**The Power of E-Lit**

Through this paper, we will try to show the power of e-lit to influence public opinion and the impact it has on the literary and political levels.

What drew our attention to this topic was the case of the Palestinian poet Dareen Tatour, who faced a lawsuit filed by the Israeli state for inciting violence because of a video poem she posted on YouTube, titled “Resist, my people,”[[1]](#footnote-1) which could be considered a form of resistance poetry.

The indictment document cited inciting terrorism and calling for Intifada by the poet as well as a direct call for Jihad in the poem. In addition, the poetic elements deployed by the poet, such as the rhyme scheme, imagery, and tone, sent a negative message about the Israeli state.

The indictment document[[2]](#footnote-2) also mentioned that the poem was widely watched by viewers across the world and received a large number of supportive comments on the poet’s Facebook account[[3]](#footnote-3).

After three years of court hearings, the poet was imprisoned on August 8, 2018, having been sentenced to five months of actual prison time and six months of suspended imprisonment.

It is well known that resistance poetry is not at all new on the literary scene, and especially in Israel. Resistance poets have often been interrogated by the Israeli state. At times, they faced prison or exile, as in the example of Tawfiq Ziad, Mahmoud Darwish, and others. However, the measures taken by the Israeli state in these cases usually came after a long record of resistance. It is unprecedented that a poet was jailed for one poem, as in Tatour’s case, especially since she was not especially famous.

Tarour’s case raises several key questions. We will try to answer some of these questions and highlight others. For example:

What are the sources of power in Tatour’s poem as an e-resistance poem? Can we say that we are witnessing the emergence of a new resistance literature in an electronic format? What horizons would digitality open for this literature in terms of creativity and criticism? To what extent would e-resistance literature cohere or conflict with the principles of democracy and freedom of expression? Could this literature turn from a means of expression to an instrument of war?

**References**

Dareen Tatour (2015), “Resist, my people,” <https://www.youtube.com/watch?v=R1qnlN1WUAA>

Ghali Shukri (1970), *Resistance Literature,* Cairo: Dar el-Ma’arif.

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Ruqqaya Ziedan (2012), *The Impact of Political Thinking on Palestinian Poetry*, Nazareth: The Arabic Language Academy

Sentence, HaShalom Court, Nazareth (2018), case no. 442470/2015

1. <https://www.youtube.com/watch?v=R1qnlN1WUAA>, posted on 4-10-2015 [↑](#footnote-ref-1)
2. The indictment document is attached in Hebrew, גזר דיון, בית משפט השלום בנצרת (2018), מספר פל"א 442470/2015 [↑](#footnote-ref-2)
3. <https://www.facebook.com/profile.php?id=515834679> [↑](#footnote-ref-3)