

the present open for the perspectives of freedom and human progress. Under occupation the Palestinian culture preserves the Arab language and folklore.. aesthetic, democratic and nationalist values. It transcends to express the experience of both Palestinians and others fighting colonialism in the world. It is a Palestinian-universal culture, because it bases itself on the history of Palestine as well as of all democratic mankind.

Under occupation, Emil Habibi, raises Arab prose to the most beautiful, sensitive and genuine level it has ever attained; he writes one of the most important and innovative novels in the history of the Arab novel. Samih Al Qassem conquers the realms of poetry, the lyrical and the epic, confirming his existence as one of the most outstanding Arab poets. Salman Natour writes humorous literature in a creative way. Ali Mahmoud Taha's stories become collective national memory. Asa'd Al Asa'd renders poetry and writing a limitless field of thought, analysis and provocation. These are no more than cultural facts directly transformed into political realities. For the Palestinian, the written word always begins with drawing his reality and motivating himself. Yet, the word is concretized as a cultural act only within the context of militant, patriotic practice.

Now, the people of the stones have redefined culture, or have restored culture to its authentic basis. If culture is an act of transformation, of revolution, then those who are throwing stones are practicing and creating culture in its highest form. Such action shatters the idealistic, elitist and academic definition of culture, to proclaim that real culture is human action in

the struggle for freedom and liberation of the colonized peoples.

Under repressive regimes, ignorant masses are distinguished from the educated elite, common language from classical language, the language of life from that of books, erudite culture from folklore, the technocrat who monopolizes knowledge from the common man who monopolizes ignorance. The current uprising of the Palestinian people undermines such dichotomies and lays the foundation of a new meaning for culture. Culture is not defined as the relation between the written and the read, the writer and the reader. It is primarily defined by the cultural action which fights racism, occupation, colonialism, repression, obscurantism, etc. which struggles for a new world of genuine values and ideals. In such a battle, it is impossible to draw a demarcation line between the writer and the reader, because both are fighting for the same cause, and because writing can only become realised at the moment of reading.

Revolutionary cultural authority is not in books, classical teachings or abstract thought. It is there in the objective reality which the Palestinian is fighting to change. In this sense, Palestinian culture in all the occupied Palestinian territories is a patriotic political action. This Palestinian cultural action calls for support just like the legitimate Palestinian political aspirations. Palestinian culture is an essential aspect of the Palestinian people's present and future, because it constitutes the antithesis of the Zionist culture and all other reactionary cultures.

