

During a lesson

The teacher said: Fatah was born in a significant phase of Palestinian history. It took place on a stormy night. Fatah grew and matured just like a stubborn olive tree, wore the black keffiyeh, and became a savior knight. The people loved Fatah and these lovers sang her songs.

Just as in all forms of life, Fatah aged and changed. She dropped the green olive branch, having earlier dropped the gun. Fatah was bewildered without any path to achieve the right of return and no medication to relieve or cure the grief. No gene has yet been discovered to restore youthfulness, no conference or budget can do so. Thus, aging is unavoidable.

Palestinians created Fatah. They still exist and are capable of giving birth to another Fatah today for the future, to breathe fresh oxygen. The teacher concluded that Fatah has had an honorable history, but today and tomorrow we seek a creator, and you, my students, are the ones who will create.

Note: This editorial was published in al-Hal in August 2009 at the time when the sixth Fatah conference was convened. We are publishing it again today since Fatah is still in the process of undergoing change.

AL HAL - Tuesday 24/12/2016

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Fatah 'runs to its appointed resting place'

Abdel Baset Khalaf

Fatah has chosen the International Day of Solidarity with the Palestinian People as the date to convene its seventh conference amidst rumors of external pressures to derail the conference rather than support it. Al-Hal is investigating the pros and cons of the Fatah conference, navigating from Ramallah to Washington and Doha to capture the scene.

A home and a job

Mohammad Shtayyeh, a member of the Fatah Central Committee, sees links between the turmoil in the Arab world and internal conditions within the Fatah movement as it prepares for its seventh conference. He says that the situation in the Arab world has reverberations on Palestine in the first place, and then on Fatah as the key pillar and force of the national cause.

He added: "If Palestine is affected by events in the Arab world, then Fatah is also affected, although not to the same degree. The mission of the Fatah movement is to end the occupation and establish a state, but the national struggle is becoming more daunting and the responsibilities greater, especially as Fatah is alone in the arena."

According to Shtayyeh, in spite of the floundering of the Arab world, sinking in an avalanche of blood and immersed in its troubles, Palestine remains in the heart of every Arab and is an important cause even though ongoing calamities made it less pressing than usual.

Obligations and queries

A member of the Central Committee stated: "The Fatah conference is an obligation and will not bring about many changes. The conference is charged with responding to queries that dwell in the mind of each of its members and with the public, mainly about where we are headed on the political, national and institutional track, and any issue relevant to our cause."

According to Shtayyeh, a politician, economist and former minister, Fatah is a national liberation movement whose mission remains to end the Israeli occupation and establish a Palestinian state. Regardless of Fatah conferences, these principles remain intact thanks to the flexibility of Fatah's political programs, which take regional and international developments into account and are redrafted to reflect national goals.

He added: "Fatah believes in the struggle against the occupation and puts that belief into practice. As the pillar of the national movement, Fatah unity and solidarity with one heart reflects on its PLO partners and the national movement in general."

Shtayyeh denied that there is international or Arab pressure on the Fatah movement – a movement that has opposed and never surrendered to any pressure throughout its

history. He boasts that Fatah's registered trademark has been to lead the Palestinian struggle from the outset using all means to preserve the independence of decisions, not interfering in the internal affairs of Arab countries, nor allowing anyone to interfere in its affairs.

Shtayyeh concluded: "Fatah raises a banner that says 'let a thousand flowers bloom, but in our garden'. Fatah is focused on national interests and anything related to the PLO and ending the occupation". He confirmed that some people want to block the seventh conference for their own personal reasons, but ultimately, what matters are the interests that will prevail as represented in an independent decision.

Hope and alternatives

Mustafa Barghouti, the General Secretary of the Palestinian National Initiative (PNI), hopes that the conference will present and adopt an alternative strategy to seriously address the current situation. This is especially important in light of new developments and threats against support for the Palestinian cause based on popular resistance, boycotts and sanctions against the Israeli occupation. He said: "We hope to adopt a national and unified strategy with clear strategies to end the internal political divide, unite national ranks, and to adopt a vision that will strengthen the national movement as a whole."

Passports and dismissals

Amin Maqboul, Secretary General of the Fatah Revolutionary Council, denies there are any obstacles to the holding of the seventh conference. He said that preparations are in place and there has been no Arab pressure against the convening of the conference. He added that the conference will renew and increase determination in conjunction with a revitalized political program that engenders new hopes and prospects. Resistance for Fatah means national liberation via all forms of struggle.

Maqboul refuted reports that Jordan had threatened to withdraw passports from senior officials if the conference is convened and he stressed that President Mahmoud Abbas does not hold a Jordanian passport. President Mahmoud Abbas travels with his Palestinian diplomatic passport, while some officials hold both a Jordanian and a Palestinian passport.

The Secretary General of the Fatah Revolutionary Council explained that the political direction of the Fatah movement is struggle to achieve liberation by all available means and forms. Thus, Fatah will not be influenced by either right-wing or left-wing American policy and will pursue its policy no matter what.

Maqboul argued that the Fatah Statute empowers women and allows women to



assume a minimum of 20% of leadership and governing positions on elected regional committees. He emphasized that those who had split from the Fatah movement could return as soon as they proved that they had returned to the political path of the Fatah movement. He also stressed that the conference is independent and has the powers to discuss any proposal seconded by members.

Old and new

Political analyst and writer Hani al-Masri said that the new issue for discussion at the conference is the same old one of extending the leadership of President Abu Mazen. There may be an amendment that extends the leadership to include new individuals who are mainly loyal, but may lack qualifications and the background of struggle that characterized the first and second generation of the Fatah movement. This will eventually weaken the movement in light of the growing dispute with Dahlan and his group.

Al-Masri stated that if the President forces out more of his opponents, especially from the security ranks who have militant supporters, it will cause a split in Fatah that is far more dangerous than previous ones, particularly if the dismissals include senior figures who enjoy national and popular support.

According to al-Masri, who talked to al-Hal from Washington, it was external pressure from the Arab world that distanced Dahlan from the race and accelerated the holding of the seventh conference to prevent Dahlan from returning to Fatah and competing to be the President's successor. This situation had a negative impact on the Palestinian relationship with Egypt, Saudi Arabia, Jordan and UAE to varying degrees since not all of these countries supported Dahlan to the same extent.

Fatah red lines currently match those of the President, i.e., preserving the status quo to prevent further deterioration while sustaining the same strategy with some

minor amendments rather than adopting a new strategy.

Al-Masri concludes that this is an electoral conference to distribute positions and tailor Fatah more to the President's liking. All other issues are more or less deferred or may be touched on briefly simply to avoid criticism.

Constant and variable

However, Dr. Basem Zubaidi, Professor of Political Science at Qatar University, draws a gloomy picture of the conference, which should have been convened to examine the future of the national project and the achievements of the Fatah movement in building a national home.

He stressed that only marginal issues will be discussed, and the core, urgent questions will be neglected. Scars resulting from internal disputes between extremists inside and outside the homeland, the north and south, the Central and the Revolutionary Committees, prisons and the street, Gaza Strip and the West Bank will be addressed by the conference while major issues will be skipped over.

Zubaidi anticipates that the conference will produce a combination of personal, functional and partisan results aimed at creating equilibrium and appeasing all parties. This combination bears no relation to the core and most important question and simply promotes tribal values.

Zubaidi argues that Fatah has lost its compass and identity, thus preventing the emergence of any program or status consistent with the national struggle. The constant and variable have become confused: the Fatah movement became the constant and everything else the variable.

According to Zubaidi, the seventh Fatah conference will enhance the tribal 'glue' without addressing the existing hierarchy in Fatah, a hierarchy that will not present any program and merely repeats empty slogans that fail to provide solutions to the Palestinian cause.

Donations to political activities are forbidden

new Israeli retribution against the National Democratic Alliance



Basil Abu Ghosh



Mtans Shehadeh



Hanin Zoubi



Mohammad Barakeh

Azhar Oweidah

From the outset, the Israeli occupation has discriminated between Arabs and Jews in all political, educational and administrative institutions. This escalated significantly against Palestinians in 1948 occupied Palestine when the ban imposed by the Israeli government on the Islamic Movement was extended on the 17th of November 2015 to include the leaders of the National Democratic Alliance (NDA), accusing them of financing political and national activities. Some leaders and activists were interrogated by Lahav 443 [the Israeli FBI].

Shehadeh: We will resist

Dr. Metanis Shehadeh, Secretary General of the NDA, said: "The Israeli establishment is continuing a campaign of political persecution targeted at members and leaders of the NDA in an attempt to break the will of the party and intimidate the Arab community as a whole." Shehadeh stressed that the "Israeli establishment is attempting to force us to give up our political struggle that challenges them. Police intimidation also aims to plant fear in the hearts of NDA members and the whole Arab community." He added: "We will oppose these attacks by the Israeli establishment by adhering to our positions, principles, determination, and faith in our party, and in its approach and confidence in our community."

Barakeh: Arrest Netanyahu

The Head of the Monitoring Committee, Mohammad Barakeh, said: "The investigations and raids by Israeli commando units against activists in the NDA imply that these activists have committed crimes of murder." Barakeh continued: "In fact, administrative offences are committed by all political parties. The Israeli establishment decided to undertake a military and police campaign to arrest dozens of NDA members to impose an atmosphere of terror on villages and entire neighborhoods." Barakeh added: "If these accusations warrant arrests, the first to be arrested is Benjamin Netanyahu for

suspicious involving financial corruption." Barakeh said: "We in the Monitoring Committee believe that the assault on the NDA is an assault on the Arab community of 1948 Palestine and a continuation of the campaign conducted by the Israeli government for many decades to drive us from our homeland or legitimate rights." He concluded: "We will remain here whatever they do because he who lives in his homeland will never fade away and injustice is what will really wither. Political racism will vanish and our people will remain in their homeland."

Zoubi: Israeli double standards

Knesset Member Hanin Zoubi representing the NDA for the Joint Arab List said: "Apparently, we are leading our people on the correct track of struggle. We and our people are aware that we will face political prosecution, which did not start today but is an escalation by the Israelis that we must respond to." Zoubi added: "We know that we are approaching a new stage in the relationship between Palestinians and the Israeli establishment. We need to respond to this prosecution with appropriate means to emerge even stronger so that Israel will recognize that it is the loser in this battle." Zoubi declared: "What is the accusation? Is it people's donations to a national movement? This is not a charge of corruption. Even the police could not charge NDA staff of using the funds for our personal use so they accused us of financing national activities. We must enhance the relationship with our people and increase our national activities when even poor people are donating to these activities." Zoubi inquired: "The use of 3000 Israeli policemen and midnight arrests is intended to intimidate people but ultimately, what will come of this? Perhaps a breach of the Funding Bill, which does not require a police investigation but simply an interrogation by the State Comptroller." Zoubi pointed out: "If this was about Jewish activists, there would have been no arrests or detentions. Thus, our people must be aware that we are facing a political prosecution from which we will emerge stronger."

Zoubi concluded: "The police must protect Palestinian men and women who are killed on daily basis. The police are leaving us vulnerable to criminal groups that are persecuting us. This measure is not only against the NDA but also against the Islamic Movement and incitement against Knesset members from the Joint Arab List. It is evidence of our strength and influence. The test is to emerge stronger from this."

Abu Ghosh: A series of extremist activities

Political activist Basil Abu Ghosh commented: "Hate and extremism are mounting within the Jewish community in the occupied territories as witnessed in the form of assaults against Palestinian citizens." Abu Ghosh confirmed: "The media rarely highlight these attacks but that does not mean that they do not exist. Quite the opposite, it is an essential part of daily Palestinian suffering from the occupation and its extremists such as the burning of the Dawabsheh family or attacks against veiled women in Israeli areas, in addition to the murder of many young people at checkpoints." Abu Ghosh stressed: "Whether we agree or disagree with the NDA, in my opinion, targeting the NDA is indeed targeting our people and the national movement. The Islamic Movement was not the first and the NDA will not be the last. These are a series of steps within the project of oppression and the pursuit of anyone who raises their voice in opposition to the arrogance of the occupation." Abu Ghosh concluded: "The only option for our people is greater coherence and unity because our existence, civilization, present and future, and our unity are being targeted today." The Israeli occupation has implemented a policy of segregation of Palestinians from the start to weaken their unity and manipulate them. Thus, the Arab Druze were subjected to compulsory recruitment to the Israeli army in 1956, the Islamic Movement was banned, and political activists in the NDA were prosecuted on false charges. Policies of discrimination and incitement are still practiced against Arabs living in the areas of Palestine occupied in 1948.

Laws and the ethics of journalism: Is it right to force journalists to write against their convictions?

Walaa Hjeji

In many countries, the codes of conduct for journalism provide that it is prohibited to force journalists to write against their convictions. However, in reality, local and global media institutions do not require that the owners and managers of these institutions adhere to this universal ethical standard. Journalists are often denied the right to express their position within their institutions or externally due to the strict business customs and traditions of the institution, whether governmental or private sector.

Al-Hal interviewed several male and female colleagues and asked them to what extent Palestinian media institutions are committed to this principle. These interviews are as follows: Ma'an Network satellite channel reporter, Firas Tneineh, said: "Most media institutions set clear standards for its staff regarding general issues. In some institutions, the administration inspects the social pages of its employees and even punishes those who do not adhere to the standards set by the institution."

On Palestine, Tneineh stated: "There is no written charter that regulates journalists' freedom of opinion within their institutions. Complaints have been received from some institutions and public figures against journalists in many cases where the journalist expressed their opinion on a particular issue. If the complaints grow in number, some media institutions impose a penalty on the journalist, while other institutions do not."

Tneineh explained that he is opposed to setting rules and limiting personal reporting by the journalist of public issues. The public



Firas Tneineh



Rima Jamra



Akram Musalam



Bashar Barmawi



Kholoud Assaf

naturally wait for the journalist to comment and have a say on a specific issue. If the issue is about freedom of opinion and expression, the journalist will definitely voice an opinion and it is unacceptable to question this opinion, whether by the employer or others. Tneineh indicated that journalists had lost their jobs in some cases as a result of expressing an opinion that diverged from that of their institution or officials.

Journalist Rima Jamra from Voice of Palestine Radio stressed the need to adhere to this ethical principle in journalistic work to allow the journalist to express their opinion freely, especially on issues of public concern. Jamra explained to al-Hal that the main rationale for the work of an individual is essentially one of livelihood. Thus, when a journalist works in a media institution, they must find one that matches their opinions

and principles to ensure that they will not be forced to leave and lose both job and livelihood at a later stage.

The editor of al-Ayyam newspaper, Akram Musalam, said: "There are no media organizations without standards because if the organization is dependent on the moods of its reporters, tasks will not be done as planned. The major problem in this regard is not the existence of media policy standards but the professionalism of these standards. Definitely, institutional standards have their pros and cons."

Musalam clarified that the political aspect is the least difficult to address in comparison with social, financial, and religious matters.

The deputy editor-in-chief of al-Hayat al-Jadidah newspaper, Bashar Barmawi, pointed out that the reality today diverges from the ideal in that the majority of media institutions have standards intended to restrict the journalist. At the same time,

some institutions are opposed to this. He stressed the importance by institutions and individual journalists of commitment to enforcing ethical rules such as that preventing a journalist from being forced to write against their convictions. He pointed out that when media institutions dominate the work of the press, democracy, dialogue and understanding between colleagues are lost.

The editor-in-chief of Wafa News Agency, Kholoud Assaf, said "The convictions of the institution do not differ much from those of journalists and agreement is usually reached via consultation about materials and the broad outlines of editorial policy. Differences may occur on certain details, but this does not last long before agreements are reached through dialogue." Assaf concluded: "We very much believe that a journalist cannot be innovative in producing material that contradicts his convictions."

Change in Islamic movements: Coming to a halt or moving with the times

Alaa Rimawi

Arab and Islamic movements undergo stages in history where qualitative changes must be attempted to the structure, and even to intellectual and organizational aspects. In many Arab countries, Islamic movements remain isolated from or barely participate in government for several reasons. Is it time for Islamic movements to change or should they stick with their traditional position? Many questions are raised by observers: Are Islamic movements ready for change in the wake of the developments generated by the Arab Spring. Can they emerge from the dressing of old slogans? Or will they remain hostage to opinion? Could change lead to new rules of procedure? Similar other questions were put to a number of specialists in Islamic thought.

Hamoudeh: Revisions are essential Professor of political science at Birzeit University, Samieh Hamoudeh, talked about the situation of Arab and Islamic movements. He said that some amendments are taking place, but they are minor attempts. He pointed out that "change and self-criticism are always necessary to evaluate the path we are on. This is not associated with the Arab Spring. Unfortunately, change is rare and we witness the repetition of the same mistakes and failing to learn from experience."

Hamoudeh added: "Some Islamic movements fear change, fear for their reputation, and avoid discussion about errors committed in their past that may affect the structure and cohesion of the movements. Thus, we find that self-criticism or hearing criticism from others is not welcomed in many Islamic, as well as non-Islamic, movements."

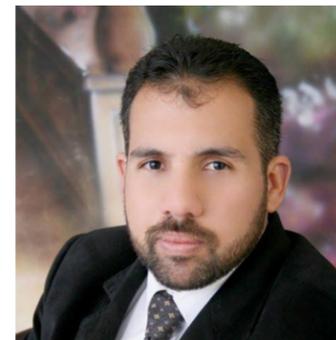
Hamoudeh explained: "In its last conference, the Al-Nahda movement in Tunisia undertook a review of many issues adopted previously.



Samieh Hamoudeh



Mohammad Hosheh



Alaa Rimawi



Sari Orabi

The Da'wah [missionary work and inviting others to Islam] was separated from the political goals."

Political activist Mohammad Hosheh said: "Islamic movements emerged after the fall of the Caliphate; the Muslim Brotherhood was the first to be established in 1927. This movement sought religious and social reform to achieve political reform as a solution appropriate for that period. Hence, the Muslim Brotherhood pursued a course of peaceful reform in its dealings with existing Arab regimes." He added: "The success or failure of the Muslim Brotherhood in those countries ebbed and flowed, resulting in the emergence of many parties and movements from the womb of the Brotherhood, most importantly Hizb ut Tahrir, Jamaah Islamiyah (Islamic congregation) and the Islamic Jihad movement."

Hosheh concluded: "Islamic movements are not new to the area and several phases took place because the changes were not as wide-ranging as they should have been – apart from the Jamaah Islamiyah in Egypt. After the revolutions, there was talk of change, but it did not materialize or was

never given adequate attention for several reasons."

Rimawi: Islamists are more democratic than others

The director of al-Quds TV in the West Bank, Alaa Rimawi, confirmed that the Islamic movements are engaged in change, especially the Muslim Brotherhood. He said: "The Muslim Brotherhood is a vast and growing political movement. It is the most deeply rooted movement in the Arab world, whether in its regular participation in political activities or in the leadership of the masses on the streets during Arab revolutions. Also, the Muslim Brotherhood is the most closely linked to the democratic dimension. The movement held elections before any of the others and represented the electorate in more than one country, as in Jordan and Palestine, and in internal elections such as in Egypt and Tunisia."

Orabi: The Arab Spring is more powerful than the Islamists

Writer and scholar Sari Orabi explained that the Islamic movements passed through two stages: one before the Arab Spring and one afterwards. He noted that "changes should

have taken place prior to the so-called Arab Spring."

Orabi added: "The Arab Spring was a turning point, not only in the history of the Islamic movements but also for the entire Arab nation. We are in an intensely unclear situation which is vulnerable to major shifts and transformations in which states and societies fall apart, people are displaced, ideologies collapse, and some movements and parties are removed from the map." He said: "I believe that the second phase of the so-called Arab Spring, i.e., the chaos phase and collapse is significantly greater than the power of the Islamist movements together. The Islamists reached the moment of truth once they adopted optimal change in their first phase, but they failed in the second phase when they proved that they lacked the qualifications to deal with the present moment. They completely lack the political, intellectual, organizational and psychological tools to deal with the situation, especially as their old tools belong to a totally different era. This puts them at a crossroads of vanishing from the historical map or keeping up with the times."

“Where can I find someone like you, Ali”

A special lament for an aircraft hijacker from the seventies



The heroine of the play, Raeda Taha, during one of the performances.

■ Mahmoud Adamah

It was a tragic day for that family in every sense of the word. Jerusalemites and all Palestinians woke up to sad news. On the evening of May 8 1972, at exactly seven thirty pm, everyone watched the news in a state of panic, wondering what would happen. Suddenly they all shouted: “An operation! An operation!”

Raeda was a seven-year-old child when the perpetrator of the operation kissed her and said: “I love you, daddy. Remember me always.” Tears were running down her mother’s cheeks. He wiped them and said: “Don’t worry. I will be with you forever even if I am martyred.” He had four daughters: Raeda, Suheir, Shirin, and Mays.

He went to the airport and boarded a Sabena plane, Flight 571 arriving from Brussels. He captured the plane with his other comrades with the aim of exchanging passengers for Palestinian detainees in Israeli prisons. Ali Taha was a young man who devoted his life to Palestine and left a legacy for his family and for a people who have a wealth of stories of struggle and sacrifice.

The plane landed in Lod airport in Tel Aviv. As soon as the plane came to rest on the runway, the leader of the group told the control tower that the plane was now under the control of a group from the Black September organization. He demanded the release of 100 detained fighters and issued them an ultimatum of 21 hours before the plane would be blown up with its passengers. He informed them of the names of the detainees to be released. End of the attack

The plane was raided at the moment when Red Cross officers were negotiating the release of passengers. It was a surprise attack, with an Israeli rescue team storming the plane, commanded by Ehud Barak and carried out by Benjamin Netanyahu and Dani Yatum. First Lieutenant Ali Taha, the commando group leader nicknamed ‘Captain Raafat’, was martyred at the age of 33, together with his comrade Abdel

Aziz al-Atrash. Terez Halasah and Rima Issa Tanous were arrested but were later released in a prisoner exchange in 1982.

Let me visit my brother’s grave

Three years passed with Ali’s body being held in detention. Ali’s sister, Suhaila Taha, approached the Red Cross and the Israeli authorities to request to see her brother’s body and bury him, but to no avail. She requested help from lawyer Felicia Langer, an advocate of the Palestinian cause and known for defending Palestinian rights and detainee issues. Langer asked the authorities for the martyr’s sister to be allowed to mourn her brother’s grave. The reply was: “The martyr named is buried in an Islamic cemetery under the possession of the Israeli army. According to military regulations, a corpse may be retrieved only one year after burial.” Suhaila was not satisfied and requested, through her lawyer, to see this grave of the Israeli army. No reply to her request was received despite her constant demands: “Let me visit my brother’s grave.”

The relationship between Ali and his older sister, Suhaila, was very special. She said: “This fire will not extinguish until I see him buried and rested.” In his will, Ali wrote that he wanted to be buried in Jerusalem where he had grown up. He had been the only tourist translator in the city and also the only person who spoke Persian.

The Israelis did not approve his burial in Jerusalem for fear that his grave would become a shrine. They made no concessions and the body remained in the mortuary for three years. Suhaila remained determined to see her brother. Whenever she heard of a political figure visiting the country, she would approach him with her demand to bury Ali. One day, she was kneading bread when she heard that Henry Kissinger, then US Secretary of State, was in Jerusalem. She left the dough to her daughter-in-law and dashed out of the house, according to members of the martyr’s family.

She went from one location to another,

asking about Kissinger. Everyone laughed at her. She went to al-Shaab newspaper and the staff were all amused. The next day she grew more determined and went to the American Consulate, asking: “Where is Kissinger?” A woman replied that he was not there but was staying in Mamilla Hotel in Jerusalem. Suhaila went to the hotel and told the receptionist: “Hey my son, I am here to meet Kissinger.” The young man said: “What? Just like that?” Suhaila answered: “He who has a right may see whoever he wants.” The US military attaché came over and told her: “You are a crazy woman”, but Suhaila answered: “I am not a sane woman. I want to meet Kissinger and tell him that I want the body of my brother to bury him.”

Suddenly, a woman opened a door and Suhaila saw Kissinger crossing the corridor. She called his name out loud: “Kissinger!” The woman by the door almost fainted from surprise at this daring woman. Kissinger said only one word: “Ok”. Suhaila went home, exhausted. She performed her ablutions, prayed, and went to sleep. Her brother knocked on the door bringing a cable that had been delivered to their shop in Jerusalem, and said: “We need to take a lawyer and all the papers and go to Beit El to get the body.” Suhaila cried: “Today is a feast for my brother.”

After Ali Taha was martyred, the Egyptian government offered to adopt his daughters, but Yasser Arafat said: “They are our daughters. They are the daughters of the Palestinian revolution.” He adopted them and was responsible for their education and marriages. Raeda Taha studied journalism and media and worked as a press secretary for the late Yasser Arafat for eight years. She was a friend of the poet Mahmoud Darwish. She lived her childhood in Beirut following the death of her father.

‘Where can I find someone like you, Ali’

Ali left his wife to manage alone. Raeda decided to reveal her heartache and talk about the absence of her father, being an

orphan, and the loss she felt despite the parental care offered by Abu Ammar to her family. She wanted to tell the story of her life and the experiences faced by the wife and daughters of the martyr after his death. Raeda recalls the memory of her father in a strikingly cultured way to prove to the world that her father was loyal to his friends who were detained behind the walls of jails. He was loyal to them and sacrificed his life for their freedom.

In the first scene of the play, Raeda is subjected to a sexual assault by someone assumed to be a senior figure in the PLO. She narrates how he entered her room and how she cried out as loud as she could until he fled. When Abu Ammar learned of the incident, he took revenge in his own way but it was then that Raeda felt the loss of her father, the real father.

A reel of pictures and sounds were screened on the background of the stage to assist Raeda in her narration. Although she was the only actor, she portrayed several characters most professionally.

Tears on stage

During the play, there were constant tears on the stage. The martyr’s daughter adopted a tactic of irony by adding some comedy to each touching incident to avoid the play being too emotional. In the second part of the play, the character of the martyr’s sister, Suhaila Taha, was portrayed in a comic and daring way. Raeda acted as her aunt, who refused to sleep under any bedcover, even on cold days, after she learned that her brother’s corpse was kept in the morgue, and she never enjoyed the taste of ice cream for 44 years following his death.

The play where can I find someone like you, Ali was written and acted by Raeda Taha and directed by Lina Abyad. It was presented in Jerusalem, Hebron, Ramallah, Birzeit, and Haifa, winning the admiration of Palestinians during its first performances in Palestine. The play was also presented in Lebanon, Jordan, Tunisia, Kuwait and elsewhere.

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