

BRICUP Newsletter 58

BRICUP

British Committee for the
Universities of Palestine

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Israeli Dance troupe's UK Tour -

Plagued by protests as it travels through the UK.

Israel's **Batsheva** dance company, the focus of vociferous pro-Palestinian boycott activity at the Edinburgh International Festival two months ago, continues to attract protest during the UK tour of its junior ensemble.

Batsheva's artistic director, Ohad Naharin, is a critic of Israeli policy towards Palestine. He nevertheless continues to associate himself with a company which is hailed by the current right-wing government as its "best global ambassador" and is financed by Israeli arms companies, the Israeli State, and the racist Jewish National Fund which works openly to dispossess Palestinians and replace them with Jewish immigrants.

This is why '**Don't Dance with Israeli Apartheid**' (<http://www.no2brandisrael.org>), a campaigning coalition endorsed by BRICUP, has mounted protests at Batsheva performances in Edinburgh, Salford, Bradford and Brighton, and plan further demonstrations in Birmingham (Nov 13-14), Leicester (Nov 16), London (Nov 19, 20, 21) and Plymouth (Nov 23-24). There will also be protests in Italy later this week when the Batsheva Dance Company is due to perform in Rome

Every performance has met with lively demonstrations outside the theatres as well as short but effective interruptions inside. This is despite extravagant attempts by venue managers to weed out Palestine sympathizers, covertly aided – or more likely pressurised – by zealots of the StandWithUs pro Israel propaganda outfit <https://www.standwithus.com/>

Many Jewish people joined the protests at Manchester's Lowry on November 2 and 3, defusing the usual "antisemite" slurs and facilitating positive dialogue between campaigners and people entering the theatre. A number of ticket holders even decided against attending the performance after hearing about the cynical 'Brand Israel' project. Activists have been accused of behaving like hooligans but this was clearly not the view of the Lowry

management, who handed out hot drinks to protesters braving a rainy and windswept November night.

On the nights of 6th and 7th November, more than 100 Palestine sympathisers gathered outside the Alhambra theatre in Bradford. One protestor explains their motivation in the protests in eloquent detail (<http://brightgreenscotland.org/index.php/2012/11/why-i-disrupted-batshevas-performance-in-bradford/>).

The Bradford demonstrators have written to the West Yorkshire police complaining of unnecessarily heavy-handed policing, but there have been no arrests. There has, however, been at least one assault on a peaceful protester by a pro-Israel audience member. Campaigners in Bradford are considering bringing charges.

The latest protest at the time of publication of this Newsletter, occurred in the Brighton Dome on November 9th. One of the two planned performances of this company in Brighton had already been cancelled and this performance was subject to special security arrangements. Nevertheless, protestors still managed to disrupt the actual performance on four occasions, and over 70 people, including many Jewish people, protested outside the venue. Andrew Comben, the Dome Director, had appealed to 'artistic freedom' to justify the Batsheva appearance, but the demonstrators rejected this empty defence in light of the oppression and war crimes faced by the Palestinian people, whose artists lack the freedom to perform and travel as Israeli companies do.

Such is the level of Zionist exasperation at the growing support for the boycott movement, modelled on the campaigns which helped end apartheid in South Africa, they have resorted to bringing charges of "racially aggravated conduct" against protest organisers. These have been justly brushed aside by the authorities in Edinburgh but surfaced again in Brighton in advance of Batsheva's arrival – clearly an attempt to smear and intimidate the protestors, and ignoring the fact that throwing around the charge of antisemitism where it has no foundation devalues it and desensitises the public to genuine anti-Jewish racism when it arises.

In London, where the Israeli ensemble is due to perform at Sadler's Wells on November 19/20/21, the venue management has so far refused to engage

with academics from the BRICUP who have requested a meeting. We will be reporting on the outcome of this, and the other later stages of the tour in the December Newsletter.

Naharin himself has been quoted as arguing that boycott action is of no benefit to the Palestinian people, but motivated by "frustration and revenge" whereas Batsheva aims "to build, not to destroy". He claims to "try and create a dialogue" to replace "conflict" in a hugely complex situation (<http://thomdibdin.co.uk/anti-israel-protesters-target-batsheva-dance/>). BRICUP continues to engage with Naharin through a powerful open letter, which you can read below.

Compiled by Naomi Wimbourne Idrissi and Monica Wusteman

Trauma in the Dress Circle – Why the Batsheva boycott continues

Israel's Batsheva dance company, the focus of vociferous boycott activity during the Edinburgh International Festival two months ago (<http://jews4big.wordpress.com/2012/09/14/campaigners-hail-batsheva-bds-breakthrough-undermining-brand-israel/>), sent its junior ensemble on an extensive UK tour in November. At the time of writing (Nov 3) the Don't Dance with Israeli Apartheid campaign, supported by BRICUP, had successfully mounted further protests in Edinburgh (<http://www.boycottisraelnetwork.net/?p=1744>) and Manchester, with more to come in Bradford, Brighton, Birmingham, Leicester, London and Plymouth.

A member of the public – a drama teacher who was intending to take a group of students to one of the performances – wrote to the campaign insisting protestors should "stay away from this dance performance. To let us watch and enjoy the show so that the students can write about it afterwards. To not scare and scream in the faces of these young people, who will not support you, but will be quite frightened of the commotion."

Naomi Wimborne-Idrissi replied as follows:

Thank you for contacting us regarding your concerns about planned protests focusing on Israel's Batsheva Ensemble.

I am responding as the Boycott Israel Network's cultural working group coordinator and national secretary of Jews for Boycotting Israeli Goods, as

well as someone who loves and regularly attends dance performances. I do not know what your sources are for your reading about our campaign, but we are not, as you suggest, people "who could not care less about dance". On the contrary, we care very much about dance being used cynically to cast a veil over the actions of a government which is anything but artistic in its discriminatory violence against Palestinians. Israel runs a well-funded campaign called Brand Israel which is specifically designed to exploit culture as a distraction from its crimes. The intended message is "Look at our beautiful dancers, ignore our bombs and tanks."

It's good to know that you agree with the "basic human right of being able to protest and voice an opinion." I applaud the fact that you have looked into the appalling situation of the Palestinian people and that you appreciate that they are victims of many atrocities. In that case you must surely know that Palestinian artists and performers suffer from these atrocities at least as much as other members of their community. Their ability to express themselves through art and culture is severely curtailed - indeed it is deliberately suppressed by the Israeli authorities who use every measure from administrative regulation to extreme violence to prevent Palestinian self-expression. I attach some references pertaining to this. You may also wish to look at the website of the Palestinian Campaign for the Academic and Cultural Boycott of Israel ([PACBI](#)) which explains their call for people of conscience around the world to mount solidarity campaigns such as ours.

Let me assure you we have no wish to deprive GCSE students of the chance to "see a piece of excellent dance so that they can write about it for their GCSE exam". There are, fortunately for us, untold opportunities in the UK for dance-lovers to have such experiences. This is not the case for Palestinian young people, although Israeli youngsters do not lack for such opportunities.

If you are worried about the trauma your students might suffer by being exposed to someone unfurling a banner or calling out a slogan at a Batsheva performance, may I suggest you give them access to the ample materials explaining why the people of Palestine have called for such actions - not least the daily trauma experienced by Palestinian children such as the students of Hebron attacked by stone-throwing fundamentalist Jewish settlers acting under the protection of Israeli troops, or the children of

Bedouin families in the Negev whose homes are constantly being demolished, or the children of Gaza, under siege since 2006 and at the mercy of Israeli bombing raids.

You ask why we do not protest at a Russian ballet performance. I might ask you the same question, but to respond seriously - if an oppressed people comparable with the Palestinians, with no other non-violent means of drawing attention to 60 years of dispossession and injustice, were calling on us to adopt this form of protest on their behalf against cultural institutions linked to the Russian state, we would have no hesitation in doing so. Maybe you are not aware that supporters of Israel adopted just such tactics against the Bolshoi Ballet and other Soviet cultural institutions as part of their campaign to persuade Moscow to let dissident Jews emigrate to Israel in the 1970s and '80s.

We are thoroughly well acquainted with the personal views of Ohad Naharin, the artistic director of Batsheva, but these do not prevent the most right-wing government Israel has ever had embracing Batsheva as "our best global ambassador". You can see an analysis of Batsheva's position [here](#).

If you wish to explore these issues further, and give your students an unprecedented opportunity to consider the many complex ways in which art and politics interact, I would be happy to introduce you to well-informed human rights campaigners in your area who they could meet for a discussion.

Yours sincerely,

Naomi Wimborne-Idrissi

Open Letter from BRICUP to Ohad Naharin, Artistic Director of the Batsheva Dance Company.

Dear Ohad Naharin,

When the Israeli dance company of which you're artistic director, Batsheva, performed at the Edinburgh International Festival earlier this year, Scots writers and artists and many other citizens of

the United Kingdom [made public](#) their objection to EIF's inclusion of a company hailed by Israel's Ministry of Foreign Affairs as a '[global ambassador of Israeli culture](#)'.

Since August 30, when Israeli cabinet minister Limor Livnat and ambassador Daniel Taub attended Batsheva's first performance, have prospects improved in any way for millions of Palestinians living in forced exile or under occupation? For all the talk of culture promoting the cause of peace, did your appearance in Edinburgh do anything to persuade the government of Israel to respect Palestinian human rights and international law? We've been looking for evidence, but sadly we can't find any.

On the contrary – since Batsheva danced in Edinburgh, the authorities in Israel have:

* [opened fire](#) on a group of thirty Palestinian fishermen casting nets into the sea off the Gaza coast at around 9.30 in the morning on September 28, killing 23-year old Fahmy Abu-Rayyash;

* used batons, rubber bullets and tear gas on Palestinian worshippers inside the precincts of the Dome of the Rock in Jerusalem [on October 5](#), injuring fifteen people;

* stood by while Israeli settlers [vandalised](#) more than 870 Palestinian olive trees in the occupied West Bank in early October, the start of the olive harvest. Since the beginning of 2012, the UN Office for the Co-ordination of Humanitarian Affairs (OCHA) has recorded the destruction of more than 7000 Palestinian olive trees;

* applauded when Israel's Supreme Court [upheld](#) the authorities' refusal to allow five women from besieged Gaza to travel to universities in the occupied West Bank to pursue master's degrees in gender studies. This decision, on September 28, allows Israel to continue to treat Palestinians from Gaza who wish to travel to study in the West Bank as 'enemy citizens';

* paid no visible attention when the UN Conference on Trade and Development (UNCTAD) [reported](#) on September 5 that 'food insecurity affects

two of every three Palestinians in the occupied Palestinian territory... The economy has lost access to 82 per cent of [West Bank] ground water, and more than two thirds of its grazing land. In Gaza, half of the cultivable area and 85 per cent of fishery resources are inaccessible'.

Ohad Naharin, we could go on. Are you really willing to allow yourself and your dancers to be used as 'ambassadors' for a culture built on systematic dispossession and repression? What does the artistic freedom of yourself and your dancers mean, when it's used as international cover by a state that's essentially trying to force out the indigenous Palestinian population? Can you shepherd your performers onto stages across England this November – financed by Israel's Ministry of Foreign Affairs, with the Israeli ambassador or his entourage in the best seats – and feel peace of mind?

'Don't dance with Israeli apartheid' – that's what protestors in Edinburgh urged on you and Batsheva. We say the same thing. You can at least decline Ministry of Foreign Affairs funding, and state publicly that Batsheva will not be used to cover up the Occupation. We hope you will.

Yours sincerely,

Professor Haim Bresheeth

Mike Cushman

Professor Adah Kay

Professor Jonathan Rosenhead

London, 22 October 2012

The PACBI column

Why Interrogate Israel Studies in the Academy?

For several years now, universities in Europe, the United States, Canada, Australia, and elsewhere have been establishing academic programs and centers, faculty chairs, fellowships and scholarships, study abroad programs, journals, and other activities and schemes in Israel Studies. There is no doubt that the proliferation of Israel Studies is linked to the increasing prominence of academic activism on university campuses around the world inspired by the Palestinian call for the academic and cultural Boycott of Israel and the impressive spread of the

wider boycott, divestment and sanctions (BDS) movement.

While the academy has become exposed to many kinds of questionable funding sources that we might oppose, we want to stress here the close connection between Israel-related initiatives and the Israeli establishment's push to whitewash its violations of international law and crimes against the Palestinian people by rebranding Israel abroad as a center of liberalism and thriving academic life. Pro-Israel *Hasbara* ("public explaining," or propaganda) initiatives have been well funded by the Israeli government and Zionist foundations, with strategic advice from organizations such as the Reut Institute, an influential Zionist think-tank. A recent investigation into Israel studies shows that while it is not an entirely new academic field, it has been particularly in the last decade that Israel's deteriorating international image has prompted the establishment of new initiatives.¹

Critics might point to other country- or area-specific centers and programs to claim they are no different, but these do not serve state interests in a direct way as Israel studies does, where Israel relies on such programs to normalize and reframe its presence in the international academy. Funders of such programs have been explicit on the political aims of this funding. For example, Lord Weidenfeld, former Chef de Cabinet of Israel, welcomed the Yossi Harel Chair in Modern Israel Studies at Sussex University, named after a Mossad spy-provocateur who sought to escalate conflict with Egypt during the 1954 Suez crisis, as 'vital in the fight against anti-Zionism.' Indeed, Israel Studies 'is very important to have in some key universities, particularly those with an anti-Israel presence', he told the *Jewish Chronicle* (01.03.12).² In other words, this relation between Israel and the global academy is part of a concerted effort by Israel and its international lobbies to use the academy for its political goals of maintaining and shielding its colonial and apartheid system of oppression against the Palestinian people.

In the United States, there is a robust effort to institute Israel studies through a multi-faceted array of academic programs, centers, endowed chairs, fellowships and scholarships, faculty training, and

¹ Ben White, "[The Case for Israel \(Studies\): It's not Hasbara. Honest.](#)" Mondoweiss, June 21, 2012.. White provides a useful chronology of academic hasbara efforts, mainly in the United States.

² BRICUP, "[Universities rebranding Israel's image: Hasbara posts in Israel Studies threaten academic integrity.](#)"

visiting lectureships.³ The Nazarian Center for Israel Studies at UCLA, for example, has a fellowship program for academics and graduate students; training programs for teachers and university professors; an artist-in-residence scheme; and a publications series, among other activities.⁴ Other examples of Israel Studies programs and centers in the US and Canada are those at Brandeis University⁵, Concordia University⁶, and the University of Calgary.⁷

In Europe at large, the European Association of Israel Studies was established in 2011 with funding from the Pears Foundation, based at the School of Oriental and African Studies at the University of London for the first four years.⁸ Other programs are found at Manchester University, Leeds University (all funded by the Pears Foundation) and at Oxford University (Stanley and Zea Lewis Family Foundation).⁹

To counter these programs it is important to have a well-studied strategy and to initiate campaigns that are based on detailed research about the purpose and intent of the programs, departments, chairs or other Israel related initiatives. For this reason, the Palestinian Campaign for the Academic and Cultural Boycott of Israel (PACBI), has appealed to global partners through a document titled, "Interrogating Israel Studies in the Academy: A Call for Action," to build campaigns against these programs and positions as a part of academic boycott initiatives on university campuses.¹⁰

Our appeal aims to expose Israel studies as driven by glaring political agendas that undermine academic integrity and stem from pro-Israel considerations and motivations in the face of the increasing international condemnation and isolation of Israel as a racist, colonial and apartheid state. Our concern is to highlight the way Israel studies

³ Ben White, op. cit.

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<http://www.international.ucla.edu/israel/about/article.asp?parentid=117533>

⁵ <http://www.brandeis.edu/israelcenter/>

⁶ <http://www.concordia.ca/alumni-giving/giving/reasons-to-give/news/2011/06/azrieli-foundation-donates-5-million-to-concordia-university.php>

⁷ <http://arts.ucalgary.ca/isst/>

⁸ BRICUP, op. cit.

⁹ BRICUP, op. cit.

¹⁰ <http://pacbi.org/etemplate.php?id=2027>; this has been adapted from the briefing document by the British Committee for the Universities of Palestine (BRICUP) cited earlier, and with the permission of BRICUP.

often conflicts with the more or less universal values of the academy. As the BRICUP briefing document states,

[the] hasbara agenda profoundly contradicts the mission and basic values of universities. They are committed to excellence, integrity and rigour in both research and teaching. This aim distinguishes universities from PR companies, advertising agencies, policy-based think-thanks, in-house research units, commercial R&D units and the like. It forms the core value of universities to the wider society. Research and teaching therefore must be carried out in ways that are not, nor seen to be, captured by special interests of any kind. Universities have a fundamental responsibility to students, tax-payers, donors, and the wider public in this regard. Their intrinsic value and wider reputation would suffer to the extent that they disregard this responsibility....Israeli PR has goals fundamentally at odds with the university's mission. Such funding also generates a conflict with the ethical codes and standards that some universities are attempting to formalize. Academic integrity and freedom are under threat at every stage: in accepting such funds, selecting staff, setting the curriculum, research topics, framing issues, etc. Staff may well feel under pressure to keep quiet about such concerns. Such funds concern all those who wish to uphold basic academic standards in an era of greater austerity and private fund-raising.¹¹

To defend the basic mission of the university, we have a responsibility to question the aims and conditions of a new program, center, or post in Israel Studies, regardless of whether or not it has already been established. Our call to action directed at conscientious academics, staff and students in the academy is an appeal to: 1) identify Israel studies in the academy in their area, and assist us in collating this information so we remain updated about each specific local context; and 2) launch local campaigns against Israel studies as part of an academic boycott against Israel. Such a campaign would work to refuse the normalization of Israel in the academy around the globe, bring attention to Israel's violations of international law and human rights, and

¹¹ BRICUP, op. cit.

play a key role in spreading the culture of boycott against Israel in the academy.

Classicist conferences in Israel: Some Notes by Paula James

At the end of August, notices of two conferences at Israeli universities were posted on the UK Classicists' List. I emailed the list shortly after the call for papers from Bar Ilan and Ben Gurion University of the Negev for their conference entitled Beauty, Bravery, Blood and Glory: ancient virtues and vices in modern popular culture (June 2013). I wrote:

Dear Colleagues

In response to this advert and also notice of the Tel Aviv conference, this is the week when the Israeli courts sanctioned the killing of Rachel Corrie (a peace activist trying to stop another Palestinian home being bulldozed). The Palestinians call upon us to sustain a cultural and academic boycott of Israel. Israeli HE institutions are fully integrated into this oppressive state and the universities have never made a stand for the rights of the Palestinians. I support this academic boycott and urge you to do the same.

Paula James

I was not surprised when this caused some consternation. There was outrage that I had misappropriated the list (which was set up for the announcement of conferences, for advertising jobs, and for specific subject related queries) to air my political views. There were also the inevitable 'why single out Israel' responses. Of course the list is used to make political points and, indeed, strike legitimate and progressive ideological poses about philistine policies in education and research. The list also allows links to petitions when departments or archives are under threat. It was gratifying that some colleagues defended my right to raise a global political concern (and one American scholar pointed out that had the list existed in the days of apartheid we would surely then have discussed the ethics and tactics of boycotting.)

I responded briefly to the usual slurs about my being prejudiced and abrogating basic civility and sensitivity in reminding people about the oppression of the Palestinians. I quoted both Kairos Palestine on the Israeli Academy casting its lot with the

hegemonic political-military establishment and John Dugard's 2007 UN report on the uniqueness of Israel as a Western affiliated regime that has for so long denied self-determination and human rights to the Palestinians. I had sterling support from Professor Richard Seaford who posted up to the list. I also received a stream of personal emails to me in which colleagues expressed solidarity but confessed to being too nervous to 'go public'. This was ironic considering the statement from one of the anti-boycotters that 'we are a community of scholars and should be able to debate and test ideas freely and openly.'

I had two courteous messages from colleagues who had held posts in apartheid South Africa suggesting that the academic boycott of Israel would stifle liberal views and demoralise progressive forces in the universities. They questioned the effectiveness of such a strategy and argued that it alienated well intentioned intellectuals in repressive regimes when the international community should be supporting them. This echoed more than one posting on the list which claimed that many of the Israeli colleagues involved in these conferences were critical of their government and its policies.

This would suggest a surprisingly high percentage of dissidents amongst Israeli scholars of the ancient world but the evidence does not bear this out! A recent BRICUP newsletter showed that only a tiny minority of Israeli academics had signed a petition for the freedom of movement of teachers and students at the university of Birzeit. It is, perhaps, worth noting that the organiser of the Beauty and Bravery conference was quick to respond to my 'calumny' about Rachel Corrie and to defend the Israeli court decision that the driver of the bulldozer had not seen her.

One colleague opposed to the boycott noted that freedom of speech was a cornerstone of Western liberal democracy and cited classical Athens because it was the birthplace of democracy and most famous for *parrhesia* (freedom of speech). I could not resist replying that this parallel with Athens might work well as it had been a colonising nation, prepared to wipe out whole islands that wished to leave its control and that it had a clear social hierarchy amongst its citizens to say nothing of being a slave owning society. I think that puts bourgeois notions of freedom generally in both its past and present context.

So, my laconic call to isolate Israel and remove its mask of cultural normality (and there has since been another conference advertised on the list) did at least raise the parlous plight of Palestine and has inspired exchanges not just via the list but also amongst individual classical scholars (some of whom are now subscribing to the BRICUP newsletter.)

I think the lesson is (but we don't really need it as BRICUP readers!) that we must throw down the gauntlet to Academia whenever we can. There is an assumption that the middle class intelligentsia is somehow above acts of solidarity. Many of my colleagues in Classics stay complacently in their comfort zone by adopting an idealistic attitude about our powers of persuasion. The subtext is that all we need to do (presumably in a very nice secluded environment of a conference at an Israeli university which may have colonised Palestinian land for its campus!) is talk through the bad behaviour of the Israeli regime with like minded academic colleagues. We can then put the whole debate about the plight of the Palestinians and national liberation on an abstract philosophical footing and interpret the world without changing it.

Paula James (in her personal capacity)
Senior Lecturer
Classical Studies
Open University

The Not-so- Silent Boycott

For some time, there has been an increasing awareness, both here and in Israel, of the growing number of academics from around the world whose moral convictions have led them to quietly refuse to engage personally with Israeli academia. Just occasionally, one of these individuals is prepared to go public about their principled stand. When this happens, the news is always greatly welcomed, particularly in Palestine, whose beleaguered people recognise such acts as evidence of the growing willingness of international civil society to engage actively in their campaign for justice.

BRICUP is therefore happy to report news from Leeds University, where **James Dickins, Professor of Arabic in the Department of Arabic and Middle Eastern Studies**, has recently refused an invitation from Haifa University to participate in one of their promotion procedures. Professor Dickin's

letter in response to this invitation, is reproduced below. It leaves the staff at that university in no doubt as to his reasons for refusing to engage with them.

Dear _____,

Thank you for your e-mail.

I regret that in view of Israel's relentless dispossession and degradation of the Palestinians I cannot, on moral grounds, collaborate with your university.

The Israeli government has no intention of making peace with the Palestinians. It is undermining Palestinian life in East Jerusalem, and progressively forcing Palestinians out of Area C (62% of the West Bank) often by denying them all access to water (the basic stuff of life) and into the tiny, disconnected, economically unviable shards of land that constitute Area A (32%): <http://jfp.com/?p=33062>

For clarification of my position, please see the following by Hilary and Steven Rose (British academics), Gerald Kaufman (British Labour MP, former Minister of State) and Desmond Tutu (former Archbishop of Cape Town):

<http://www.guardian.co.uk/world/2002/jul/15/comment.stevenrose>

<http://www.guardian.co.uk/world/2004/jul/12/comment>

<http://www.tampabay.com/opinion/columns/justice-requires-action-to-stop-subjugation-of-palestinians/1227722>

Please convey my position to the Rector and your colleagues.

Yours sincerely,

James Dickins

BRICUP would be delighted if others who find themselves in similar positions were to consider using the Letters to the Editor facility of our Newsletter to publicise their decision. Use the email address newsletter@bricup.org.uk

Sanctions are the only answer

Writing in The Guardian, (4 November 2012) Jamal Zahalka has discussed the implications of a merger between the parties of the Israeli prime minister, Binyamin Netanyahu, and the foreign minister, Avigdor Lieberman. They will contest the January elections on a joint list, intending to become the largest bloc in the Knesset. This alliance reflects a lunge to the right, at a time of greater extremism in Israeli politics. When Lieberman became the foreign minister, many thought this would provoke the ire of the international community, but in fact he was warmly received in European capitals. Among the obvious outcomes of this new coalition is the fact that Likud has become more extremist, and Lieberman more influential and more dangerous: he has called for the toppling of President Mahmoud Abbas and for economic, political and security sanctions on the Palestinian Authority as a punishment for the diplomatic moves to gain UN recognition for a Palestinian state.

Arab citizens of Israel constitute 17% of the population. The slogan of Lieberman's party is "No citizenship without loyalty". He seeks to oblige Arabs citizens to declare loyalty to the Zionist state as a condition for citizenship, including the right to vote. Central to Lieberman's politics is official recognition for the annexation of Jerusalem and the illegal Jewish settlements, and the transfer of major Arab population centres in Israel to Palestine. Lieberman's aim is to make the citizenship of Palestinian Arabs conditional and temporary.

The Government and Knesset that have just ended, were the most extremist so far; in the upcoming elections the situation is likely to change for the worse. So what should we do? Jamal Zahalka believes that trying to persuade Netanyahu and his government to adopt more moderate policies is a waste of time and effort. He concludes that

the only way to ensure change is through pressure and sanctions on the Israeli government. Netanyahu's political conduct shows that he bows only when confronted. Whoever wants a just peace and to prevent looming wars, whoever wants to put an end to the crimes committed by occupation, whoever wants to combat racism, must help in imposing sanctions

Boycott of the Cameri Theatre in Delhi

On Sunday evening, November 4th, about 60 friends of Palestine -- theatre persons, writers, artists, film makers, academics, students and activists -- gathered outside Delhi's Siri Fort auditorium, the venue for the Israeli state-sponsored performance by The Cameri Theatre. Their form of protest was an unusual one. All of them wore T shirts which said, in bold black letters on white, "No to Israeli Apartheid". There were no slogans or placards. Instead, they stood around the entrance, distributing leaflets and talking to theatre goers about the boycott. A few theatre goers actually responded and did not go in. A couple even joined the protest. One woman, who took a T shirt to wear inside, found a different form of discrimination being practiced in the auditorium; the Israeli theatre goers were let in, but the Indians had to wait. She read the leaflet in her hand, came out to join the protestors.

As always with Israel-linked events, there was police presence, with a SWAT vehicle parked outside the auditorium. At first, the police did not interfere with the protestors as they distributed leaflets. But in a while, with instructions from above, the police force increased dramatically; policewomen arrived since many of the protestors were women; and a Black Maria made its appearance as well. Some of the policemen tried to provoke the protestors. The protestors remained peaceful but asserted their right to be there; they pointed out that they were not shouting slogans or stopping anyone from going in to the auditorium. A clear message was sent to all present, theater-goers, organizers, annoyed Israelis, even a few curious policemen: Indians of conscience will not stand by while the State of Israel occupies Palestinian lands and imposes its apartheid policies on the Palestinian people.

InCACBI

(Indian Campaign for the Academic and Cultural Boycott of Israel)

Note: [report on the protest against the Cameri in Delhi](#)

A request for your support and involvement

The following was sent to BRICUP by Emek Shaveh on 2 Nov 2012.

We are writing following the decision of the Archaeology Institute of the Tel-Aviv University (TAU) to join the excavations of the Antiquities Authority and the settler organization Elad in the Palestinian village of Silwan in East Jerusalem. As reported last week (October 25th) by Haaretz, "TAU is to take part in East Jerusalem dig funded by pro-settlement group". A right-wing organization active in settling Jews in controversial parts of East Jerusalem is providing the funds for excavations by Tel Aviv University archaeologists on a contentious site near the City of David... This is the first time a university has decided to formally take part in such an excavation. The dig will be conducted by Tel Aviv University's Institute of Archaeology in coordination with the Israel Antiquities Authority, which will transfer funds from Elad to the university... TAU archaeologist Prof. Rafael Greenberg ... is more outspoken: "This is a clear politicization of research. Whoever is familiar with the area is aware that all the diggings are annexed to Elad, supervised by Elad, and separate from the site of the City of David. In practice, the project is to become part of Elad's settlement drive."

In the past, [many] have expressed support for our demand that excavations in ancient Jerusalem be removed from Elad's control. We now ask that you express your opposition to the university's plan by directly writing to the people who will make the decision. Acting swiftly may prevent the excavations from taking place:

Prof. Aron Shai, Rector - aashai@post.tau.ac.il

Prof. Eyal Zisser, Dean of Humanities -

DeanH@tauex.tau.ac.il

Prof. Oded Lipschits, Director, Institute of Archaeology - lipschit@post.tau.a

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Notices

BRICUP is the **British Committee for the Universities of Palestine**.

More details can be obtained from treasurer@bricup.org.uk

We are always willing to help provide speakers for meetings. All such requests and any comments or suggestions concerning this Newsletter are welcome.

Email them to: newsletter@bricup.org.uk

Publication date.

We aim to publish the monthly Newsletter towards the end of the first week of each month. The publication of the November Newsletter has been delayed by illness. Apologies!

Letters to the Editor

Please note that we do have a “Letters to the Editor” facility. We urge you to use it. It provides an opportunity for valuable input from our supporters and gives you the opportunity to contribute to the debate and development of the campaign. Please send letters to arrive on or before the first day of each month for consideration for that month’s newsletter. Aim not to exceed 250 words if possible. Letters and comments should be sent to newsletter@bricup.org.uk

Financial support for BRICUP

BRICUP needs your financial support.

Arranging meetings and lobbying activities are expensive. We need funds to support visiting speakers, book rooms for public meetings, print leaflets and pay the whole range of expenses that a busy campaign demands.

Please do consider making a donation .

One-off donations may be made by sending a cheque to the Treasurer, at BRICUP, BM BRICUP, London, WC1N 3XX, UK or

by making a bank transfer to BRICUP at

Sort Code 08-92-99

Account Number 65156591

IBAN = GB20 CPBK 0892 9965 1565 91

BIC = CPBK GB22

If you use the direct funds transfer mechanism please confirm the transaction by sending an explanatory email to treasurer@bricup.org.uk

Like all organisations, while we welcome one-off donations, we can plan our work much better if people pledge regular payments by standing order.

You can [download a standing order form](#) here.