Life Sentences tells the life story of one person living between the Jewish and Arab Muslim communities in Israel. The story of Momi Pinto, as he was known while growing up among Jews, starts in the early 1960s. Fawzi al Nimer, an Arab Israeli from a village outside Acre, was dropping off merchandise at a café in Nahariya when he met a blue-eyed blond Jewish girl. Though Nimer was already engaged at the time his heart was captured by the beautiful Jewish girl and the two fell in love and got married, despite their families’ disapproval. Shortly after their marriage came the 1967 war between Israel and seven Arab armies in which Israel was triumphant. Nimer, like many other Palestinians, was devastated by the outcome and decided to take action, aiming to instil hope in the hearts of fellow Palestinians. Without sharing his plans and actions with anyone he carried out 22 terror attacks on Jewish Israeli targets. When finally caught he was sentenced to 27 life sentences. At this time, his son Momi was two-years old and his sister was one and a half years older.

Having an Arab terrorist as a father and living amongst Jews made Momi and his sister and mother popular targets of abuse. His mother went abroad in search for a place where she and her children could start a new life. However, her search took several years during which time Momi and his sister lived in two homes for Jewish children, trying unsuccessfully to hide their real identities and experiencing varying levels of abuse. After several years their mother returned and took her children with her to Montreal (Canada) where they were sent to Jewish ultra-orthodox educational institutions. This seems to be a common path for many Jewish-Israeli women who had been involved in inter-faith relations with Arab men, maybe as an act of repentance for what is seen as a very grave transgression. Momi was asked to change his name to Shlomo. Despite hiding the true identity of his father under the false pretence that he had died in the war, Momi did not last in the yeshiva education system for very long – for obvious reasons he found its xenophobic tendencies hard to bear. He was then moved by his mother to a Christian state school that had a rich mix of children from different ethnicities and religions where he didn’t stand out as different; here he was known as Solomon.

Through a long series of interviews, Momi’s life story is uncovered as he grows into a young man. When he was nearly thirteen, 1,500 Palestinian prisoners were released in return for three captured Israeli soldiers, as part of the Jibril Agreement.
One of the Palestinian prisoners was Momi’s father who shortly after his release joined the PLO leadership in Tunis. Both Momi and his sister then spent periods of time in Tunis trying to rebuild a relationship with the father they barely knew. His sister eventually followed her mother and joined the Haredi (Ultra-Orthodox) society, but Momi took a completely different path. He tried to live with his father, then in Canada and Israel, and went through a period of heavy dependency on drugs.

There is no doubt that Momi was a restless individual whose life circumstances were difficult, especially his early years in Israel, described as years of extreme social isolation, while living among Jews. After some years in Canada, he went to visit his sister in Israel. He was then reunited with his Arab family and fell in love with his first cousin, Hadil. The two married and went on to have two boys. Whereas his mother and sister immersed themselves in a very strict religious community, Momi chose the opposite path. Today he has no faith but his faith in humanity and is extremely suspicious of allegiances to any religious, ethnic or national group, despite living among his father’s family in Acre, in the north of Israel. They seem to embrace him with love, as he is.

Today, Ahmed, as he is now known, has a good relationship with his mother, who broke off contact with her son for a period but now visits him in the village. Ahmed’s mother joined her son recently at a memorial service for Nimer, where she cried quietly. According to Ahmed, she never stopped loving him. Relations between Jewish women and Arab men are still extremely rare in Israel and when they occur couples are faced with many difficulties. These difficulties were multiplied by the choice made by his father. Ahmed is very critical about his father’s decision, but he isn’t angry, not anymore.

The film is limited in that it is based almost solely on interviews with Ahmed. But Ahmed’s unique life story – a result of choices made by others – and the way he has coped with them, totally compensates for this limitation.

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_Maîtres de chant diphonique/Masters of overtone singing_ is a musical as well as a spiritual voyage from the deserted steppes of the Altai Mountains to the concert halls of Rennes and Le Mans in France. Johanni Curtet is a young researcher in ethnomusicology who has been studying the ancestral traditional of Mongolian overtone singing, _the khöömii_, since 2004 and who eventually persuaded four soloists to perform a series of concerts. This has never been done in Mongolia before since overtone singing is primarily an individualistic art. This undertaking is somewhat reminiscent of Wim Wender’s _Buena Vista Social Club_ (1999), which went in search