

Of course, this is not the subject. The subject is that Laith's family should know what happened to Fadhil and not go to Abdel Moula. The subject is that the families of all the Laiths, wherever they are posted, should not go to the Moulas in Cairo, Rabat, Amman or Riyadh.

In 1968, Um Saad asked Ghassan, «If I went to Um Laith and reminded her of the story of Fadhil and Abdel Moula, would it do any good?» Ghassan answered with a question: «Maybe, but why do you speak as if you are sure that Laith's family is thinking of writing to Abdel Moula?» Um Saad answered, «I'm not sure of anything, but I must do something.»

At this point, I imagined Ghassan rewriting the story of Um Saad in 1986, and asking her if she is sure that Laith's family is thinking of writing Abdel Moula. I also imagined Um Saad speaking of the daily shuttles between Cairo, Amman, Rabat and Baghdad. I imagined her speaking to Ghassan about the Cairo declaration, the Amman accord, about the plan for 'improving the quality of life' in the West Bank and Gaza Strip, about Rashad Shawwa and Mohammed Milhem, and about the question of

accepting resolution 242 and autonomy.

Um Saad suggests a solution to the dilemma of Fadhil and Laith: «If on that day, Fadhil had gotten up and shot Abdel Moula, would not the problem have ended?»

Ghassan answers: «If he had done so, the people would have killed him.» Ghassan explains why this would have happened, relying on the cleverness of Um Saad in knowing that, at a particular moment, it can be difficult for revolutionaries to shoot collaborators who are dressed in patriotic garb, or whom the people, the revolutionaries included, have made into a symbol.

However, the real solution does not escape the clever Um Saad. She res-

ponds to Ghassan, saying, «It's true that people would have killed him that day... it would have been better for him had he remained in the mountains and not attended that party» - exactly as happened to some of Laith's family who attended the 1982 'party' in Fez. Ghassan answers her: «If he had remained in the mountains, Um Saad, Abdel Moula would never have been able to hold the party.»

The excuse of Fadhil of 1936 was, in Um Saad's eyes, that «nobody was there to warn poor Fadhil.» What is the excuse of Fadhil of 1986, when many were there to warn him? After fifty years, the message has still not gotten through. Is anybody listening?

## Protests on Balfour Day

November 2nd is infamous as the date of the letter sent in 1917, by British Foreign Secretary Balfour to the Zionist leader, Lord Rothschild, promising support for a national homeland for the Jews in Palestine. This letter, known as the Balfour Declaration, marked the beginning of official imperialist sponsorship of the Zionist program to colonize and usurp Palestine. Each year, this day is marked by the Palestinian people under occupation, with protests and acts of resistance against the Israeli occupiers.

This year the Zionists clenched their iron fist particularly hard on November 2nd. A virtual state of siege prevailed around many of the towns and camps of the West Bank and Gaza Strip. Nonetheless there were mass demonstrations denouncing the occupation and imperialism. The people threw stones at Zionist vehicles, burned tires and blockaded roads. The Zionist forces opened fire and used teargas to disperse demonstrators in Jerusalem. Militant demonstrations in nearby Qalandia camp and in Al Bireh were brutally suppressed. In Al Amari camp, near Ramallah, demonstrators stoned an Egged bus, injuring one Zionist. The forces imposed a siege on the camp. Bir Zeit and Najah universities were also besieged, following demonstrations.



**SOLIDARITY  
CAMPAIGN  
WITH THE  
PALESTINIAN  
PEOPLE**

**NOVEMBER 29**