

Justice and pride

My teacher Ziad Rifaii taught me about justice. That was in my first year, the first semester and the first course in media and journalism. He taught me about justice and listening to your conscience. He did not explain that much. It just happened when he was absent one day and missed his class. When he came the next day, he distributed one Jordanian dinar and few piasters to each of us, saying: "Your families pay one JD plus for each of my classes. I did not give you the class and have no right to these dinars of yours."

Pride is best taught to us from the heads of the martyrs. The secret remains with the Creator alone, though it is declared and written with their blood, telling us: "To be or not to be, is no one's decision but ours, and it is always as we intend and wherever we want."

AL HAL - Sunday 31/1/2016

4 PAGES

The popular uprising (Habba): born of the land but without political support

Abdel Baset Khalaf

A member of the Palestine Liberation Organization (PLO) Executive Committee, who preferred to remain anonymous, summed up the reality of the situation in a brief answer. To a question asking for an explanation of the relationship between the Palestinian Authority (PA) and the Palestinian factions on one hand and the current uprising (Habba), he replied that any answer would require a lengthy discussion and thorough debate. He stated that it would be impossible to give a reply over the phone and anyone who does so would be a "vendor of slogans".

Minimal losses

Amin Maqboul, secretary of the Fatah Revolutionary Council, differentiates between the position of Fatah and that of the PA towards the popular uprising (Habba). He told Al-Hal that the PA is bound by its obligations and has to deal with the situation on an official basis, while Fatah participates, decides, and sponsors the uprising as one of the tools of popular resistance that it advocated, and the outcome of public outrage at the repeated incursions into Al-Aqsa and the daily killings.

Maqboul believes that Fatah sought an uprising with the fewest losses and least bloodshed as it continues and intensifies. On the other hand, the PA did not want any clashes to reach a particular location, which is the northern entrance of Al-Bireh, the only entry point for foreign diplomats and personnel from international organizations.

He states: "Fatah caught onto the uprising promptly and did not delay, as some claim in an attempt to distort the image of the movement, which accounts for three-quarters of the martyrs and detainees of the uprising and participates in its activities. This uprising is ongoing with the participation of all factions and active parties. It created a positive U-turn in favor of the Palestinian cause after regional and international events had almost pushed it to the bottom of the world agenda."

Compulsion

Qais Abdel Kareem (Abu Laila), Deputy Secretary-General of the Democratic Front, emphasizes that, "The PA found itself forced to cope with the consensus of the people and the obligation to protect the uprising, as well as keeping up and encouraging it. But this took place with extreme caution and hesitation. The PA acquiesces reluctantly to the uprising and attempts to invest politically in order to improve conditions for



By: Iyad Jadalla

negotiations in a framework in which the United States is a sponsor of peace."

He added: "The PA is very concerned about the emergence of massive confrontation with Israel because of the threats to its interests. Also, international pressure towards appeasement is taken into consideration."

Abdel Kareem continues: "As this uprising started without a decision from the PA or the political factions, it can continue in the same way. It needs to be transformed from a youth movement launched by the generation born after the Oslo agreements and that has witnessed the impasse of negotiations, into a comprehensive movement of social struggle."

Absence of political support

The leader of the Islamic Jihad movement, Khaled Al-Batsh, believes that the PA "has remained silent so far and has not endorsed the uprising politically out of fear that it poses a threat. Instead, the PA must provide support via through the Arab League, the Organization of Islamic Cooperation (OIC) and the United Nations, and must not yield to international pressure that does not serve

the PA or benefit our people.

Al-Batsh emphasizes that the allegations that factions are distancing themselves from the current uprising are promoted by individuals linked to foreign interests and agendas. In fact, all martyrs and those who carry out operations against Israel are members of factions who opt to work individually because of the security coordination and the practices and procedures of the occupation forces.

Al-Batsh wagers that the current Intifada, as he calls it, "is capable of forcing the Israeli occupation to start packing their bags in the West Bank, diffusing PA fears and reluctance to support the uprising as it is directed against the occupation and not against the PA."

Fear and caution

According to Hani Masri, a political analyst, the PA is trying to use the uprising to achieve a resumption of negotiations and avoid an explosive situation, but is afraid that this "Intifada wave" will rise up out of the hands of the PA to the benefit of its rival movement, Hamas.

He says: "The PA supports this 'wave'

(as he insists of calling it) without actual involvement in it and without providing for its continuity and expansion to become a widespread uprising. Thus, it is fear that characterizes the PA position more than hope or desire to exploit the uprising."

Masri adds: "The positions of the PA, Fatah and Hamas stem from both fear and desire. Fatah fears that its rival will exploit the uprising, and Hamas adopts the same position. Several parties are filled with fear more than desire to exploit the uprising, taking into consideration that other factions are incapable of expanding the uprising even if they wanted to do so."

Uprising of individuals

Masri describes the current uprising as the 'uprising of individuals' that may generate new factions or force the existing factions to introduce changes. It may create new leadership such as those who led the boycott campaigns and the popular resistance movements against Israel. He believes that PA intervention in preventing some clashes can be classed as "delivering messages to Israel that the PA remains committed to security coordination." [▶ see more page 3](#)

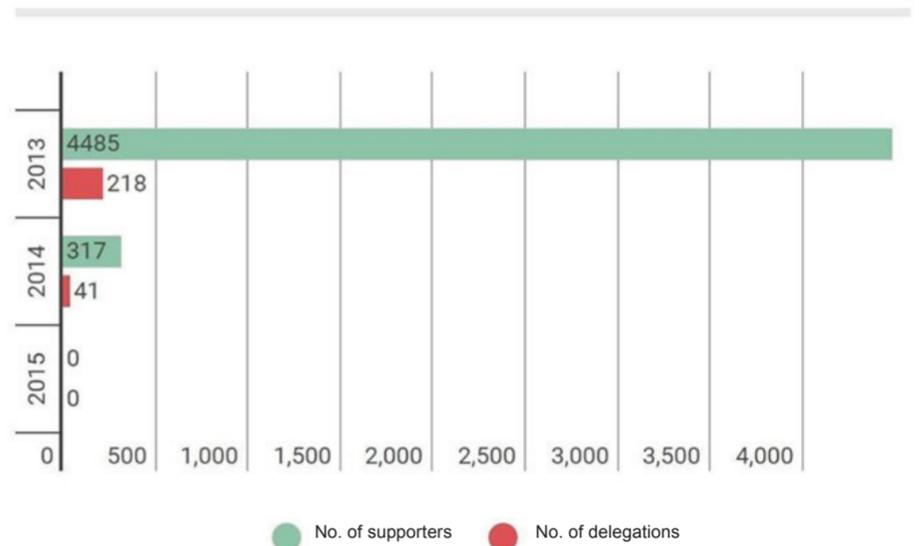
The closure of the Rafah crossing point denied entry to the Gaza strip for supporters in 2015

Hala Zuheiri

By the end of 2015, no Arab or foreign solidarity delegations had crossed into the Gaza Strip through the Rafah border crossing between the Gaza Strip and Egypt. This is unprecedented and is the result of the crossing being closed for over 300 days, and confined to humanitarian cases only on the days it was open. The Egyptians proclaimed that opening of the border crossing is contingent on stability in security conditions in the Northern Sinai. Engineer Alaa Batta, the head of the government committee to break the siege on the Gaza Strip, told Al Hal that the closure of the crossing was the major and direct cause that prevented solidarity delegations from entering the Gaza Strip during the past year. He pointed out that dozens of delegations submitted applications to the Egyptian Foreign Affairs department and to Egyptian embassies abroad, including "Miles of Smiles", the European Convoy of Loyalty from the Netherlands, and several British delegations. They all received refusals from the Egyptian authorities. Batta believes that other factors like the impact of the situation in the Arab world and tensions in the area may have contributed no more than 5% to the decline in international solidarity campaigns

with the Gaza Strip. He emphasized the positive correlation between opening the border crossing and the rise in delegations entering the Gaza Strip, since the decline started in June 2013 once the Egyptian authorities began to impose closures on the border crossing. The annual report of the government committee to break the siege on the Gaza Strip stated that no solidarity delegations entered the Gaza Strip during 2015: 41 delegations were received in 2014 comprising 317 supporters compared with 218 delegations of 4485 supporters entering the Gaza Strip in 2013. Political analyst and writer Akram Attallah believes that supporters were affected by the Palestinian situation and were convinced that the siege imposed on the Gaza Strip would be lifted with the end of the Palestinian divide. Attalah confirmed that other factors lie behind this decline, although the closure of Rafah border crossing remains the major reason. He referred to the fact that many delegations were organized by parties that support the Islamic Brotherhood Movement, which is now facing hard times in several countries and has other priorities than the Gaza Strip. Attallah pointed out that news on Palestine is no longer a top story for the world press with the emergence of other priorities,

Solidarity Delegations to the Gaza Strip



most notably the situation in Syria. He said that even if solidarity delegations reached the Gaza Strip, they will not find enough media coverage: this is what the coordinators of these delegations have realized and why they have stopped arranging these visits. The Ministry of Interior in the Gaza government announced that the Egyptian

authorities had closed the Rafah border crossing for more than 300 days since the beginning of 2015 and described the operation of the Rafah crossing this year as "the worst ever". A spokesman for the ministry, Iyad Bozom, said that the statistics available show that this is the worst year since the border crossing opened in 2009.

During the current uprising (Habba), 250 children kidnapped by Israeli occupation forces from their schools in Hebron

Dunia En'eem

At 3:30 in the morning, they sneaked like bats of darkness into the house and directly to Hamza's room on the upper floor. The family woke to the sound of doors being banged and broken, and to their surprise, found a number of soldiers roaming the house.

Why don't you come to visit Yamma (Mom)?

The father of the detained child, Hamza Al-Bao, 16 years old, said: "They entered the house without permission. We heard a loud noise. Hamza was sleeping. They broke his door open and used their heavy shoes to wake him up with blows to the head and all over his body. While I was trying to prevent them from arresting my only son, the soldiers threatened to shoot me in the head." He continued: "His mother picked up some clothes to give to Hamza because it was so cold, but she was not allowed. We bid him farewell when they put him in the military jeep. They left and I could not protect my son and prevent them from taking him away." The mother of Hamza was unable to visit him because she needs a permit from the Red Cross. In court sessions, she is allowed only five minutes to talk to her son. She may not hold or kiss him with many barriers between them. Each time they go to court, Hamza asks his mother: "Why don't you come to visit me Yamma?" The mother is waiting for the permit that will allow her to see her son for a longer time, which will never be enough to embrace him. Each time she checks with

the Red Cross in Hebron, they tell her she needs to wait as her permit has not been issued yet. She says: "At the end of each court hearing, my tears fall and I hear Hamza murmuring from afar, "Do not cry Yamma". He waves at us with a big smile and I feel he grew old ahead of his time." She continued: "We sent some clothes to Hamza with the mother of another prisoner, but they did not allow all the clothes in. We discovered later that Hamza was moved to another prison. It is cold and he needs more warm clothes. Even when they take him in the prison bus, his hands are cuffed and they make him sit on a metal chair that makes his back ache."

250 children in Israeli jails

Hamza, aged 16, from the town of Halhoul north of Hebron, was arrested on 27 September. He is a student in 11th grade. His seat at school is empty awaiting his return. His teachers and friends are waiting to have him back. Hamza is not the only one arrested by the occupation forces. Mohammad was arrested the same night and sentenced to five months of imprisonment and a fine of NIS5, 000. If he remains in prison he will lose his year of school. In a statistical report issued by Palestinian Prisoners Club, Director Amjad Najjar confirmed that the Israeli occupation forces have arrested more than 250 children from Hebron governorate since last October; their ages vary from 11 to 17 years old. He added that the detention of children is restricted by international law, but the occupation forces simply arrest them. Through visits by their lawyer to a number



of detained children, the Palestinian Prisoners Club documented the methods used against children. These can be classified as crimes, such as firing live bullets directly and deliberately at children, transferring them to interrogation centers, keeping them without food or water for a day or two, severe beatings, humiliation, and threats to force them to confess. They are detained in prisons that are not fit for humans such as Jafoun prison.

Guidance meeting to raise the awareness of children

Advocacy and field research officer at Defense for Children International (DCI), Wissam Salah, pointed out that Israel has signed the Convention on the Rights of the Child and is committed to the terms stipulated in it.

He added: "The Israeli occupation is allegedly committed to the Convention, but they try to get round the issue of the arrest and interrogation of children. For instance, they exploit the lack of awareness of children and their families of their legal rights and interrogate a child without the presence of his parents or his lawyer, which is illegal under international law. Salah said: "We hold guidance meetings with school students in areas mostly affected by detentions such as Beit Ommar village, north of Hebron. There are also guidance pamphlets for children and families on how to behave when arrested and under interrogation because Palestinians are subject to detention without reasons."

'The house of my Grandma Aziza'

A project that tells the story of Hoach Shahin in Bethlehem

Fatima Mashaala

About 30 metres south of the Church of the Nativity and just a few steps from Milk Grotto Street, a long staircase connects to Al-Anatra Street. On the left side, before the end of the stairs, lies Hoach Shahin (courtyard), or what has become known as 'The house of my Grandma Aziza'. The visitor to the Hoach comes face to face with an iron door with a mosaic portrait above featuring a woman in Palestinian traditional dress. 'The house of my Grandma Aziza' is written in Arabic and English on both sides. So who is Aziza and what is the story of her house?

'The house of my Grandma Aziza' project

Aziza Shahin was the wife of Issa Shahin, one of the Greek Orthodox Christian families of Bethlehem. The Shahin family is one of the oldest, most prestigious and wealthiest families in the city. Among them was Nicholas Shahin, who was Mayor of Bethlehem in 1932 and who used to donate his salary to the municipality budget. Hanna Shahin, the father of Issa, was also a prominent merchant.

Emily Issa Shahin, who is over 70 years old now, is the last living member of the Shahin family. She tells the story of her family and the Hoach, which dates back 500 years. Emily starts the story by talking about her mother Aziza.

"My mother was a strong woman, capable of dealing with life's difficulties. She was known for her support for the revolutionaries during the British Mandate. She used to provide them with food for free, hiding it in Al-Batieh, which is a big pot made of wood. She used to hide their knives and small swords, and even the guns when they were besieged by the British troops in the market of the city, near our house, thus saving them from the death penalty for possessing arms. As they used to say, my mother was 'a woman akin to a man'.

She added: "My son Nabil Rishmawi decided to bring the history of his mother's family to life by financing the restoration of the Hoach; under his supervision, it was turned into a tourist hostel that differs than anything else in the city. Visitors are provided with historic information on the house and its courtyard, allowing them to relive the old family ambience. All room furnishings are Palestinian-crafted, from bedcovers to the traditional carpets. The visitor also enjoys a breakfast of Palestinian homemade dishes, some of which Emily learned from her mother Aziza. The original architecture has been carefully



Issa Shahin family with his wife Aziza in the middle and Emily visible on the left of the picture.



One of the corners of 'The house of my Grandma Aziza'.

retained and no modern additions were attempted so as not to spoil the simplicity and grandeur of the Hoach." Rashmawi said: "I started the project in 2009 and opened it in 2014, not merely for commercial purposes, but to preserve the history of my mother's family from dying out because the house is the only historical witness of the presence of this family in Bethlehem; my passion is for heritage and the Hoach itself, where my mother and six uncles lived together with my grandfather and grandmother."

He continued: "I am trying to convey the story of Hoach Shahin to the visitor through this house that I kept under the name of 'The house of my Grandma Aziza'. I also named the rooms with names inspired from their original function long ago, such as the female horse stable and the Bethlehem bridal chamber. I hung a plate on the door of each room that explains something about the past purpose of the room, written in Arabic and English. Inside each room, there is also a chart that shows its location in relation to the house."

The story of the rooms

The house is big and consists of two floors: the first floor has four rooms separated by a large lobby. The first room to the right is the bazaar room, used by the family for business affairs. The room has a clear evidence of how old the house is thanks to a square hole in one of the walls. It was called the mastaba (bench) where women used to put the babour (gasoline stove) used for cooking in the past. On the sides of the hole, there was a stone that was used to store cooking utensils, spices etc. On the top of the hole, a crown is engraved showing that the building dates from the Gothic era.

Opposite to the bazaar room is the well room from which women used to draw water from the well under the room for cleaning and cooking. There are other rooms such as the grain room. Emily Shahin said: "The merchants who did not have places to store their grain used this room in our house for this purpose, especially during the winter. They used to give my family some quantity of grain in return."

As well as the grain room, there is the female horse stable which was allocated for animals such as horses, camels and sheep.

On the second floor, there are five rooms in a circular shape with a courtyard in the middle; there is a small garden in one of its corners where a pistachio tree is planted. There is a wide opening in the middle of this upper Hoach



The windows of one of the rooms.

overlooking the first floor. One of these rooms used to be allocated for making and storing wine for sale. The next room was for preserving olives. Next is the Bethlehem bridal chamber, the room of a beautiful bride called Jamila who Hanna Halabi brought from Aleppo. The next room was left for building expansion, and the final room on the second floor was the bedroom for little Emily.

Architectural character

'The house of my Grandma Aziza' has a special architectural character that differs from many of the old houses in the city of Bethlehem. The interior design is remarkable to both visitors and construction specialists. Engineer Rasha Hamdan, an architectural consultant at the Centre for Cultural Heritage Preservation (CCHP), says: "The most remarkable feature of Hoach Shahin is the way the rooms were built next to each other resembling the structure of a hotel. This reveals an architectural taste that works for every era."

Hamdan believes that the Hoach is an architectural masterpiece, whether in terms of construction or the materials used at that time since the house remains standing to the present day. This reflects the wealth of the family, who insisted on using the best materials available for its construction.

The shape of the windows is inspired by Christian symbols, like the eight-angled star of Bethlehem engraved in one of the walls of a room for 'ventilation' and to allow the sun's rays in. The shape of the Eucharist, which resembles the sacred glass of wine in Christian belief, is engraved above the star. In some other rooms, the square holes used as clothes closets still exist.

The other shapes engraved in walls were previously designed to store mattresses and covers, called masaf or matwa [folding]. Up in the ceiling, the hanging iron bars were used to hang food to be preserved and were called namousia.

The renovation of Hoach Shahin is not only a tourist investment in an old house, but an idea to revive the tales of a house whose members have all died bar one: Emily. Rishmawi says: "The happiest feelings are when I sit with my mother in the Hoach and listen to her memories of my Grandma Aziza. She says: "I can remember myself sitting by the window of my room. I can also remember my longing for our house when I was at boarding school in Jerusalem. Sitting here, I can even smell the roses that my mother used to plant in this place."

Page 1: The popular uprising (Habba):

Gradual retreat

The coordinator of popular resistance in the West Bank, Salah Khawaja, said: "At the beginning, the PA, factions and institutions were associated with popular opinion and the role of youths in the field and there were some positive statements. But the PA position backtracked gradually to the point of preventing demonstrators from reaching the checkpoint at Beit El settlement and their suppression in a shameful way, disguised in civil clothing. This resulted in a rift in the national position and enhanced divisions in support of the uprising."

He continued: "We thought that the official stance of the PA would be to support and encourage the uprising. Then, vague acts started to take place, such as the closure of the Palestinian Technical University-Kadoori in Tulkarem and the dissolution of its student council, the internal

situation at An-Najah National University, and talk of holding demonstrations far from points of confrontation with Israeli forces."

Khawaja believes that the uprising offered a precious opportunity to the Palestinian leadership to implement the PLO Central Council decisions regarding the suspension of security coordination with Israel, but this did not happen. He went on: "One cannot place the positions of the PA and all other factions on the same level. The public position leans towards reluctance to deal with the uprising due to the decline in the role of political movements. Also, some sectors of the community have an interest in maintaining the status quo, represented by official institutions, politicians and businessmen."

Popular resentment

According to Dr. Ayman Yusef, Dean of the Faculty of

Arts and political science professor at the Arab-American University, an assessment of the relationship between the uprising and the PA could start by examining the consequences and impact of the political divide. The clashes on the ground proved that Hamas and Jihad are basically interested in creating a status of 'popular resentment' to counter the current situation and peace option.

He adds: "We must look at the political deadlock of the past two or three years and the deterioration in the Palestinian peace coalition. All this constitutes the story of the uprising, together with the ongoing settlement building, the Douma crime, Beit Foreek operation etc... But there are those who still find that the PA and other factions are leaving the uprising to go its way without an incubator."

Abu Hatem, the archivist

Abdel Baset Khalaf

Mohammad Mahmud Abu Farha, a man in his sixties, boasts about his collection and documentation of incidents that have occurred in the village of Jalama, north of Jenin. He is proud of following all the news and history of his and also keeps in touch with expats from the village. He documents and publishes photos of the villagers, the land and field, and the happiness and sorrows faced by the village residents. Abu Farha says: I was born in March 1951 in my village, which is adjacent to the armistice line (with Palestinian territories occupied in 1948). I loved the location and started collections about its events at an early age. Among my early records, I wrote the story of the turkey that my mother reared that used to cross the armistice line with its chicks. My mother, Nada Lahlouh, used to ask me to chase the bird in Marj Bani Amer until I reached the village of Sandalla. One time, I wore a man's headdress (kaffia) and the border observer who stood on the roof of the mosque followed me home and asked my father to hand over the man who had just entered the house. He did not recognize me after I removed the headdress. My dad said: "This is just a kid chasing our turkey and not a fighter!"

A fertile memory

Abu Farha started collecting stories about his small village in manuscripts. Since 2007, he has used social media sites to post what he has been collecting for decades and to narrate the details he has documented. He still remembers memorizes the songs that he heard the peasants singing when he was a child: "Snake, snake, what a snake, a snake or a whale, in the field roared, they chased it, never reached it, it chased them, but did not get them, Sayf called it, ran after it, it ran after him, did not get him...". He then moved from documenting written memoirs to taking pictures, then classifying them in categories according to the event and to anything related to his village.

He narrates: "I had a nice voice during my childhood. My hobby was to sing and call for prayers (azan). The first song I

composed was for volunteers to clean up a cave in our village: "I swear to divorce the mom of my angel...cold bread, I swear to God, is tasteless". There was a very old respected sheikh in the neighboring village of Al-Jalama, Mohammad Rashid Al-Kilani (Al-Naqouri) who had a hoarse voice. He used to ask us when we were at the elementary school to make the call for prayers. We used to race against each other to run up to the mosque's platform. That was how I loved the azan and am now specialized in calling the sunset azan in Ramadan, even after my long absence of 27 years in Libya. We also bought a loudspeaker for the mosque in 1974.

Class prefect, referee and a martyr

Abu Farha was one of the top students in elementary school. The headmaster entrusted him with the task of class prefect and keeper of the classroom keys. He also became the referee for volleyball games. When he moved to the secondary school in Jenin, he used to go cycling with his friends in a train of more than forty bicycles. At that stage, the teacher, Ali Jarbawi, used to take them during the agricultural class to till the soil in the school garden, which was planted with orange trees and vegetables.

He went on: "I was in the 3rd secondary class in the year of the Naksa (catastrophe) when the village people resisted for few hours and clashed with the Israeli forces stationed at the Jalama checkpoint. The Jordanian army asked people to leave before sunset and people from a number of surrounding villages gathered at the neighboring village of Deir Abu D'eef. The next morning we woke up to the sounds of roaring tanks and we scattered in the mountains, moving to Kherbet Wahadneh in Jordan, then Ajloun and Irbid, and finally settling in Zarqa. My brother, a martyr, was in high school then and was given one of the British rifles that were distributed. Sometime later, he was shot by a heavy mortar tank bullet while he was carrying ammunitions. The saddest event was when the Jordanian radio station was announcing the names of those who had passed the general secondary exams. When they got to Izzat's name

people shouted out tributes and prayed for blessings on his soul. He departed this world before the results of the exams were out."

Expatriation, exile and books

In 1970, Abu Farha studied Arabic Language at the Arab University in Beirut. He lived in Lebanon between peace and war until he graduated in 1975 and the civil war broke out. He travelled to Libya, where he worked for 22 years in teaching. In 1978, he was subjected to Israeli administrative detention when he wrote a poem of 56 verses, equivalent to the number of nights of interrogation nights that he endured. He also wrote his first book while in prison. Afterwards he was placed under house arrest for six months. His devotion to his homeland increased after an absence of five years between work in Libya and Nablus prison. He also underwent temporary exile during 1980, 1984 and 1989, and he returned to teach in Libya.

He says: "I composed a book entitled The Spelling and Handwriting Teacher, which was printed and distributed in Libya and Palestine. Then I composed The Teacher of Grammar, followed by The Teacher of Rhetoric and Prose, then One Thousand Questions and Answers and Interpretation of the First Part of Quran. I also wrote some national poems. I was appointed as a teacher in Jenin after my return to my homeland in 1997. When I heard a student reading a composition about my village Jalama, I missed my village and loved it more and everything associated with it.

Scouts

Abu Farha founded a scout group in his village in 1998 to participate in religious, social and school activities; today it has 160 members. He was later appointed director of Fakouaa schools, then Deir Ghazala and Jalama until he retired in 2011. He still remembers the day when he was eight years old and a member of the school boy's scouts who sang for the Jordanian Prime Minister Hazaa Majali who visited the front lines including Jalama in 1959. He remembers the song: "BomBreika BomBreika Jordanian scouts Bethaeka (greet you)".



Abu Hatem holding the camera that he uses for documentation and pictures of his page on Facebook.

He continues: "My devotion to my village doubled when I became the director of its secondary school in 2007. We built a new library, a science and a computer lab. I was the treasurer to collect funds to renovate the mosque and build its minaret, which we are constructing at the moment. I compiled a phone directory for Jalama. I also documented its happy events and included the names of the people living in the village, street by street. I also compiled 400 years of historic events. I record everything about my village: its mosques, schools, teachers, students, local council, martyrs, elections etc..."

Pictures

Abu Hatem spends many hours a day on Facebook posting pictures that he categorizes in 207 groups, each with 200 pictures. He launched a page that he called 'Jalamatna', which he describes as a news agency for his village. Another page is entitled 'Bodies wither but pictures live on' where he writes obituaries on the deceased, together with their pictures, so expats can follow the news of their homeland. There is a web page entitled 'Jalama between past and present' on which he posted the history of the village in a book entitled 'Jalama and Abu Hatem'. This book provides statistics on everything: judges, teachers, directors, physicians, engineers, accountants, lawyers and all other specialists. It is a reference material for students and researchers who come to visit him.

Abu Hatem is the father of five sons and two daughters. Five of his children graduated from university: Ayub is a student in the Engineering Department at Birzeit University and Hanin is in the 10th grade.



Editorial Board:

Aref Hijawi
Lubna Abdel Hadi
Khalid Saleem
Bassam Ewaidah
Samia Zubaidi

Resident Editor:

Saleh Masharqa

Directed by:

Asem Naser

Distributed by:

Husam Barghouthi

Founded by:

Aref Hijawi
Issa Bshara
Nabeel Khateeb
Waleed Omari

Funded By:



SWEDEN

Issued by: Media Development Center



Tel: 2982979 Email: alhal@birzeit.edu