul were filled with music. My dear friend and her husband played guitar in the evening and I was able to listen to them before I retired to bed. Staying with my friends on this beautiful ranch felt so warm, loving, and peaceful.

The weekend after the Folk Festival I was a featured speaker at the Healer's Gathering, an annual event where 100 or more healers come together to shift the paradigm of healing and business into one of sharing and collaboration. In preparation, she prepared a labyrinth, a sacred space where we could walk and listen to our intuitive self, receiving answers and clarity on our questions or intentions. This experience was an honoring of inner space.

Other ways to focus on the sacred inner space is to sit quietly and focus in your heart. Just allow yourself to notice what you think, feel and sense. No matter where you are you can always go in and connect with your own self, your own inner space. You can also meditate and experience an expansion of yourself connecting with all that is.

Whether you are making space for what you desire, creating the physical space you love or creating internal space, you have the choice to take the time and make the space to create your desired life!

Jemma Purdey

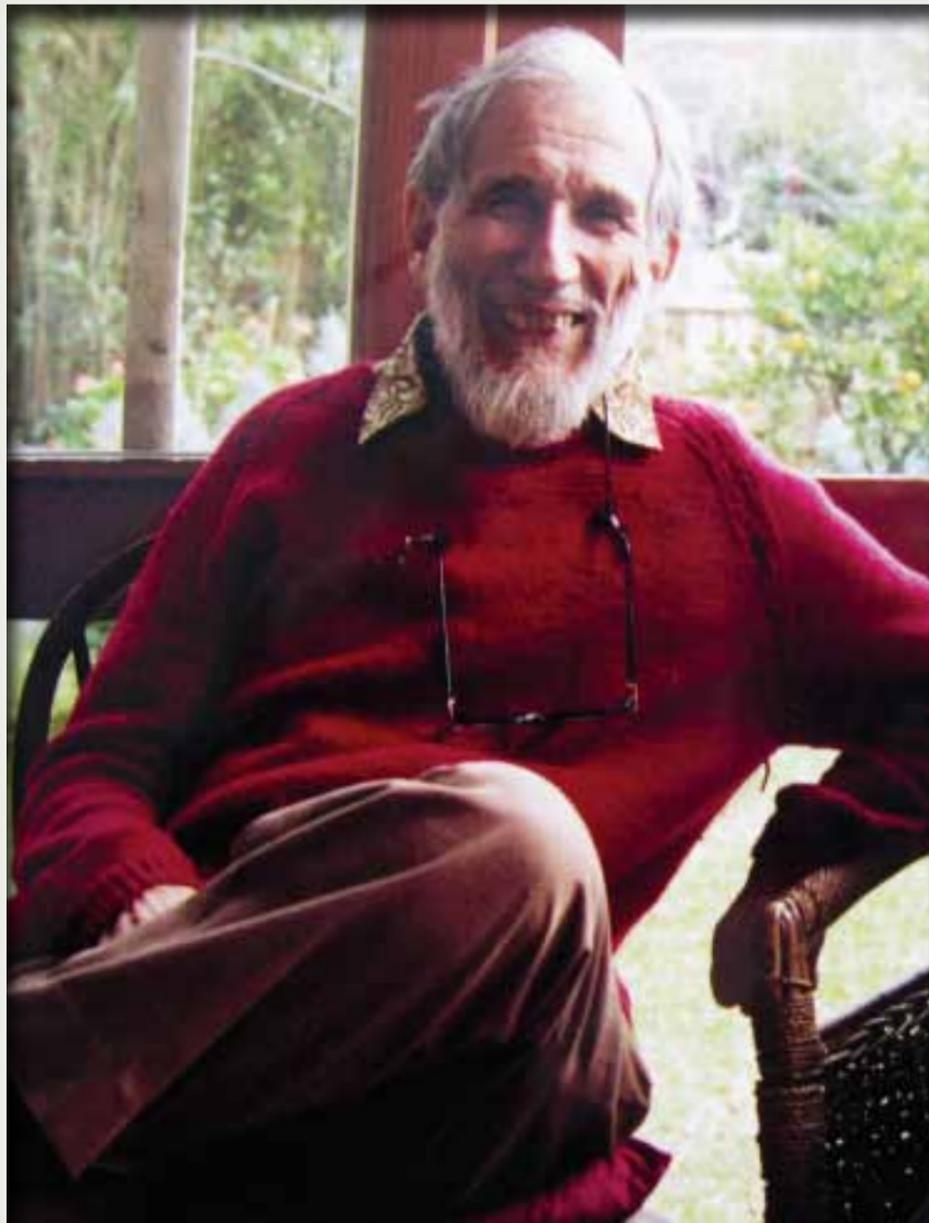
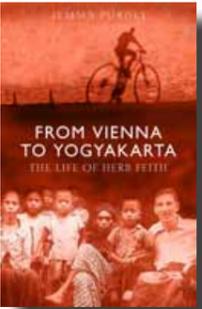
Author of

From Vienna to Yogyakarta: The Life of Herb Feith

speaks to Mark Ulyseas



Jemma Purdey with Nik Feith Tan (Herb's grandson) at the launch of the biography in Jakarta, October 2011



Herb Feith c2000 (source: Australian Volunteers International)

Could you tell us about your life and work?

I am an Adjunct Fellow in the School of Political and Social Inquiry, Monash University.

I come from Kyabram, a small town in northern Victoria. As a teenager I developed a keen concern for social justice and was particularly involved in Amnesty International's campaigns to free political prisoners around the world. Like most young Australians my age I was also impatient to explore the world through study and travel.

After my secondary education I moved to Melbourne University where I undertook an Arts degree with a major in politics and Indonesian language. This was the early 1990s and my interest in human rights had led to further concern for the plight of East Timor and Indonesia's repressive political system at that time. During my undergraduate years I travelled to Indonesia several times. I wrote my honours degree on challenges to the new Order's tightly controlled system of political parties and 'festival of democracy' in, what was to turn out to be, the last years and months of the Suharto regime. History intervened to guide the direction of my research as the Suharto government's hold on power began to slip with the Asian economic crisis and eventually saw him fall in May 1998.

Under the guidance of my teacher Charles Coppel, I conceived a topic for my PhD dissertation around the increased levels of anti-Chinese violence and sentiment in Indonesia at this time, not knowing then that Suharto would finally resign following mass rioting in several cities, largely targeting ethnic Chinese Indonesians. My thesis was later published as *Anti-Chinese violence in Indonesia, 1996-1999*, NUS Publishing, Singapore, 2006.

Following my PhD I spent time living in France and the Netherlands, where I was a fellow at IIAS Leiden. I also lived for an extended period in Mumbai, where I worked as a volunteer teacher at a school for slum children and as a researcher for a women's library and resource centre. In India I wrote several articles for local and international online publications related to film, society and politics.

I began the Herb Feith biography project in early 2005. It was published in mid-2011 and launched in Canberra at Parliament House, at Monash University in Melbourne, in Dili, East Timor and in Jakarta at a reception hosted by the Australian Ambassador to Indonesia.

I live in Melbourne with my husband and three children, Ernest, 6 years, Roxanne, 3 years and Gabriel, 12 months.

Why are you a writer?

I am a writer by virtue of my deep interest in research and exploring the lives of others through my disciplines in the humanities and social sciences – history and politics with a special focus on Indonesia, human rights and minority rights and empowerment.



Why did you write *From Vienna to Yogyakarta: The Life of Herb Feith*? Kindly share with us a detailed overview of your book.

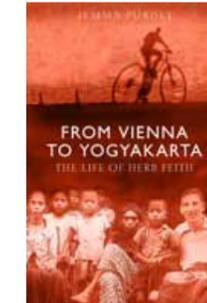
Herb Feith was a pioneer of Indonesian studies in Australia and particularly at Monash University where he taught for 25 years, beginning in the mid-1960s. In late 2004, the Centre of Southeast Asian Studies at Monash (co-founded by Feith) called for applicants to write his biography. It was an honour and a privilege for me to be selected to write Herb Feith's biography. My background in Indonesian studies and long held interest in social justice and human rights were deemed a good fit for the task at hand. I had personally met Feith on only a few occasions, but as for any student of Indonesian politics, his work on the parliamentary democracy period was a seminal account. Moreover, my supervisor at Melbourne University, Associate Professor Charles Coppel had himself been a student of Feith's, so I liked to imagine we had an *anak buah* connection!

The biography celebrates Herb Feith as a pioneer with a lasting legacy linking Australia to Indonesia, Timor Leste and the developing world more broadly. He was an internationalist. He was in part, a man of his times – a young educated adult in the late 1940s and early 1950s when Australia and Australians were looking outwardly in order to define our own identity and place in the world and the region; but he was also a man before his time – a true global citizen who saw Australia as but one nation of many, albeit one which had peoples of such levels of education, commitment and wealth to make a significant difference for so many in the developing world. As a young man in his twenties and as he matured into his middle and older age, Herb never lost sight of his desire to learn from people from all walks of life and cultures.

I write in the introduction to the book how Herb had an inbuilt ability to cross-cultures, which undoubtedly came from his own personal experience of crossing from Central European Jewish culture to Australian urban life as an 8 year old boy in the war years. His particular and special gift though, was one of a deep and authentic interest in other people and what they thought, and an ability to empathise. As Peter Britton puts it, Herb engaged in 'active listening' and so endeared many people to him, whilst learning a great deal about the world and its diversity of views.

Herb Feith first went to Indonesia in June 1951. He was 20 years old and a recent political science graduate and the first Australian graduate volunteer of what would one day become the large organisation Australian Volunteers International. He worked in the Ministry for Information alongside another Australian, Molly Bondan. He cast his eye across Jakarta and saw a world of possibilities for his fellow Australian graduates who wanted to come to Indonesia to help build the fledgling Republic.

He described his first weeks in Indonesia as some of the most exciting and exhilarating of his life. His letters to his friends and family reveal that he was immediately and deeply engaged with his work, with the people he met and with the social problems he saw, which he very quickly took on as his own. He never lost this initial passion for solving Indonesia's problems as his problems and those of all humanity, nor his particular affection for its people.



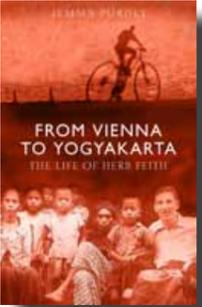
In Indonesia in the 1950s, such an approach from a European was a revelation to those Indonesians he worked with and made friends with. Some might also say it was a very Australian approach, embracing the ideas of egalitarianism on which we base our nationalism; and indeed for the thousands of Australians who have followed Herb and the earliest volunteers over the past sixty years to work in countries across the world, this ethos rings loud and true.

Herb understood the true value and wonderful rewards of getting to know deeply Indonesians and their society. His passion for Indonesia and for teaching what he knew was such that in the 1960s, 70s and 80s students came from across Australia, Indonesia and around the world to Monash University to be taught and supervised by him. After his retirement Herb returned to Indonesia in the 1990s as a volunteer lecturer at UGM, and a new generation of Indonesian students were similarly inspired by his great enthusiasm, vast knowledge but also his uniquely generous approach to teaching. Long may this legacy continue in both our countries.

So it is that I hope that the biography also celebrates the shared pursuit by Indonesian and Australian scholars towards improving our knowledge and understanding of each other's complex societies. A legacy of the work of scholars including Herb, John Legge, Jamie Mackie and the important generation that followed – today Australia boasts as being world-leading in this field of study. But we can't be complacent and as our senior scholars know very well, political vicissitudes will bring the study of Indonesia in and out of favour with young Australians and test scholars themselves – as Herb was so often tested. For Herb, when it came to facing such challenges, in the end it was his empathy and friendships with Indonesians that led his drive to want to reveal and know more about their ways of seeing the world and about the political regimes under which, for many decades, they lived in struggle. But more than that, Herb never ceased believing that such knowledge could, in the end, be a powerful force for good.

Herb's career as an Indonesianist spanned over 50 years, beginning with its first, failed attempt at constitutional democracy, until the early years of its current and so far, overwhelmingly successful, democratic system of government. This is then a story of Indonesia's political journey too.

Very early on in this project I said to my friends that I expected it would be the most challenging work of my life so far. At the end of it, I can say that I was probably right, but at the same time, I can also say it was the most fulfilling and satisfying work experience I could have hoped for. Researching and writing this extraordinary life with all its twists and turns, travels and travails whilst also being able to engage deeply with 'Indonesia', its history and politics – which is my discipline of scholarship – was a rare and privileged position to be in. As a subject Herb is just what any author might conjure up; he is complex, brilliant, challenged and challenging, flawed and inspiring. It was good advice I received at the beginning of the project from Jamie Mackie, who was a member of my advisory panel in its early stages. He advised that before I stepped into the archives I should make my first task to interview as many of Herb's friends, colleagues and family as I could find. **Jamie was right.**



As I moved around talking to people about Herb he appeared in all this complexity and dynamism before me. I had a good idea of the patterns of his life, the ways people had seen him, loved him, admired and attempted to follow him. Thanks to his family's generosity and trust in me, I knew also about his love for family and closeness to his own parents, to Betty and his children and grandchildren. I knew about his flaws, his illnesses, his writers-blocks and moments of moral paralysis. The exploration into his archives – a treasure chest of letters, writings and memos – therefore, provided not so much 'surprises', as they did substance; deep understanding and insight into his motives, views and responses to events in his life. It was, as I say, a privilege to encounter as a researcher

What are you working on now?

My first experience writing biography was such a wonderful one that I am now planning to undertake another, which also incorporates my Indonesia interest. **My current project – in its very preliminary stages – is a biography of an Indonesian political family or dynasty. As minor aristocracy, the Djojohadikusumo family's involvement in the elite political sphere of Indonesian society stretches back four generations. Patriarch, Margono Djojohadikusumo, was senior bureaucrat in the Netherlands Indies administration and a nationalist who founded the Bank Negara Indonesia (Indonesian National Bank) upon its declaration of independence.**

Two of his younger sons died heroes in the revolutionary struggle against the Dutch occupation in the post-war period, and his eldest son, Soemitro, a Dutch educated economist, served as Minister for finance in various cabinets under the early Sukarno presidency. He was also later a key economic advisor to the Suharto government and is a national hero (pahlawan nasional).

Today Soemitro's sons, Prabowo Subianto and Hashim Sujono are co-founders of the political party, Gerindra (the Greater Indonesia Movement Party) with a voter-base of farmers, fishers and small business owners. Prabowo leads the party and will run for President in the 2014 election.

Hashim is listed as one of Indonesia's wealthiest businessmen and Prabowo himself has a vast fortune amassed through their various businesses in palm oil production, coal and natural gas and various agri-businesses. Once married to Suharto's daughter, Siti Hediati Harijadi (Titiek), Prabowo is a former military commander who held posts as head of elite military units Kopassus and Kostrad with numerous tours in East Timor during the occupation, where he established militia units and fostered protégés including Eurico Guterres. The fourth generation of this family are also heavily involved in the Gerindra party, especially Hashim's son, Aryo, who is head of the party's youth wing, Tidar. In their influential book, *Reorganising power in Indonesia: the politics of Oligarchy in an age of markets*, Robison and Hadiz (2004) describe a "political class" which emerged in the post-colonial period, comprised of those from minor aristocratic backgrounds, members of the colonial bureaucracy and western educated intellectuals.

And before that, as **Heather Sutherland describes them in her exemplary study of Java's colonial bureaucratic elite (1979)**, this 'native' civil service was made up of Java's aristocratic elite, and "was a continuation of the old governing class and a major source of Java's modern elite." The Djojohadikusumo family fits very much within both these categorisation across three generations.

The study seeks to fit within this broader, growing body of work on dynastic or 'family' politics in Indonesia, by providing an historical approach through a biography of such an elite family, which, though several of its individual members feature prominently in the national narrative in one way or another, has not yet included a Presidential history. Crucially, however, the family has maintained a close proximity to the centre of political power (as it has shifted and changed) across more than three generations of Indonesian national history. This adaptability is key to understanding how the family has achieved this consistency of power-sharing. What, I am asking, are the 'family characteristics', 'traits', and narratives that have enabled this?

The decision to research and write a 'family biography' is because I believe that a 'multi-generational past' is important, if not vital, in the context of the family's present day tilt at power. It is important for a few reasons. Firstly, and simply, a close study of the generations before Prabowo is key to understanding the political philosophy informing Gerindra and its drive for the Presidency. Secondly, because questions are being asked about Prabowo's popularity, which remains high in spite of his "colourful past", as accused human rights violator. What we see is that his individual past or biography has been more or less re-cast or replaced by his 'family legacy' of long service, sacrifice and patriotism. By not focusing wholly on the personality of one single representative and leader, but on the line of family members he represents, Gerindra are arguably far better placed in the current Presidential race. Thirdly, within the family, and in the ways it presents itself publicly, family and national histories are important. This is apparent across various themes which can be seen re-occurring within the family's own narratives about their roles as citizens and patriots, servants and leaders of their nation.

As they emerge as the next most powerful Indonesian dynasty, a closer examination and deeper understanding of this family, their history, values and conceptions of Indonesia's are vital.



Strangers in 'Paradise'?

Somali asylum-seekers in Indonesia
and their search for protection and resettlement
Antje Missbach

*I am still alive; I have got near death.
... our boat sank and split into two and the water
got in and we all drank sea water,
but we are still alive.*

- Ali

In April 2012, a wooden boat with 34 Somalis on board was stranded on the tropical island of Sumbawa, located in the geographic heart of the Indonesian archipelago. After two days of a disastrous journey en route to Australia, the boat had not got very far from the initial point of departure, the nearby island of Lombok. A storm treated the boat – 12 metres long by 3 metres wide – like a nutshell in the ocean. After the engine and the pumps failed, people on board had to draw water in order to prevent the boat from going down. They were lucky to be found by a larger ship that towed their boat back to shore, where the police arrested them not long after. Many other ‘boat people’ lack such luck in disguise. Estimations of maritime fatalities assume that more than 1400 people have drowned during these dangerous trips over the last decade. The boats used by asylum-seekers are often not seaworthy and are also overcrowded. The often young and inexperienced Indonesian crew cannot navigate the boats properly due to the lack of appropriate equipment. Unexpected storms have caused many a nasty surprise.

Although this year dozens of boats with asylum-seekers on board have been intercepted in Indonesian waters while they were attempting to reach Australia, aka the ‘**lucky country**’, a boat with Somali passengers aboard came as a surprise to many observers. Usually, these ‘**boat people**’ hail from conflict countries in the Middle-East and Central Asia, such as Afghanistan, Iraq, Iran or Sri Lanka. Why would somebody from Somalia choose to come to Indonesia as a transit stop during the journey to Australia, which is thousands of kilometres away from their homeland, rather than try to find protection in the immediate neighbouring countries, such as Kenya or Yemen? Or if those are still seen to be unsafe, why would they not try to seek asylum in Europe? The answer to these questions is not easy, as a number of different factors have to be taken into consideration.

In order to illustrate some aspects relevant to an asylum-seeker’s decision making, I will narrate the travails’ of a young Somali man, whom I will call Ali. Ali’s story is in many ways unique, yet at the same time it explains a number of commonalities among Somali asylum-seekers in Indonesia.

Ali came to Indonesia in early 2010. Together with his smuggler, a Somali man who holds Australian citizenship, he travelled from Somalia via Yemen to the United Arab Emirates. His older brother who had taken the same route two years earlier had gone missing during the journey. From Dubai, Ali took a plane to Kuala Lumpur, Malaysia. From there, he crossed over to Indonesia by boat and finally flew from Medan to Jakarta. He paid US\$5000 for the entire trip. Once he arrived in Jakarta, Ali was entirely on his own. His Somali-Australian smuggler had already abandoned him in Malaysia, but at least put him in touch with a new group. The people who accompanied him during the last domestic flight were arrested at the airport in Jakarta. Once more, he was lucky in disguise. After waiting several hours outside the terminal, he met an Indonesian taxi driver who fortunately spoke enough English and also knew a number of Somali students living on the outskirts of the city. He took Ali there. The students welcomed Ali, fed him and hosted him for a few days. They also told him to register as an asylum-seeker at the office of the United Nations High Commissioner for Refugees (UNHCR). He complied. As Ali was at that time still under-age and had no relatives, he was put in a special shelter for unaccompanied minors where he was the only Somali among teenagers from Afghanistan and Pakistan.



Somali men with Indonesian neighbours Pic © Antje Missbach



Puncak Pic © Antje Missbach

Life in the shelter was bearable, but extremely boring. Ali longed to study, but could not attend university, as he had no adequate high school diplomas. As an asylum-seeker he was not allowed to go to school to catch up with the studies he had missed earlier in his life. Ali had been mostly tutored at home by his father, until his death. Originating from a multilingual background, learning languages was easy for Ali. His English and Arabic were already fluent and soon he also mastered Indonesian, as he participated in classes offered by a local NGO providing services to asylum-seekers and refugees. Once he had been accepted as a genuine refugee by the UNHCR, he could take further lessons at a private language institute in a nearby town.

When Ali turned 18, he had to move out of the shelter and find his own accommodation. He rented a room in the house of an Indonesian family. As a genuine refugee he was entitled to monthly payments of Rp 1,200,000 (US\$120) from the UNHCR, covering his daily expenses, such as housing, food and clothing. While waiting to be accepted for resettlement by a third country, Ali kept himself busy. He attended a number of regular activities organised by the local NGO and also helped the NGO staff by acting as interpreter for newly-arrived asylum-seekers, especially for those from his homeland. However, his support did not always create new friendships; on the contrary, unsatisfied asylum-seekers blamed Ali for having manipulated their statements with his interpretation. Unlike other people in transit, Ali did not receive remittances from his family in Somalia. His mother was often sick. The fact that Ali could not support his mother, who had paid for the first part of his journey, weighs heavily on him.

Although a few Somalis have lived in Indonesia since the early 2000s, it was not until 2011 that more and more Somalis started arriving in Indonesia. Most of them had lived for many years in Yemen due to the violence caused by the civil war in Somalia. From this perspective, their journey to Indonesia was a secondary movement, which became necessary as their lives in Yemen were no longer safe. The security situation started to deteriorate following the events of the Arab spring that also spilled over to Yemen. Somalis were particularly affected.

As of August 2012, 34 Somali women and 72 men are registered as refugees living in Indonesia, while another 251 Somalis (135 women and 116 men) are currently applying for protection from the UNHCR in Jakarta. Resettlement numbers for refugees in Indonesia are generally low; however the Somalis there seem to face even greater difficulties being accepted by resettlement countries. The largest Somali Diasporas live in the USA, Canada, the United Kingdom, the Netherlands, Sweden, Norway, Denmark and Finland. Australia has accepted only a handful of Somalis in the last two years.

Aware of the low probability of a fast resettlement, Ali started thinking about alternative options for his onward migration as he no longer wanted to 'waste his youth' in Indonesia. He wants to work, something he is not legally allowed to do in Indonesia, and also he wants to get married.

A seemingly suitable chance did not take a long time in coming. One day, when visiting his former student friends in Jakarta, Ali witnessed a fight between some long-term stayers and newcomers from Somalia. The long-term stayers offered to organise a boat and an Indonesian crew to take

the newcomers to Australia, as they did not wish to join the queue at the UNHCR. However, the newcomers had found out that the people who had organised the boat had charged them a much higher sum than they had paid to the Indonesian people-smugglers. Fearing that this self-enrichment might have negative consequences for the quality of the boat and the equipment on board, the newcomers took the organisers to task and they in turn refused to renegotiate the price. Unable to communicate with the smugglers themselves, the newcomers asked Ali to interpret for them, offering him a free passage. Despite knowing the risks of such journeys, Ali agreed. **A few days later, he found himself on a flight to Lombok. While other sites of departure for 'boat people' have come under stricter border control over recent years, people-smugglers have chosen Lombok as an alternative, despite the longer distance of the routes and therefore the more dangerous voyages.**

The outcome of the attempt to cross over has been described earlier. Although everybody survived, most passengers were arrested and detained in Indonesian immigration detention centres, even those few who had previously enjoyed the support of the UNHCR. **From widespread reports it is known that, according to 'western' standards, general conditions in Indonesian detention centres are poor. Food is often sub-standard, clean water and medical care insufficient and hygienic standards bad. The worst grievance is, however, the uncertainty about how long they have to remain there and what will happen to them. The maximum period of detention is ten years.** Ali, again, was lucky to escape such a fate. While the police hosted the Somalis in a local hotel for a few nights, he managed to run away with a friend who still had some money. Chased by the police they had to hide in rice fields overnight and change their modes of transport frequently. After many days they finally arrived back 'at square one' in Jakarta. Even poorer, but happy to be alive, Ali started to reconsider his options. While his friend decided to fly to Turkey to try to make his way into the **'fortress Europe'**, Ali considers 'voluntary' repatriation. When I asked him what he would do in Somalia, he said he would try to get as quickly as possible to Kenya. Having waited in Indonesia for more than two years, he thinks that waiting will get him nowhere. Restless and eager to 'start life', he will try to find his way elsewhere.

Ali's story shows people's searches for protection and a life worth living are often less target-oriented and more staggered as one might commonly assume. Displaced people have to move quickly, using whatever options are available to them at the time. If, for example, like in Ali's case, a fellow countryman offers to take asylum-seekers to Australia, which is known for its higher asylum-seeker acceptance rate compared to Europe, they might just follow him. If this facilitator then abandons them half-way through, after having taken all their money, people on the move have to re-consider and re-orient themselves. While the presence of the UNHCR in Indonesia helps to cushion some hardship, asylum seekers still might end up in a prolonged time of waiting. The longer people live in limbo, the harder it gets to move on. No wonder that the promise of a boat trip to the **'promised land down under' becomes even more appealing.**



(L to R) **Anne Noonan, Rex Rumakiek, Joe Collins.** Anne and Joe receiving the 2012 John Rumbiak Human Rights Defenders Award. Pic © Abilio Fonseca Soares. Check out www.awpasydneynews.blogspot.in [LINK](#)

“They are just Papuans” Representing the Papuan conflict in a foreign country

a speech given by **Budi Hernawan OFM**
at a reception, Sydney, September 10, 2012

Honouring Anne Noonan and Joe Collins Recipients of the 2012 John Rumbiak Human Rights Defenders Award

Recently we were presented with two different representations of the Papuan conflict: one was a report entitled ‘Dynamics of Violence in Papua’ produced by the International Crisis Group (ICG) and another one was the two part ABC 7:30 Report program on the human rights situation in Papua by ABC 7:30. The ICG compelling report focuses on events during the period of 2011 to 2012, unveiling the lack of coherent policy of the Indonesian government to address ‘multi-dimensional conflict’ (ICG, 2012: i). While the ICG analyses Papua from a policy-making perspective, ABC 7:30 Report’s emphasis was the oral testimonies of Papuan witnesses and observers around the killing of Papuan activist Mako Tabuni. The witnesses and observers explain the complexity of the conflict as they experience and perceive and their concerns about the Indonesian justice system which has not delivered justice for them. Despite different genres, different angles, and different targeted audiences, both independently agreed that Papua remains a volatile ground marked by continuing unresolved violence.

We gather together here to reflect on the essence and challenges of representing the Papuan conflicts in a foreign context, like Australia. We ask questions of how the protracted conflicts of Papua can be made intelligible for the outside world; how to deal with the challenge of presenting the Papuan conflict vis-à-vis the growing concerns of the Australian public towards the boat people who continue to flow in to this country. In this context, we will learn the enormous contribution of Anne Noonan and Joe Collins in making sense the Papuan conflict to the Australian audience.



This is also a privileged opportunity for me to reflect on the ongoing conversations around the Papuan situation, which are heterogeneous and multi-layered. At the very least, I can identify three major elements that form the basis for these ongoing conversations. **First is Papuans as a collective identity. On the one hand, Papua is a Melanesian entity defined by multi-layered histories of colonial and post-colonial conflicts, heterogeneous power relations and the dynamics of multi actors since its first contact with outsiders back in the early nineteenth century. On the other hand, Papuans have often been portrayed and even treated as less than human. They were presumed non-existent when the Dutch and the British drew an astronomical line on the map to divide the Island of New Guinea into two parts in 1844. We often hear the phrase “they are just Papuans.” Second is Australian audience who see Papuans as the ‘Other’. Australia is a foreign soil. It is geographically located as a neighbour suggesting its proximity but at the same time, it is culturally, historically, politically and linguistically distant. The Australian audience, as the Other, contains not only competing but also conflicting narratives of interpreting Papuans. Third is myself, a member of Franciscan Order, 800-year old Catholic religious order, who has engaged with Papuans in the last 14 years. Being a non-Papuan, my interpretations of Papuans have been influenced and even shaped by my personal worldview, religious formation and professional training.**

As we can already imagine, these three different elements of conversations already suggest gaps between them. Papuans would not necessarily understand the Australian audience and vice versa. Similarly, I would not necessarily comprehend Papuans and vice versa despite my long-term direct engagement. Australian audience on the other hand, would not necessarily understand my engagement with Papuans. However, the triangle of conversations assumes and requires mutual engagement of every element: Papuans, Australian audience and myself. I would start with the last element which I know very well, that is, myself.

My initial encounter with Papua and Papuans occurred in July 1997 when I arrived in the harbour of Jayapura after sailing for 7 days from Jakarta. I just completed my first degree in Philosophy and Theology as part of my Franciscan formation, and was on track to be a priest. The first impression was the omnipresence of the Indonesian military. The infrastructure of the army was just massive, ubiquitous, but also had an oppressive-mystique quality. Although I grew up in an army family, being an onlooker allowed me to make sense the phenomenon of the Indonesian army as a panoptic omnipresent installation. It is like the big eye of the Indonesian state apparatus is watching me. This is the message that an onlooker like myself can grasp when I passed the main road Jayapura. This first encounter sticks out in my memory.

Once I started my “on the field training” in the Central highlands of Paniai, I continued to confront not only a panoptic gaze but also coercive-brutal power of the Indonesian state apparatuses in the forms of war, torture, killing, and divide and rule tactics. Papuans have been targeted by these forms of power relations and have been silenced. State-sanctioned brutality not only has marked the mindset of Papuans but also has inscribed the power of the state over the Papuans bodies. It was not a rare occasion that a parishioner reported that s/he was beaten up when s/he was not able to answer a question from a patrolling Indonesian army garrison.



It was not an extraordinary event that a woman was raped by a member of Indonesian security services. It was not unusual that a group of villagers were rounded up and publicly humiliated and punished by a group of army or police simply because they were accused of supporting the OPM.

This unlawful practice of state brutality is not an accident. On the contrary, it constitutes fifty-year practice of Indonesian security services operating in Papua. These apparatuses act with almost complete impunity. **The impact of the half-century of oppression is serious. It has not only generated various technologies of domination such as war, killings, torture, surveillance, and disappearance but has also silenced Papuans. Papuans have been deprived from the capacity to represent themselves, and they became numb for a long period of time and withdrew their voices from the public discourse. During the period of 1960s until 1990s, for instance, Papuans had limited freedoms of speech and movement. Post Indonesia’s reformasi which generated a momentum of freedom for the whole country, Papuans regained its ability to speak and to represent themselves. The meeting of the team of 100 Papuan representatives in 1999, the Papuan Great Deliberation (Mubes) of 1999, and the Papuan congress of 2000—all prove that Papuans have the ability to speak for themselves.**

The impact of a 30-year of silence, however, remains unexplored fully. Despite some recent publication of the 1960 history of Papua (e.g. Drooglever, Saltford, Vlasblom), we know very little of what happened prior and during the Act of Free Choice in 1969. It is almost impossible to consult with any archives in the world to reconstruct a history of this formative period of the Indonesian Papua because most of them were only recorded in the Papuan oral histories. We can only guess thousands of people have been arrested, tortured, killed or sexually abused, but we never come up with a figure that would grab the attention of the world. Similarly, although information technology has penetrated our kitchen table conversations today, we know very little of what has happened in Papua, our closest neighbor, despite recent events in the last couple of months. ABC 7:30 is the latest example of a concerned media group that is trying to increase information about the situation. It illustrates our distance, not only geographically but also mentally.

We treat Papua as the Other and vice versa. Papua remains an open secret for many of us. To address the gap of (mis)information, a number of non-government organisations have deployed a strategy to break the silence of Papua. **These organisations were established based on the logic of solidarity with the weak. Australia West Papua Association is one among the few concerned people and organisations in our regions. Formed in 1993 after the NFIP (Nuclear Free and Independent Pacific) “People to People” conference held in Sydney, AWPAA had been initially named as the NFIP-West Papua Support Group before it was renamed as AWPAA (Sydney) in 1995. Anne and Joe played an instrumental role in founding this solidarity group along with John Ondowame, Rex Rumakiek, John Wing and other concerned people. Being an Irish decent, Collins was inspired by what the Irish did to resist the British Empire. He states, “I became interested in West Papua was because of some collective unconscious hostility on the part of the Irish to British imperialism i.e. comparing West Papua (a colony) struggling to break away as the Irish did.”**



Anne and Joe raising the flag

What does solidarity mean these days? Does it still make sense to talk and work for solidarity when both sides of the Australian politics unanimously agreed to put the boat people in Nauru and Manus Island? Are we some kind of utopists who craft an abstract world simply because we cannot afford to confront the hard facts that the Indonesian structure of domination in Papua has not been challenged by any other world's power? To answer the question of solidarity I draw on Johann Baptist Metz, a German Catholic theologian, who reflects on a possibility of crafting hope based on the catastrophic reality of Auschwitz. His term *memoria passionis* has been vernacular in Papua. He posits, "Solidarity is above all a category of help, support and togetherness, by which the subject, suffering acutely and threatened, can be raised up" (Metz, 1980: 229). Solidarity is an action toward those who suffer and are threatened that enables them to regain their agency. Consistent with his political theology, Metz reiterates the notion of practicality, action, engagement and his preferential option for those who suffer. This engagement aims at restoring the dignity of the subject so that it can be "raised up."

Metz's reflection is not only based on his intellectual conversations with Ernst Bloch and Walter Benjamin, two German social philosophers from the Frankfurt School. His analysis was also grounded in his direct engagement with Auschwitz survivors such as Elie Wiesel, a prominent Jewish writer and a Nobel peace laureate, or those who eventually sacrificed their life in Nazi concentration camps such as Dietrich Bonhoeffer, a prominent Protestant German theologian. Bonhoeffer's action to resist the Nazi caused him his life. He was hanged in the Flossenbürg concentration camp. These empirical grounds have inspired Metz in exploring the capacity of *memoria passionis* as a source of energy to craft emancipation or liberation for the oppressed. This type of memory will interrupt and interrogate the status quo of the present and expose the banality of our reality that we tend to take it for granted. The past, the present and the future constitute the continuum of human history that cannot be separated to one another, argues Metz.

Just like Metz, so too AWPA, particularly Anne and Joe, has tirelessly put their energy to bridge the gap of memories between Papuans and a foreign soil, like Australian audience. In conjunction with other concerned people and institutions, their work focuses on communicating the memory of suffering of Papuans to make it intelligible and thus can be shared by a broader audience. This is a crucial and strategic moment in building a network of solidarity. AWPA believes in the right to self-determination for Papuans as its founding principle.

Although this right remains a controversy in International Law and Human Rights, in essence, this is the right for Papuans to represent themselves and to determine their own future within the framework of International Law and Human Rights. In their work, AWPA has presented *memoria passionis* of Papuans to different layers of the Australian audience including the parliament, the public, journalists, activists, and concerned individuals.

Some other key questions remain such as whether the diverse Australian audience will listen to them; what can we do to engage the Australian audience; whether this audience can be convinced to support a Papuan vision for the future like they did for Timor Leste; or whether solidarity with Papuans can flourish like cherry blossoms in the coming Spring. There is no easy answer for these questions. The ICG and ABC 7:30 reports already illustrate the continuing violence and the silence of the world. Despite President Yudhoyono's green light for dialogue with Papuans, the latest ICG report (2012) clearly identifies that "a security policy seems to run directly counter to the government's professed desire to build trust, accelerate development and ensure that a 2001 special autonomy law for Papua yields concrete benefits." Similarly, Papua remains considered a non-issue for the leaders of Pacific Islands Forum who just released their communiqué at the end of their meeting in Cook Islands. All of this political realism illustrates the status quo of the present world in regard to the Papuan conflict, one of the longest unresolved conflicts in our region.

Just as Metz, so too Anne and Joe keep reminding us of the politics of hope by exposing the memory of suffering of Papuans. Both Metz and AWPA have demonstrated that exposing the past that can pave the way for emancipation. It is not a utopian illusion. Exposing illegality and immorality of the structures of oppression in Papua can interrupt the status quo of our world politics today. Of course, this effort requires a solid networked governance of solidarity among a broader audience; but networking among these movements of solidarity that support Papua's cause remains challenging in many ways.

It is challenging in managing over-expectations for Papuans when solidarity movements raise the issue of Papua in a foreign soil, like Australia. It is challenging to manage differences in approaches and strategies among different solidarity movements. It is challenging to maintain resilience and critical thinking while confronting the panoptic omnipresent gaze of the dominant power of the Indonesian state. It is also challenging in a practical and logistical sense. However, solidarity deems critical to break the silence of Papua because as Metz states, "the enslavement of human beings begin when their memories of the past are taken away."

Finally, I congratulate Anne and Joe for your courageous and resilient work to communicate Papua's open secret to the outside world.



When Jewish Vegans Don't Give A Fig For Honey!

Natalie Wood

It is not easy being a traditional, religiously observant Ashkenazi Jew. Some may argue it's even harder being a strict veggie-vegan.

How in tarnation do you sync the two?

It's said that one of Manchester, U.K.'s strictest Orthodox rabbis follows a vegetarian regime midweek and dines on poultry only to honour the Sabbath and festivals. If this be true, real vegetarians, no matter their faith, wouldn't wear it. So cue one of my new pals here in Karmiel, Galilee, who joined us to break the fast after Yom Kippur. He is very religious but as a strict vegan, he wouldn't touch the challah (traditional holiday loaf) we had provided to start the meal as I had forgotten that challah usually contains egg. I should instead have bought a wholemeal, eggless version available from a local health-food shop!

As a lacto-vegetarian with 25 years' cooking experience I consider making the occasional vegan meal an interesting challenge. But I could never 'convert' to full veganism. I'd find the diet too limiting; the long preparation-times onerous and the thought of taking daily vitamin supplements to give my system an extra kick, more than a mite artificial. After all, I argue, the very concept of vegetarianism is about natural health.

I wish all Jewish readers and supporters of Live Encounters magazine a good, sweet year! L'chayim!



Then, as I remarked earlier, it makes observing a traditional Jewish lifestyle more difficult. For people like my friend and me, who both hail from Ashkenazi European (westernised) backgrounds, the puzzle is how best to substitute or bypass certain ritual foods before we discuss those popular dishes which make Sabbath and holiday meals go with a swing.

At Passover, items on the ritual 'seder plate' in vegetarian homes may include representations of the customary shank bone and egg. I opt for baked or roast vegetables instead as they look prettier on the table!

Next comes Shavuot which recalls The Revelation at Mount Sinai and the giving of The Ten Commandments. This festival is generally celebrated by eating dairy foods symbolising The Torah as the nourishing mother's-milk of Jewish life. But now comes a real problem: How do kosher vegans fulfil the mitzvah (religious duty) of dipping apple in honey at Rosh Hashana – Jewish New Year – to represent the hope for a perfectly round, sweet 12 months ahead?

I recently discovered they substitute bees' honey with date or fig nectar. Talmudic scholars commonly believed that this was what was meant by the biblical verse referring to the land of Israel as flowing "with milk and honey" (Deut. 31:20).

But there are so many other Rosh Hashana Ashkenazi favourites that require egg, I go dizzy trying to work out what is appropriate to offer a vegan guest. I can't make kneidlach (matza meal dumplings) or lokshen kugel (sweet vermicelli pudding) as these items all contain egg.

Nor may I provide classic vegetarian alternatives like nut loaf or quiche as most recipes include eggs and I am supposed to make dishes which reflect the 'sweetness' of the season.

The easiest way is to make a variation of the classic Shabbat cholent (casserole) but to substitute English-style dumplings for the kneidlach and to pack the stew itself with sweet-tasting, seasonal vegetables.

And something to toast the New Year? But this is a religious and rather solemn festival when Jews reflect upon the preceding 12 months and prepare for Yom Kippur ten days hence. So the meal starts by sanctifying the day with blessings over sacramental wine and challah. The remainder is easy as all kosher wines are also vegan. So – unless a vegan is also tee-total – it's open season on the wine-rack!

Now, back to mere grassroots vegetarianism: There are probably as many versions of traditional bees' 'Jewish' honey cake as there are families, so I've chosen a simple one at random from [Food.com](http://www.food.com).

Jewish Honey Cake

Ingredients

(All measures are U.S.)

3 large eggs
 1 tablespoon fresh lemon juice
 1 fresh lemon rind, grated
 1/3 cup vegetable oil
 1 cup honey
 1 cup warm strong black coffee
 3 1/2 cups all-purpose flour, sifted
 2 1/2 teaspoons baking powder
 1 teaspoon baking soda
 1/2 teaspoon salt
 1/4 teaspoon cream of tartar
 1 cup dark brown sugar
 1 teaspoon cinnamon
 1/2 cup slivered almonds

Method:

1. Preheat the oven to 350 degrees and grease and flour a 10-inch tube pan.
2. Place the eggs, lemon juice, lemon rind, oil, honey and coffee in a bowl of an electric mixer.
3. Mix on low speed until well blended.
4. In a separate bowl combine the flour, baking powder, baking soda, salt, cream of tartar, sugar and cinnamon with a fork until mixed.
5. Gradually add the flour mixture to the eggs mixture, mixing for about 5 minutes or until well blended.
6. Fold in the slivered almonds.
7. Pour the batter into the tube pan.
8. Bake in the oven for 50 minutes to 1 hour, or until a toothpick inserted in the centre of the cake comes out clean.



Tzfat (Safed) is narrow roads and tinier alleyways, begging to be explored. The air is charged with spiritual electricity. Shabbat, the Jews' weekly day of rest, suffuses Tzfat with calm, silence, serenity.

Tzfat is a magical, mystical city in northern Israel and centuries-old center of kabbalah.

Tzfat is an Artist's Colony full of galleries and workshops— potters, painters, jewelers, leather workers, candle makers, and more.

Tzfat is the site of a yearly Klezmer festival that attracts musicians from around the world; the entire Old City is standing room only.

And my Tzfat? My Tzfat is a rooftop where one can watch the sun disappear behind the mountains. Oranges and reds fade to purples and blues and finally to the deepest black accented by shooting stars.







Pics © Sari Ganulin - Yemenite boy keeping watch on his street
© www.liveencounters.net october 2012



Street scene during the Klezmer festival



Elephant Aid International. Working to improve elephant welfare.

Elephant Aid International (EAI) provides education and hands-on assistance to improve the lives of captive held elephants worldwide.

EAI projects include elephant foot care, mahout and elephant training and the creation of elephant care centers and retirement homes.

Our work is based on respect for elephants and the culture and traditions of the countries in which we work, appreciation for the men and women who live and work with elephants and the knowledge that small changes can make a huge difference.

EAI projects engage mahouts, local NGOs, tourist facilities, elephant welfare groups, researchers and government officials in joint efforts to:

- Improve living conditions for elephants in captivity.
- Offer alternatives to the use of chains to control and contain elephants.
- Eliminate abusive training by teaching mahouts humane methods of care.
- Facilitate the establishment of lifetime care centers (sanctuaries) across Asia.

In spite of a long history of coexistence, elephants and humans in Asia are now competing for limited land and food resources. How governments deal with the problem will determine whether elephants have a place in this rapidly developing world and what that place will be.

We cannot wait to see who will fix the pressing problems facing captive and wild elephants. EAI believes we must all be part of the solution - *one world, one elephant at a time. Please join us.*



A Carol Buckley Project

ELEPHANT AID INTERNATIONAL
One World. One Elephant at a Time



Amazon Watch is a nonprofit organization founded in 1996 to protect the rainforest and advance the rights of indigenous peoples in the Amazon Basin. We partner with indigenous and environmental organizations in campaigns for human rights, corporate accountability and the preservation of the Amazon's ecological systems.

For more information visit www.amazonwatch.org

Live
encounters

October 2012

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