

tool, going beyond the general to examine the specific. He was courageous in terms of discarding old methods of thought and introducing new ideas. There are many examples of his analytical ability in his writing about the 1936-9 revolt in Palestine, which brought new understanding of this turning point in the Palestinian national struggle. For example, he compared the role of the feudal class to that of the urban bourgeoisie, noting:

«It is significant that Palestinian Arab advocates of conciliation, who became outspoken during the thirties, were not landlords or rich peasants, but rather elements of the urban upper bourgeoisie whose interests gradually coincided with the expanding interests of the Jewish bourgeoisie. The latter, by controlling the process of industrialization, was creating its own agents.»

This is an interesting point which might not be discovered by the casual observer. One might automatically assume that the feudal class would be the most reactionary, but due to the specifics of the Palestine conflict, where the Zionists focused on grabbing the land, the classes with attachment to the land were threatened and their political position was molded accordingly. Of course, this applied even more to the peasants who were a main force in the revolt.

Ghassan's historical writings, as in the analysis of the 1936-9 revolt, were not merely academic exercises. Ghassan once said, «The goal of education is to correct the march of history. For this reason, we need to study history and apprehend its dialectics in order to build a new historical era...» Ghassan's political writings illuminate the dialectics of history in order to provide guidelines for future strategy and tactics. His analysis of the 1936-9 revolt was, in fact, intended as the first part of a study of the history of the Palestinian national movement in its successive phases. This project was cut short by Ghassan's untimely death.

INTRODUCING THE POETS OF RESISTANCE

Another one of Ghassan's contributions was introducing the poets of resistance in occupied Palestine, to the Palestinians in exile and to the Arab world in general. He worked to spread the poems of Mahmoud Darwish, Samih Al Qassem and others. Today they are famous, but this was not always the case. Samih Al Qassem noted Ghassan's role, saying, «With the existence of Ghassan, we felt that someone cared about us.» Since then, the writings of these poets of resistance have played an important role in conveying the Palestinian situation to the international audience, as have the sto-

ries of Ghassan which have been translated into several languages.

Ghassan also thought that it is important to know the Zionist literature in order to better understand the nature of the enemy. He was the first

serve the cause of internationalism. He said: «Imperialism has layed its body over the world, the head in Eastern Asia, the heart in the Middle East, its arteries reaching Africa and Latin America. Wherever you strike it, you



Arab writer to interpret Zionist literature published in occupied Palestine.

NATIONALISM AND INTERNATIONALISM

Ghassan was a Palestinian nationalist because it was in this way he could

damage it, and you serve the world revolution... The Palestinian cause is not a cause for Palestinians only, but a cause for every revolutionary, wherever he is, as a cause of the exploited and oppressed masses in our era.»