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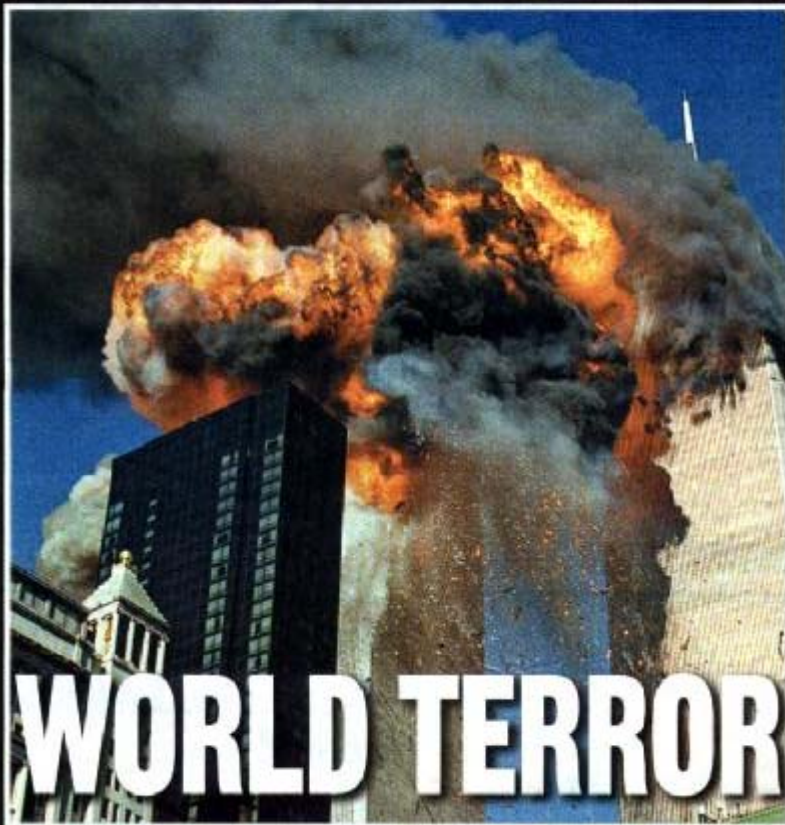
SPECIAL EDITION



THE Daily Telegraph

Wednesday, September 12, 2001

99 cents* including GST



WORLD TERROR

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REPORTS, PICTURES
Pages 2-12, 30, 31



US UNDER ATTACK: DAY 2 - THE FIRST VICTIMS

THE Daily Telegraph

Thursday, September 13, 2001

99 cents* including GST



'THIS IS WAR'

— US Secretary of State Colin Powell

- 3 Australians killed
- 58 still missing



- 16-page picture tribute inside

SALAM



dialogue

PRIMARY

Knowledge, values, beliefs, experience
with other faith groups



Experience is only significant when
it has a transformative value



SECONDARY

Religion reporter to understand the words, meanings
and actions of different faith groups



Nizamuddin Basti, New Delhi



Nan Tien Temple Wollongong, Australia





WORLD BREAKING NEWS

The Canadian Press - ONLINE EDITION

Christians issue rare rebuke against Muslim-majority Malaysia's gov't for seizing Bibles

By: Sean Yoong, The Associated Press

Posted: 03/10/2011 3:48 AM | Comments: 0 | Last Modified: 03/10/2011 4:38 AM



PRINT



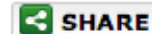
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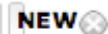
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NEW



REPORT ERROR

KUALA LUMPUR, Malaysia - The main Christian grouping in Muslim-majority Malaysia said Thursday it was "fed up" with the government's refusal to allow the distribution of tens of thousands of Bibles, saying this was an affront to religious freedoms.

The rare rebuke by the Christian Federation of Malaysia signals growing impatience among the religious minority in a years-old dispute over the government's ban on the use of the word "Allah" as a translation for God in Malay-language Bibles and religious texts.

The federation's chairman, Bishop Ng Moon Hing, said authorities are currently holding 30,000 Malay-language Bibles at a port on Borneo island. This was one of the latest attempts by Christians to import such Bibles, mainly from Indonesia, but none has been successful since March 2009. There are no similar problems with English-language texts.



Show of strength...Bashir supporters shout slogans outside court yesterday, despite being heavily outnumbered by police. Photo Reuters/Sumarta

Terrorism charges denied: 'I was only defending Islam'

SMM
Feb. 15, 2011
2:01

Karlis Saiva

JAKARTA: The Indonesian Muslim cleric Abu Bakar Bashir yesterday denied being the leader of a terrorist network found training in Aceh, and said a string of such charges against him had been fabricated and that he was simply defending Islam.

The trial of the 71-year-old resumed amid heavy security in the South Jakarta District Court when prosecutors read out a 81-page indictment detailing seven charges against him.

Hundreds of vocal supporters were at the court, but were outnumbered by heavily armed police. Police said 2000 officers had been deployed to the area.

Commenting from his cell before the hearing, Bashir rejected the allegations, saying they were "all made up."

"I did nothing. I was only defending Islam," he said.

The most serious charges include planning and/or setting a terrorist act, and trafficking in weapons and explosives for the purpose of conducting terrorism, both of which carry a maximum penalty of death.

However, it is the charge of supplying funds for terrorism, which carries a jail term of between three and 15 years, for which it appears the prosecution has the strongest evidence,



'All made up'... Bashir speaks from his holding cell. Photo Associated Press

including statements from a number of Bashir's associates from Jemaah Ansharut Tauhid (JAT).

It is through JAT, described by the International Crisis Group as an ultra-sectarian organization with ties to fugitive extremists, that Bashir is alleged to have raised money for the training camp and to fund the new terrorist network.

The crisis group has said that JAT has also welcomed many members of the now defunct Jemaah Islamiyah, co-founded by Bashir, and which was responsible for the 2002 Bali bombings that killed 202 people, including 88 Australians.

Authorities plan to present evidence from eight witnesses, including statements from Ilhamyudi Usman and

Dr. Syarif Usman, that they gave 150 million rupiah and 100 million rupiah respectively at the request of Bashir. It's alleged a total 1.2 billion rupiah (\$181,000) was raised through JAT, some of which was also used to buy weapons which were discovered at the training camp in Aceh last year.

The prosecution was forced to read portions of the indictment a second time after the judges agreed to a demand from Bashir that they explain the allegations he established and funded the Aceh camp.

"I understand in principle that I am being accused of being the leader of a militant group in Aceh. Such allegations have been engineered and are just empty talk," he told the court.

He later said that the charges were the result of pressure from the United States. "It's wrong. It's what America wants. I am scared by America. I am considered as al-Qaeda here," he said while being escorted back to his cell at police head quarters in Jakarta.

Prosecutors allege the Aceh terrorist network planned to assassinate President Susilo Bambang Yudhoyono, as well as attack foreign interests, specifically US citizens and Jews.

The trial was adjourned to February 24, when the defence will be heard.

Associated Press

Change of faith tests Afghan law

KABUL

For becoming Christian, a man faces the death penalty under Shariah

BY RAY RIVERA

The jail commander had remained silent as the prisoner, Sayed Musa, told a reporter about his journey from Islam to Christianity: his secret baptism nine years earlier, his faith in Jesus Christ and the promise of heaven.

But when Mr. Musa said he believed in the Bible but also loved the Koran's teachings, it was too much. "So you love the Koran and the Bible?" the com-

mander said. Since his arrest, Mr. Musa said, guards at one jail skipped him and beat him with sticks. At another, two prisoners who learned of the charges against him assaulted and raped him, urged on by Taliban inmates.

"The Taliban were saying, 'You are an infidel, he is filthy, and he needs to be killed,'" he recalled.

Mr. Musa has not seen his wife and six children in months, since they fled to Pakistan for their safety. He is not even sure whether he has a lawyer; he signed agreements with two, then never saw them again.

His treatment has been better, he said, since the U.S. Embassy intervened on his behalf about two months ago to have him transferred to the Kabul Detention Center.

criminal code.

A senior prosecutor closely involved in Mr. Musa's case, however, suggested that officials were feeling the weight of international pressure.

"Based on Shariah law, if someone converts to Islam should be sentenced to death," said the prosecutor, who spoke on the condition of anonymity. "But based on international agreements that Afghanistan has accepted and agreed with, Sayed Musa has a chance to be released."

The Afghan government has not executed anyone for religious crimes since the Taliban's fall, though at least one person has been sentenced to death: Farooz Kumbakhsh, a journalism student, who in 2009 was condemned for blasphemy

as a young man serving in the army of the Soviet-backed government. For 16 years before his arrest, he worked the International Committee of the Red Cross, helping impassees get fitted with artificial limbs.

He became intrigued by Christianity, he said, when a jet bombed a neighbor's home in Kabul where he lived during the civil war that followed the Soviet withdrawal. The home's owner, an impoverished porter with eight children, was at the market when the bomb killed seven of his family members. Not long after, two foreign women showed up and helped dig through the rubble amid gunfire from factional forces.

"When I saw these women and the

British premier says policy of multiculturalism has let extremism thrive

LONDON

BY JOHN F. BURNS

Faced with growing alarm about Islamic militants who have made Britain one of Europe's most active bases for terrorist plots, Prime Minister David Cameron has mounted an attack on the country's decades-old policy of "multiculturalism," saying it has encouraged segregated communities where Islamic extremism can thrive.

Speaking at a security conference in Berlin on Saturday, Mr. Cameron condemned what he called the "hands-off tolerance" in Britain and other European nations that had encouraged Muslims and other immigrant groups to live separate lives, apart from each other and the mainstream. He said that the policy had allowed Islamic militants leeway to radicalize young Muslims, some of whom went on "the next level" by becoming terrorists, and that Europe could not defeat terrorism "simply by the actions we take outside our borders," with military force like the war in Afghanistan. "Europe needs to wake up to what is

happening in our own countries," he said. "We have to get to the root of the problem."

In what aides described as one of the most important speeches in the nine months since he became prime minister, Mr. Cameron said the multiculturalism policy — one espoused by British governments since the 1960s, based on the principle that all groups in Britain have the right to live by their traditional values — had failed to promote a sense of common identity centered on values of human rights, democracy, social integration and equality before the law.

Similar warnings about multiculturalism have been sounded by Chancellor Angela Merkel of Germany and by President Nicolas Sarkozy of France. But, if anything, Mr. Cameron went further. He called on European governments to practice "a lot less of the passive tolerance of recent years and much more active, muscular liberalism," and said Britain would no longer give official patronage to Muslim groups that had been "showered with public money despite doing little to combat terrorism."

Perhaps most controversially, he called for an end to a double standard

that he said had tolerated the propagation of radical views among nonwhite groups that would be suppressed if they involved white groups.

Muslim groups in Britain were quick to condemn the speech, among them the Muslim Council of Britain, a major recipient of government money for projects intended to combat extremism. Its assistant secretary general, Faisal Hanjra, said Mr. Cameron had treated Muslims "as part of the problem as opposed to part of the solution."

A Muslim youth group, the Ramadan Foundation, accused the prime minister of fanning "hysteria and paranoia." Mohammed Shafiq, the group's chief executive, said Mr. Cameron's approach would harden the divide between Muslims and non-Muslims, "and we cannot allow that to happen."

British leaders, particularly from the Conservative Party, which Mr. Cameron leads, have mostly been careful to avoid arguments that might expose them to charges of holding racially tinged views since a notorious speech in 1968 in which Enoch Powell, a leading Conservative, warned of "rivers of blood" if nothing was done to curb Caribbean immigra-



His remarks that quickly drew fire from Muslim groups in Britain, David Cameron, center, at a summit meeting in Brussels, condemned what he called "hands-off tolerance."

tion to Britain.

"We have failed to provide a vision of society to which they feel they want to belong," Mr. Cameron said, speaking of immigrant groups, dominated by Muslims, whose numbers have been estimated in some recent surveys at 2.5

million in Britain's population of 60 million. Britain's domestic intelligence service, MI5, has said that as many as 2,000 Muslims in Britain are involved in terrorist cells, and that it tracks dozens of potential terrorist plots at any one time. Mr. Cameron continued: "We have

even tolerated these segregated communities behaving in ways that run counter to our values. So when a white person holds objectionable views — racism, for example — we rightly condemn them. But when equally unacceptable views or practices have come from someone who isn't white, we've been too cautious, frankly even fearful, to stand up to them."

The prime minister pointed to several steps the government planned that would tackle the rise of extremism. Among them, he said, would be barring "preachers of hate" from visiting Britain to speak in mosques and community centers; stopping Muslim groups that propagate views hostile to values of gender equality, democracy and human rights "from reaching people in publicly funded institutions like universities and prisons"; and cutting off government support for such groups.

The prime minister's speech came at the end of a week in which the government's official watchdog on anti-terrorist issues, Lord Alexander Carlile, issued a final report before retiring in which he said that Britain had become a "safe haven" for terrorists.

SMH, 7/3/11

Muslims, Jews united over circumcision plan

SAN FRANCISCO: Jewish and Muslim groups are mobilising over an attempt to outlaw male circumcision in San Francisco by putting the issue to a popular vote.

A self-described "intactivist", Lloyd Schofield, has been collecting signatures for a voter initiative that would criminalise infant circumcision in the Californian city.

After two months of collecting names, he claims to be more than halfway towards obtaining the 7168 signatures he needs by late April to put the matter on a ballot to be held in November.

Mr Schofield and a growing community of anti-circumcision activists say infants should not be forced to participate in what is essentially culturally accepted genital mutilation.

They claim the procedure can cause health risks and diminished sexual function and compare it to the clitoridectomies performed on girls in parts of Africa.

"This is a human rights issue," he said. "What you're doing is you're taking an infant and removing the most sensitive part of their body."

Jewish organisations have pledged to fight the measure

should it be placed on the ballot. The director of the Anti-Defamation League, Daniel Sandman, called Mr Schofield's effort discriminatory and misguided. "This is hurtful and offensive to people in the community who consider this a coveted ritual," he said.

Abby Porth of the Jewish Community Relations Council charged Mr Schofield with wasting city resources for an inappropriate political stunt that

Furore over hearings on Muslims

Simon Mann
HERALD CORRESPONDENT

SMH
10/3/11

WASHINGTON: The new chairman of a congressional committee that is investigating the radicalisation of American Muslims will press ahead with its first hearings today, despite widespread condemnation, because he has "no choice" and because the US is "under siege by Muslim terrorists".

A New York Republican, Peter King, who chairs the house committee on homeland security, said he was willing to wear the barbs of civil rights groups that have accused him of conducting a McCarthy-style investigation as a "badge of honour".

"I have no choice ... These hearings are absolutely essential," he said. "What I'm doing is taking the next logical step from what the [Obama] administration has been saying. [Attorney-General] Eric Holder says he lies awake at night worrying about the growing radicalisation of people in this country willing to take up arms against their government."

Among those expected to testify on day one are two relatives of Muslims who were radicalised. Melvin Bledsoe will tell the story of his Baptist-raised son Carlos, who converted to Islam while at university. Having changed his name to Abdulkhakim Mujahid Muhammad, he returned to the US from Yemen in May 2009 and

opened fire on two soldiers outside a military recruitment centre in Arkansas, killing one and injuring the other.

"If it can happen to my son, it can happen to anyone's son," Mr Bledsoe told *The New York Times* last year.

A second family witness is expected to be Abdirizak Bihi, whose 17-year-old nephew, Burhan Hassan, travelled to Somalia with other teens from his Minneapolis community. Recruited by the Somalia militia group Al Shabab, an al-Qaeda affiliate, he is believed to have been murdered by the group in 2009 when he tried to make contact with the US embassy in Nairobi.

"We have the reality that al-

Qaeda is trying to recruit Muslim Americans, and yet we have people in the Muslim community who refuse to face up to this," Mr King said.

But a coalition of 50 liberal groups has argued that there was "no productive outcome in singling out a particular community" in what appeared to be a witch-hunt similar to Senator Joseph McCarthy's efforts to expose communists in the US in the 1950s.

Opponents also pointed to university research which showed that 48 of 120 terrorist plots uncovered by US authorities since 2001 were the result of tipoffs from within the Muslim community.

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Temple demo: Residents march with cow's head

August 28, 2009

<http://www.youtube.com/watch?v=RONLE4DEOyQ>



Consulting the
ORACLE
in reporting
about religion

Tuesday March 8, 2011

In search of what Islam really says

By ZAINAH ANWAR



The Quran, as the word of God, shows that Islam is a religion that treats both men and women with kindness, love and compassion.

The nation's leading Muslim feminist activist explains what drove her to open the Quran and search for answers to what it means to be Muslim and feminist.

I AM an eternal optimist. I cannot believe that anyone would not want a world where everyone is treated as a human being of equal worth and dignity. I don't understand why this should be a problem. I don't understand how anyone can use God to justify injustice and oppression of half of the human race. And yet, religion, be it Islam, Christianity, Judaism, Hinduism, is often used to justify discrimination against women.

Monday August 20, 2007 12:13pm AEST



A Herald series

Islam in Australia: a diverse society finds a new voice



Where do Australia's Muslims hail from, where do they live, what are their experiences, their hopes, fears and frustrations?

↳ Pop-up graphic: [Where most Muslims were born](#)

The Australian face of Islam



The much maligned faith is attracting more and more followers - and they are changing the mainstream perception of what it is to be Muslim.

Looking for a home



Afghans have a long, proud history as hardworking migrants but in recent years they have not felt welcome in Australia, writes Christopher Kremmer.

Will finds a way to answer the call to pray



Muslims are combining the practicalities of religion with everyday life, writes Louise Williams.

Big bucks, but bank boss keeps the faith



Oppression exists, but this Muslim success story sees a land of opportunity, writes Nadia Jamal.

Multimedia



Being a Muslim

Australian Muslims talk about their faith.

Q&A

Islam explained

Dr Zacharia Matthews of the Australian Islamic Mission answered reader questions about the faith.

Glossary

Sunday February 27, 2011

On equal footing

By REV. THOMAS GEORGE sunday@thestar.com.my



Thinking about the other: Muslims at an interfaith prayer session. — EPA

In a multi-religious country, the people can be strong observers of their own faith without putting somebody else down.

IN athletics, all runners start from the same point. No one starts first because they consider themselves better than the other. It is only at the end of the match that we see who is the best runner and who is not.

Religions combined in a call to unity

SMH, Feb 12-13
2011

Joyce Morgan

AS A child growing up on a farm near Cape Town, Sheikh Abdurrahman Sadien's favourite game was to see how long he could hold his breath underwater in the bath tub.

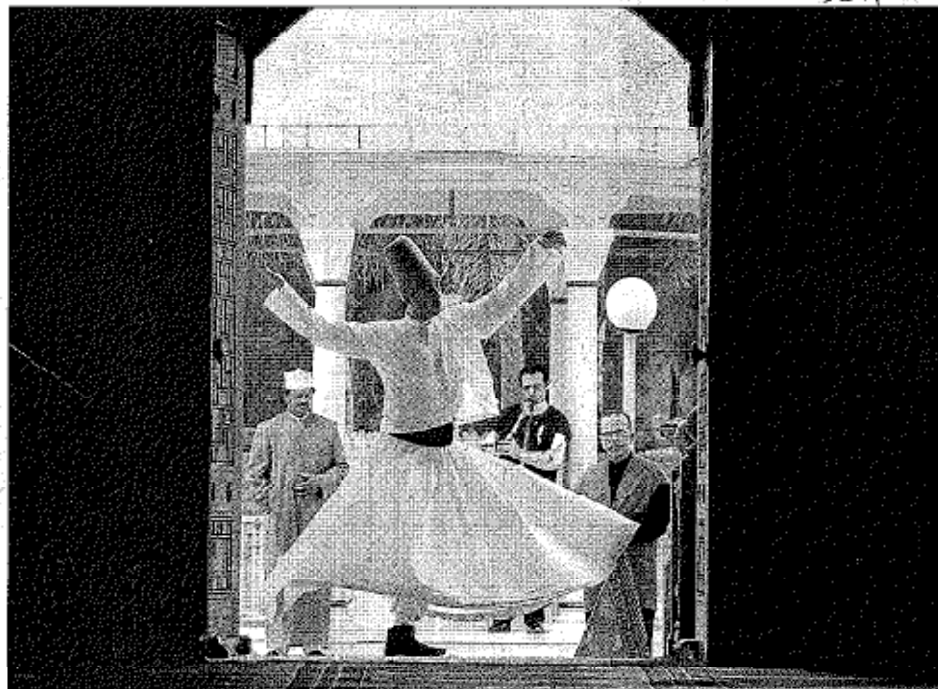
"This was actually training to control your diaphragm and your breathing," he said. "I did not do it because of breathing but because I was a naughty boy. But it was all this training I did as a naughty boy led to what I am today."

The South African-born religious leader is recognised as one of the world's finest Koranic reciters, whose melodious voice draws crowds of up to 100,000. He is in Sydney to perform in a concert tonight which will bring together music from Islamic, Christian and Jewish traditions.

The concert will begin with a Muslim call to prayer, with a response delivered by a Christian choir, with the Singers of St Laurence performing a Gregorian chant.

Behind the evening's program is Soner Coruhlu, a young Sydney Islamic scholar and businessman. "In the Koran it says to talk to one another by finding a common platform," says Mr Coruhlu.

"One thing that is common between these diverse groups is their appreciation for something that is melodious and beautiful, so why not bring them together? Islam is not about viol-



Swirling ... Sheikh Abdurrahman Sadien, back left, watches a rehearsal at Lakemba Mosque. Photo: Peter Rae

ence and terrorism; it has quite a beautiful and artistic history. And same with our Christian brothers and sisters, I'm a big fan of Gregorian chants."

Coruhlu acknowledges that fundamentalists on all sides may not approve of bringing together such different spiritual traditions. "What we have to realise, Muslims and Christians, is that although we may

each have one text which hasn't changed, we cannot claim the interpretation of the text will always be the same. That's where the issue arises."

Whirling dervishes and Sufi musicians from Turkey will take part together with Sydney's Renaissance Players, performing Sephardic Jewish songs.

Sheikh Sadien, who travels the world to deliver recitations,

says he has no problem with appearing on a concert hall stage. "Islam is a religion for everyone, everywhere, there is no specific place of prayer. God has created this earth as a place for prayer, not as a specific place to go to pray."

A Harmonic Call to Unity is at the City Recital Hall, Angel Place tonight at 7 o'clock.

Same-sex couple's quins on parade

Jo Casamento

AN AUSTRALIAN lesbian couple who beat odds of more than one in 60 million when they conceived quintuplets without IVF, have introduced their babies to the world in a magazine photo spread.

The last recorded case of Australian quintuplets was 1967.

The two boys and three girls – named Noah, Charlie, Eireann, Evie and Abby – were born in Brisbane prematurely at 26 weeks on January 2, weighing between 830 grams and 905 grams, with a team of 25 hospital staff delivering them by caesarean.

The two mums, Melissa Keevers and Rosemary Nolan, were notable to hold the quins for the first week as they were taken to intensive care and placed in separate incubators. Doctors have not yet given the couple a date when they can take the babies to their Brisbane home.

Ms Keevers, 27, who was inseminated with the sperm of a donor from the US, said in an interview with *Woman's Day*: "After just having five babies it's hard to only be able to visit them and touch them through a solo in the crib."

"You can't put into words what it's like to finally hold them."

Ms Nolan, 22, who is from Ireland, told the magazine: "We got very teary when they were born ...

"We couldn't hold them as they were so small ... We wanted to



On sale tomorrow ... *Woman's Day*.

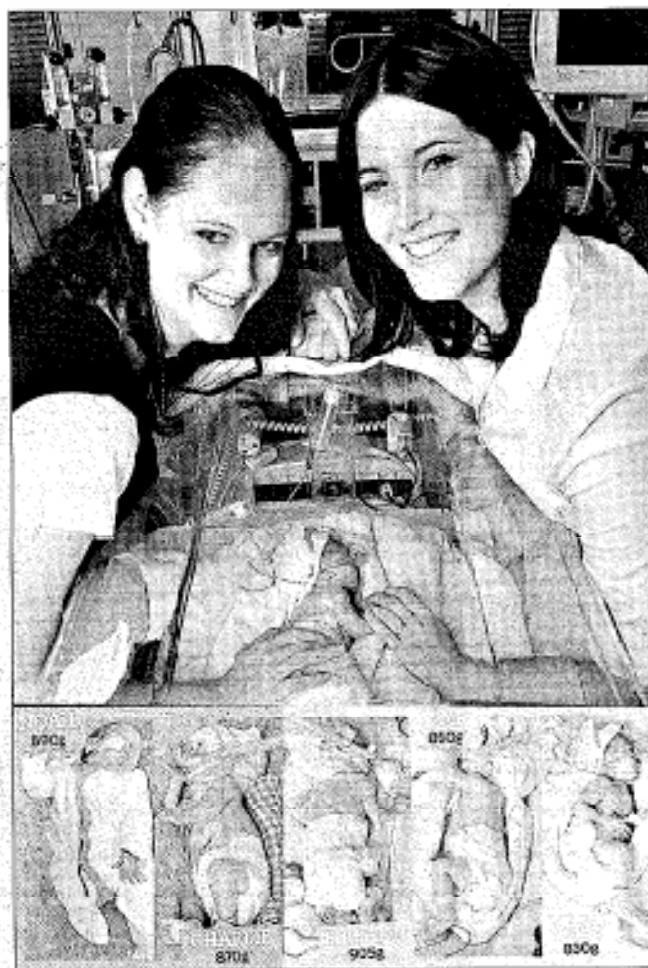
cuddle them but we knew the biggest thing was to make sure they were all right."

Doctors have been impressed with the quins' progress so far. According to the magazine, a planned operation to fix a murmur in Eireann's heart may not be needed after all. She and Evie have been moved to a different intensive care unit that isn't so reliant on oxygen and Charlie and Abby are putting on weight. Noah, the first-born and biggest, is out of his incubator and Ms Keevers is breastfeeding him without any problems.

The couple have an older daughter, Lily, 18 months, conceived using the same sperm donor. The quins' biological father is a 27-year-old law student who the couple found through an internet fertility company in the US. He has reportedly signed away any rights to the children and will never meet them.

The magazine interview is released tomorrow.

▶ Gossip – S liftout, Page 2



Happiness fivefold ... Brisbane couple Melissa Keevers and Rosemary Nolan, quintuplets Noah, Charlie, Eireann, Evie and Abby. Photo: *Woman's Day*

It's Jesus who saves, Grylls tells faithful

THE world's best known TV survivalist, Bear Grylls, faced a different audience last night when he spoke at one of Sydney's most popular fundamentalist Christian churches.

Grylls, a former SAS instructor addressed the sold-out event at the Ellsberg Church in Faulkham Hills to help it raise money for flood victims in NSW and Queensland.

The star of *Man vs Wild*, screened on SBS and Discovery Channel, makes no secret of his Christianity. As well as talking about his adventures in some of the world's most dangerous places, he was expected to tell the congregation about how important faith was to him.

"I'm endlessly praying for my neck," he said when he landed in Sydney on Friday.

Grylls has just completed two episodes of his show in the Torres Strait and the Northern Territory.

His appearance before 1200 believers – who paid \$7 a seat – at Faulkham Hills, was to be streamed live on the internet and watched by audiences at the church's centres in Waterloo, Campbelltown and Brisbane.

Grylls' television exploits, which have included eating snakes, wrestling alligators and drinking his own urine, have earned him many devoted fans in Australia, the US and Britain. He became the youngest Briton to climb Mount Everest at age 23, is Britain's chief Scout and is a father of three boys.

Tolerance for religions tested in Indonesia

Sept 24-17, 2011

Politicians condemn attacks on Ahmadiyah followers but nothing seems to be done, writes Tom Allard in Mataram, Lombok.

THE killing of three followers of the Ahmadiyah faith by a fanatical group of Islamists this week has left Indonesians reflecting on how closely it lives up to its national credo "unity in diversity".

Captured in horrific detail, an video taken with a mobile phone, were the bodies of three men, stepped naked, being battered by stones and staves as hundreds of onlookers cheer. The police either stand back or, in the case of one officer, try half-heartedly to shove away the attackers.

It was grotesque, stomach-churning stuff and it was widely circulated throughout the country. Then, two days later, a marauding mob of militants attacked churches and torched vehicles in Central Java, upset that a man who had been found to have blasphemed Islam was given a five-year sentence and not death.

The country's reputation for religious harmony, lauded by the US President, Barack Obama, as "inspiring" and an "example to the world" on his historic visit to his boyhood home last year, was in tatters.

After the violence, came the self-examination.

The Indonesian President, Susilo Bambang Yudhoyono, condemned the violence as "intolerant" and vowed a full investigation. Many Islamic leaders also voiced their abhorrence and there were searing and soul-searching editorials in the media.

Yet the response of many politicians and officials to the murder of the Ahmadi is deeply unsettling, betraying a sentiment that have underpinned the apparent disregard of authorities to an escalation of anti-Ahmadiyah violence evident across Indonesia for years.

The Ahmadiyah faith, a variant of Islam that follows the

prophet Muhammad, but Imran Mochtar, a parliamentarian from Dr Yudhoyono's Democratic Party, said its members "should report".

Hazrul Azwar, a politician from an Islamic party in Dr Yudhoyono's coalition, bemoaned that "the fact prophet is a disgrace to any religion. Clerics in the whole world have banned Ahmadiyah, why is the government not doing the same thing?"

Surradijama Ali, the Religious Affairs Minister who has called for the group to be outlawed said "the government hasn't made any decision on what to do (but) the suggestion to disband the Ahmadiyah will be a very valuable input for us".

Put simply, for many of the Ahmadiyah, which has about 200,000 adherents in Indonesia and has been here since 1925, have brought their problems on themselves.

In West Lombok, where some of the worst treatment of Ahmadi has been meted out in recent years, a government spokesman, Iqbal Junaidi, explained the conflict with: "The Ahmadiyah, they don't socialise, they kept to their groups and never blend in with the locals".

In Mataram the capital of the district, Ahmadi driven from their homes live in a decrepit refugee centre, families packed into tiny cubicles fashioned from bamboo and rattan inside a crumbling building.

Clutching his grandson, Hama a fisherman, sums up a life on the move since his village, Kraak, was first attacked in 1958. He has lived peacefully there for more than 15 years, he says, when, with no warning, a group of 50 men from outside Kraak destroyed the homes and prayer room of 13 Ahmadians.

He moved to Pancor, another



Moved from place to place ... there are about 135 followers of the Ahmadiyah faith at the decrepit Mataram refugee camp, West Lombok. Photo: Muzani Usman

wasn't just teens, it was everybody," recalled Ulin, also from Pancor. "Brimo" the elite mobile police force whose job it is to quell riots came. They suggested we take refuge elsewhere and said they would calm things, look after everything. "The police stayed but they joined in and took everything. Over the next three nights, 70 houses were destroyed."

Hama and some of the other Ahmadi then shifted to Gegerang moving into a housing development that no one would inhabit because it was on the edge of a sandmine and close to a cemetery.

In the beginning, it seemed they had found a safe place. The locals were welcoming. The Ahmadi and orthodox Muslims celebrate Idul-Fitr, the major Muslim holiday, together and everyone pitched in to build a



Attack ... a ruined home of Lingsa, West Lombok. Photo: Barry Arada

November. "It is very sad I don't understand why this happens and why the police do nothing," said Faran.

Rather than attempt to find and prosecute the perpetrators and their ideological leaders, or enforce the rights of the Ahmadi to return to their



country, says Sabidin, another Ahmadi at the shelter. "I have been there. It's 300 metres long. It has no fresh water," he said. "It's small, and not liveable. Why can't we return to our houses?"

While they bide their time in the Mataram shelter, West Lombok's Ahmadi can't get

loan. The children don't have birth certificates.

The Ahmadi can't travel, get a driver's licence, buy property or find a job in the formal economy.

The reason for the lack of documents is that Indonesians must list their religion on the cards and Ahmadiyah is not one of the six recognised faiths: Islam, Hindu,

using their faith that makes Indonesia's second largest religion, but is not recognised in its constitution.

So too does a constitutional blasphemy law, and the ministry of religious affairs like the one in 2008 that banned Ahmadi from proselytising. Yenny Wahid, the daughter of Indonesia's first



A battle to worship in peace

Indonesian Christians are facing a surge in threats and violence from Muslim radicals, writes **Jock Cheetham**.

Luspida Smanjuntak awakes to face a hell of a day. The pastor plans to lead the service at her church as she does every Sunday. But today the congregation expects some special guests – and they aren't invited.

Luspida dresses and drives through the narrow streets of Bekasi, a satellite city of Indonesia's capital Jakarta. Outside town the parks are walls of the prohibited street with her Protestant congregation to last their own among the rice fields.

A wall of Muslim protesters greet the Christians. Loud speakers blame Communist. The protest leaders tell Luspida that the Christians should not worship here. The day heats up and so does the atmosphere. Events are about to turn ugly.

Last year the local government closed Luspida's church in town. The government offered her Maria Kristen Batak Protestant church on other site, which the church did not accept. It chose to worship on its land outside town. The Muslim locals in that village of semi-rural Bekasi were not particularly happy – then radicals got involved.

Indonesia does not have a reputation for tolerance, despite occasional violent outbursts. About nine in 10 Indonesians are Muslim, and more than 20 million Christians live in the country of 240 million. But acts of intolerance against churches increased dramatically last year, groups such as Setan Institute for Democracy and Peace say.

"It's very difficult to build a new church," says Gomar Galbom, an Indonesian Christian leader. "Even the old churches they try to disturb and they ask to close. We can say there's a new kind of Muslim here in Indonesia, a fanatical and fundamentalist."

At Christmas thousands of police protected Christian services across the archipelago. That protection was not so evident early this month, when Muslim mobs burnt churches in four provinces against a prison term imposed on a Christian who had blasphemed against Islam. The crowd wanted the death penalty. Two weeks ago hardliners killed three Ahmadiyah, members of a group condemned by some as heretic from Islam.

In Bekasi, Luspida sits in front of the altar in her closed church. The pastor, 36, was born in North Sumatra, in a multireligious community. "I went to Sunday school," she says. "We sang together, prayed, and were home together. We lived peacefully with Muslims, never in conflict."

Luspida trained for the ministry and became a pastor in 2001. Two years later she moved to Bekasi, where she lives with her children, Soni, 9, and Ivy Marieta, 5. Her husband, a cellist, is often away. "We believe in God, so we are optimistic about everything because we see parts of God's creation," she says.

Hundreds of protesters gather before 7am. Mocking the Christians' way to their land, Luspida stands toe to toe with the protest leader, who wears a green jacket and a red-and-white turban. Waving her hand, she argues for access. The Christians say the local government allows it.

The man in the turban shakes his head. The Muslim activists say worshipping at the land is illegal and local Muslims do not want them. Noisy protesters surround them. Luspida's voice is raised. A man in a black cap yells in her face. A surge knocks church leaders to the ground. The Christians are about to be stampeded. A Muslim protester in a white cap sees the splayed Christians. He turns and waves his arms at the crowd, urging them back. Police in riot gear separate Christians and protesters. Luspida yells: "This is our land. We want to enter our land."

But it is not to be. The crowd goes about 20 Christians, including Luspida, into an area outside a house. Protesters yell: "There is no God but Allah." A shoe is thrown over police at the Christians.



At odds ... Luspida Smanjuntak (left) and her congregation went to worship on land owned by their church (above) Marhal Barda has no protests against their services. Her photo: Jock Cheetham

In June, protesters put banners. The names under the slogans opposing the church included FH (Front Pembela Islam, the Islamic Defenders Front). The attack came just weeks later.

One man who can explain why the church is unwelcome is Marhal Barda, FPI's leader in Bekasi at the time.

Barda was present when Luspida's service was mobbed on August 8 last year. He

explains how he "does the good things and avoids the bad things". He and his allies also oppose the bad things. "There are many bad things in Bekasi, for example gambling, prostitution, and all things that are not good according to our social system. We have an obligation to change it in a good way."

Barda does not mention force: "We do the peaceful approach to the people who did those bad things. We tried to make them understand and to change their behaviour. There is no violence. Direct action that we have done are together with the police, society and local government."

Not does he mention Christians in his list of ills. He blames in doctors what happened on August 8. Perhaps that is not surprising,

because he was the man in the red-and-white turban blocking Luspida's way at the protest.

Citing the banners and Barda's presence, Luspida says FPI is behind the protest. FPI presents itself as standing for Islamic values. Its hierarchy is educated but its mass base in dozens of towns and cities is not.

Sastro Ngatawi, an influential figure in the country's largest Islamic organisation, the moderate Nahdlatul Ulama, says: "FPI is not a religious organisation because they have no religious basis. They are a political movement. For example, in Islam we are not taught to do violence and condemn the other religious believers. FPI doesn't represent Islam in general. They are only a small part of Islam in Bekasi."

At the street level, FPI relies on petty criminals who have been known to run protection rackets, extorting money from cafes and bars.

Some blame in 2005 for over-seas in Jakarta the general secretary of the Commission of Churches of Indonesia, Gomar Galbom, says:

"For a long time Indonesia has been a country with diversity of ethnicity and religion ... Even in one family sometimes husband is a Christian and wife is a Muslim."

But the tone has changed since the mid-1990s. "We are disturbed by many Muslim organisations from outside Indonesia. They influence us to become like Arab Muslims. Our clothing, many things. You can call it Arabisation of Islam in Indonesia. Since then intolerance comes."

The influence includes the Salaf Islam promoted and backed around the world by up to \$100 billion of Saudi oil money. The leader of FPI, Habib Rizieq, has an Arabic background and has studied there. And the biggest Islamist political party, Prosperous Justice Party, derives ideas and structure from the Muslim Brotherhood in Egypt.

In September the attackers struck again, stabbing an elderly parishioner in the stomach. Luspida was in the sickbed and was struck on the head with a wooden plank. But it ended up in hospital. Their own members were arrested, including Marhal Barda, and their cases have been in court in recent weeks.

Interviewed and translated by Una Nuranti.

Faiths rule on sex from staffroom to bedroom

Australia's religious organisations fight for the right to discriminate, writes David Marr

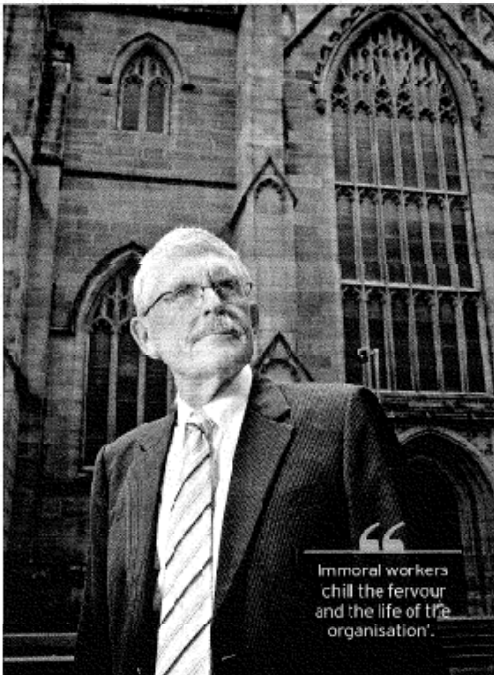
ADULTERERS?

In hispetic grounds. It says "Gothic office agencies must be free in employing staff and acceding to requests to provide housing and faithful Catholics even in support roles, and not just in roles directly connected with pastoral work or the teaching of religion".

The British government was freed to return last year when the Pope attacked British plans to allow exceptions only for the hiring of nuns, boys, inmates and nurses". Benedict XVI denounced this as "behaviour" that occasioned offence. Indeed, everyone on this list of charms can see themselves - and their jobs - by being seen to write with their sins.

For the Anglican Church in Australia, says it and a matter of proving faith by showing someone each in the job. The damage to church organisations is inevitable. In the long run, someone who is in a way that is essentially immoral working for an organisation is going to discover and kill the organisation and the life of the organisation.

Services are denied. Promotions are blocked. Individuals are picked off. Applications are rebuffed. Jobs are lost.



Holding the line... Anglican Bishop Robert Forsyth outside of St Andrew's Cathedral. Photo: Marco Del Grande

to pick and choose staff according to the rules of religion.

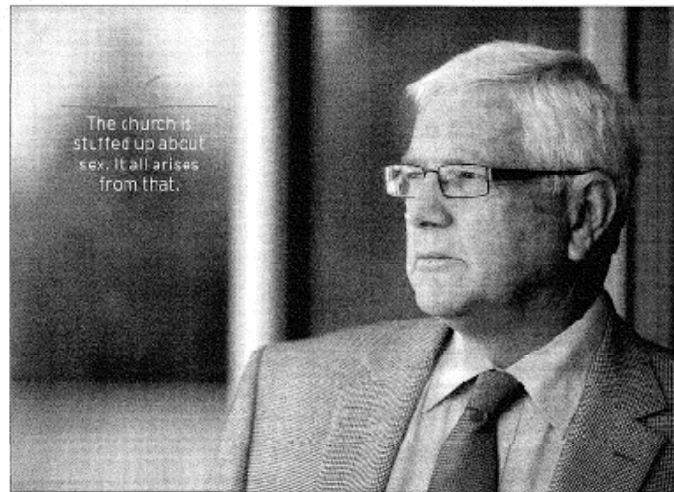
The former Victorian government sought to tighten the exemptions so religious rules would apply only when sexual virtue is an "inherent requirement" of a position in a religious agency. Though then Attorney-General Bob Mulholland reported Anglican and Catholic bishops were content with the final form of the changes, they are to be reversed by the Rudd government soon before coming into effect.

An Liberal National Coalition government would restore the rights of freedom of religion and freedom of association in relation to faith-based schools and other organisations by removing the inherent requirements test when labor has imposed, the new Attorney-General of Victoria, Robert Clark, told the Herald.

Immoral workers chill the fervour and the life of the organisation.

It is not a boutique issue. The faiths are big employers. Indeed, the Catholic Church is one of the largest and most successful in the

country. It has a long history of providing services to the community, from education to health care. Its members are active in many areas of society.



Old observers... the United Kingdom's Reverend Harry Herbert. "The church has this thing that you can only have sex to have babies." Photo: Alan Clayman

The church is stuffed up about sex. It all arises from that.

Contradiction at the heart of charity

WITH all the angst and angst, Robert Forsyth barely blinks when he reports that lobbyists to help maintain an existing for Anglicare, Forsyth, who was once the boss of the church's mighty welfare arm, to state it was his last duty to the state. It was never discussed, he says.

Anglicare has lots of lesbians. It's a bit like 'don't ask, don't tell'.

As they are in the ranks of BHP and Westpac, there are very few who are church people. McManus says they can't work without them and are often to be found in the ranks of the church's welfare arm. He says they are often to be found in the ranks of the church's welfare arm.

The target will be the practices of anti-discrimination laws that allow religious bodies to provide a preference in employment for people who share their faith.

Realty check

at the heart of the world. But it is just possible for them to do the new. They cannot possibly attract the staff. The "openness" is not the best protection of their members in a serious constitutional case. It is a serious constitutional case. It is a serious constitutional case.

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the leader of the Opposition, Barry O'Byrne, backed him.

Though happy to lead the Commonwealth Football Union at this commercial operation, the sex-justified working back of the kids and their coaches because their carrying ground was "a place where God is loved" where there is an atmosphere of peace, and where there is an opportunity of representing the best of God's love.

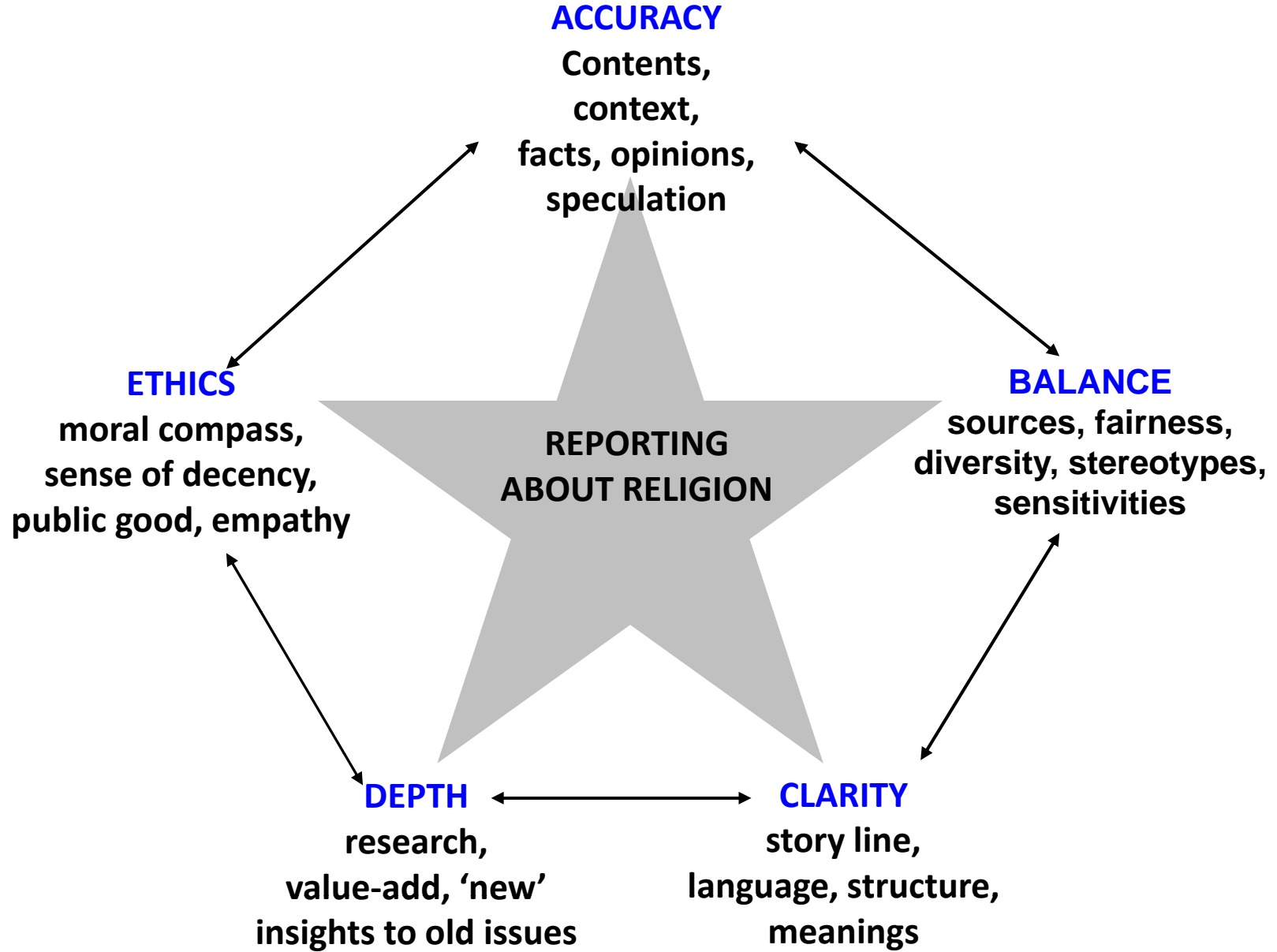
The case is opposing the sale or loss of the World Cup displays exactly what the churches are trying to do. In NSW there is no such instrument as "religious freedom" being freedom from discrimination every time. But the Human Rights Charter in Victoria declared the resort a social business usually untroubled by the strictures of its customers. Sex can't create the freedom being ordinary people who are not the religious sensitivities of sex matters.

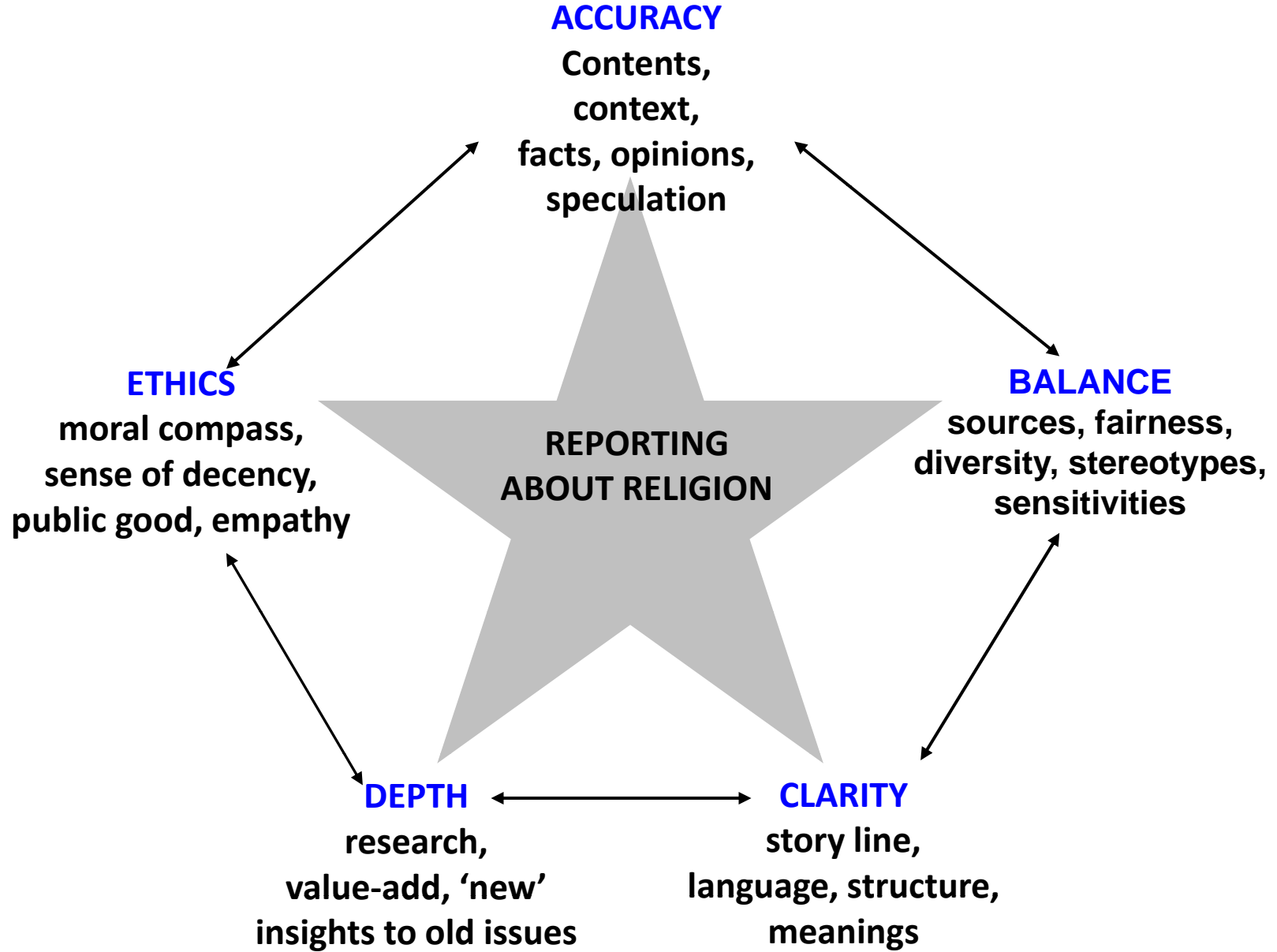
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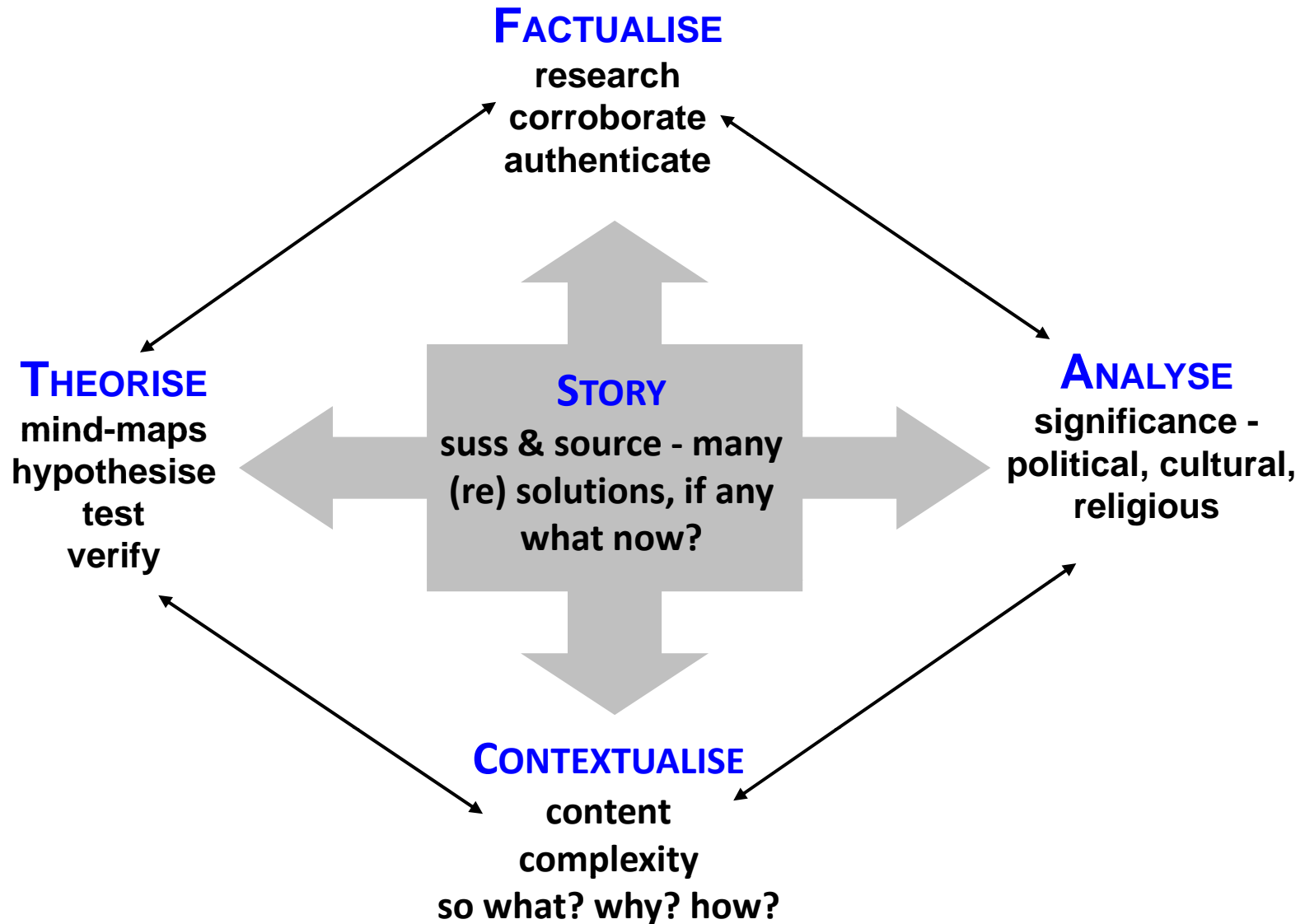




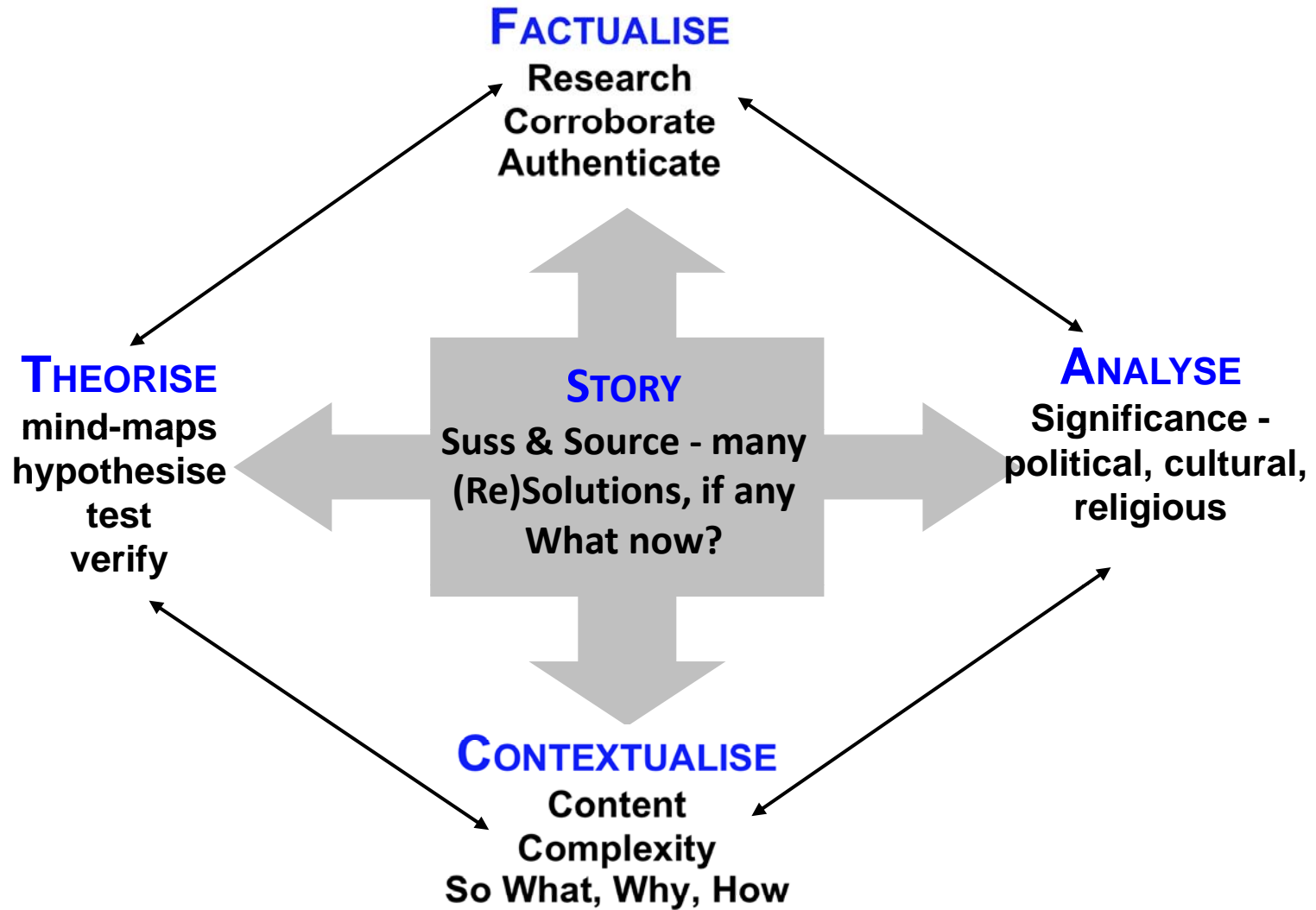
Journalism in Good Faith: Consulting the Oracle

- **O**bserve
- **R**eflect and **R**eport
- **A**nalyse & **A**djudicate
- **C**ontextualise
- **L**earn and **L**iberate
- **E**nlighten, **E**ducate the
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In graphics: Muslim veils

Hijab

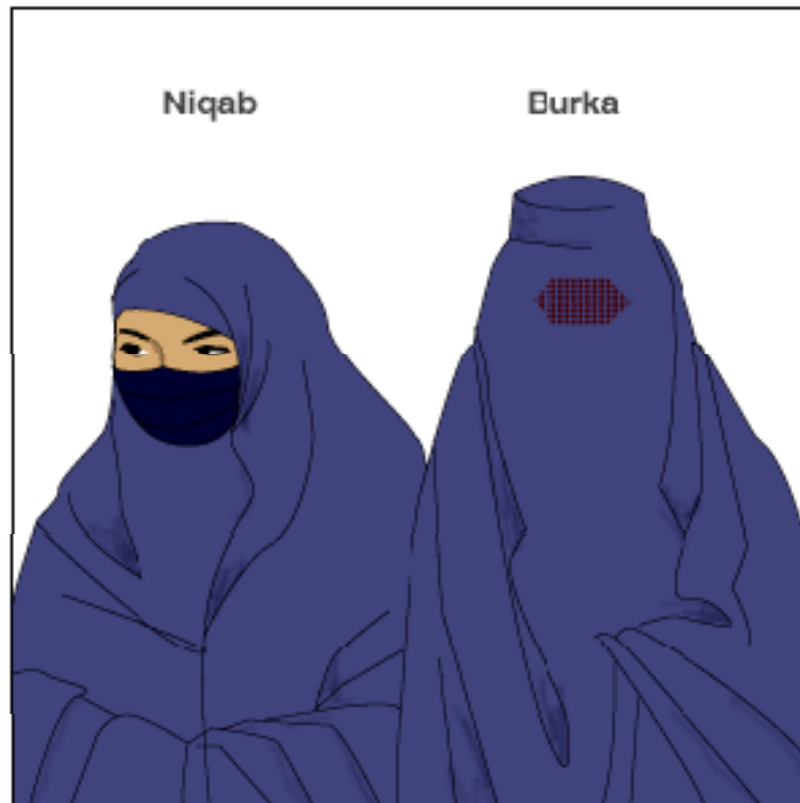


Potent symbol

The word hijab comes from the Arabic for veil and is used to describe the headscarves worn by Muslim women.

These scarves, regarded by many Muslims as a symbol of both religion and womanhood, come in a myriad of styles and colours.

The type *most commonly* worn in the West is a square scarf that covers the head and neck but leaves the face clear.



Conservative choice

The niqab is a veil for the face that leaves the area around the eyes clear. However, it may be worn with a separate eye veil. It is worn with an accompanying headscarf.

The burka is the most concealing of all Islamic veils. It covers the entire face and body, leaving just a mesh screen to see through.

There have been attempts to ban both the niqab and burka in some European countries.

Al-Amira

Shayla

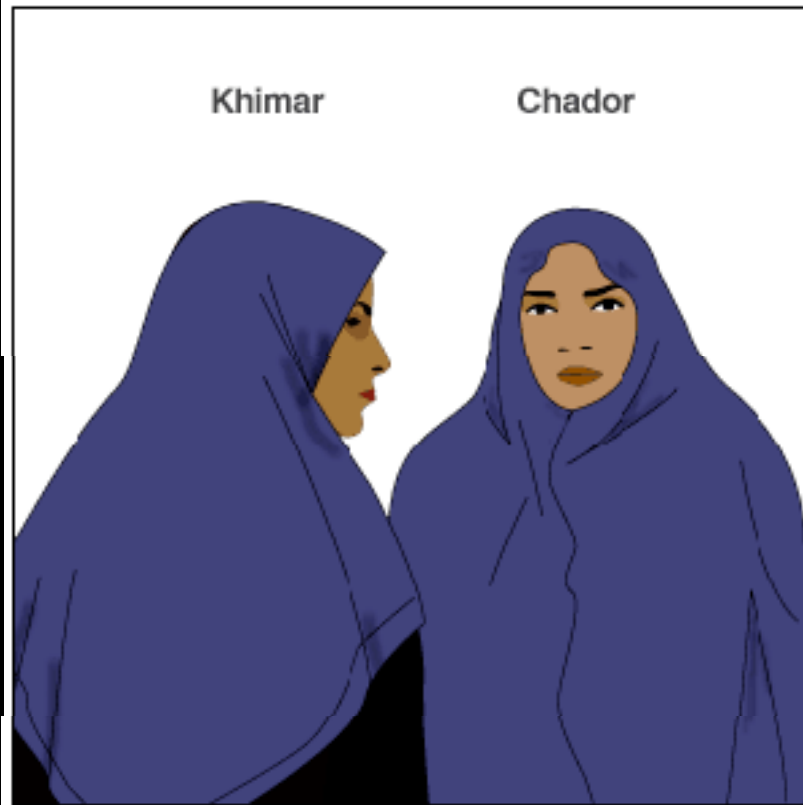


Popular styles

The al-amira is a two-piece veil. It consists of a close fitting cap, usually made from cotton or polyester, and an accompanying tube-like scarf.

The shayla is a long, rectangular scarf popular in the Gulf region. It is wrapped around the head and tucked or pinned in place at the shoulders.

In graphics: Muslim veils



Covering up

The khimar is a long, cape-like veil that hangs down to just above the waist. It covers the hair, neck and shoulders completely, but leaves the face clear.

The chador, worn by many Iranian women when outside the house, is a full-body cloak. It is often accompanied by a smaller headscarf underneath.

thank you

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Video

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