Modality Construction of the Arabic Identity in Mahmoud Darwish’s Poetry

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Abstract
Identity expression can be seen at either a personal level or a social level, it can be shown in several ways, particularly through poetry. Therefore, this research aims to examine how identity is expressed modally. Leech’s (1974) theory of “seven types of meaning” is used as the theoretical framework, through it, the researcher explores the different identities expressed by modality. Two questions are proposed in this research, first, how is identity perceived linguistically in the poem? And how is modality constructed when expressing identity in the poem of Mahmoud Darwish In this context, modality is defined as Lyons (1977, P.45) suggests it has to do with the speaker’s attitude and opinion. And Identity is as Weeks (1990, P.88) describes “It is about belonging, about what you have in common with some people and what differentiates you from others”. The findings of the study reveal that identity is expressed modally different in the sensations that Mahmoud Darwish carries for the Palestinian identity, Arab identity, National identity, Cultural identity, Geographical identity and Historical identity, his language enacted the way he feels towards those six components.

Keywords: Modality, Identity, Meaning, Attitude, Darwish, Leech, Semantic, Language

1. Introduction
Most current studies regarding language and identity came to conclusion that identity is always changing. As Cameron (2001, P.170) argues:

“Is not something fixed, stable, and unitary that they acquire early in life and possess forever afterwards. Rather identity is shifting and multiple, something people are continually constructing and reconstructing in their encounters with each other in the world.”

People’s identities are constantly developing as we get more involved in the community. What may be viewed as something “natural” in language usage is an outcome of what Butler (1990, P.33) calls “a set of repeated acts” which is in line with historical and social constructed cultural norms, expectations and values. Therefore, right aftersomeone points on a newborn female baby and say “she’s a girl!” that newborn girl as she grows up she will learn how to “do” being a female in a way that suits the values of the particular society and culture that she was born in, this includes the female’s manners, posture and the way she speaks. Weeks (1990, P.88) states in this connection that:

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"Identity is about belonging, about what you have in common with some people and what differentiates you from others. At its most basic it gives you a sense of personal location, the stable core to your individuality. But it is also about your relationships, your complex involvement with others and in the modern world these have become ever more complex and confusing. Each of us live with a variety of potentially contradictory identities, which battle within us for allegiance: as men or women, black or white, straight or gay, able-bodied or disabled, ‘British’ or ‘European’. The list is potentially infinite, and so therefore are our possible belongings. Which of them we focus on, bring to the fore, ‘identify’ with, depends on a host of factors. At the centre, however, are the values we share or wish to share with others."

In general, Darwish’s search for identity explores several stages: Language, Homeland, Ancestors, Belonging, Nature, Culture, Traditions and Exile. In his poem “identity card”, he asserts his Arab identity; he is proud of his origin. He doesn’t fear revealing his identity to the soldiers he faces. In this poem, the thematic structure expresses identity that belongs to the Arab world. Darwish carries his identity with great pride that is very visible while addressing colonizers.

In light of language and identity, an approach in applied linguistic is called interactional Sociolinguistics (IS). The idea of contextualization cues is the core of (IS). Gumperz (1999, P.461) defines these cues as:

"Any verbal sign which when processed in co-occurrence with symbolic grammatical and lexical signs serves to construct the contextual ground for situated interpretations, and thereby affects how constituent messages are understood."

In a linguistic point of view, modality is a language feature that allows to communicate things about or based on situations. As indicated by Kearns (2011) in the book ”Semantics“ modality have a place with a semantic classification, it communicates the speaker's disposition towards a specific circumstance that is communicated through sentences. Hence, modality can be viewed as a noteworthy example of the interpersonal function of language.

Pamper (1986) viewed modality as the semantic information associated with the speaker’s attitude or opinion about what s/he says. An important difference within linguistic modality is the distinction between epistemic and deontic modality. Deontic modality is “concerned with the necessity or possibility of acts performed by morally responsible agents” (Keifer 2516b, Lyons 1977, P. 823) as for epistemic modality it is “concerned with matters of knowledge and belief” (Keifer 2516b, Lyons 1977, P.793). In general, epistemic modality is concerned with possibility and necessity with regard to knowledge, deontic modality on the other hand has to do with permission and obligation according to some rule system. According to Simpson (51) epistemic modal system is possibly the most important in regard to the analysis of a writer’s ideology.

In the book “Modality and the English Modals" Palmer (1979) mentions that modality has a different situation as there is no simple, clearly definable, semantic category like time and enumeration. Nevertheless, a fairly helpful definition was given by Lyons (1977, P.45) he characterizes modality as being concerned with the attitude and opinion of the speaker, which is what this present study will see it as. In other words, modality will be perceived as(Keifer 1994, P.2516a) defines it "the speaker's cognitive, emotive, or volitive(expressing a wish or permission) attitude toward a state of affairs”. Or as pamper (1986) defined it as the semantic information associated with the speaker's attitude or opinion on what is said.

The main goal of this study is to disclose how modality represents affectively the themes of identity in “identity card” a poem by Mahmoud Darwish. Thus, the present study will provide qualitative investigation on how the theme of identity is reenacted emotively in Darwish’s poem.
1.1. Objectives of the Study

The present study seeks to:

1. Identify the construction of identity in “identity card” by Darwish.
2. Analyze the construction of identity through a linguistic evaluation of the mood of the poem.

1.2. Questions of the Study:

The present study attempts to answer the following questions:

1. How does Mahmoud Darwish perceive identity linguistically in his poem “identity card”?
2. How is modality constructed when expressing identity in the poem of Mahmoud Darwish?

1.3. Theoretical Framework:

The present study applies the theory developed by Leech (1974) in his discussion of the seven types of meaning, particularly, Associative meaning. According to Leech (1981):

"Linguistics has brought to the subject of semantics a certain degree of analytic rigour combined with a view of the study of meaning as an integrated component of the total theory of how language works”

Semantics refers to study meaning. Meanings can be conveyed through several means like picture, signals, and gestures. Language is the main source of communication among human beings. Semantics, in relation to linguistics, is to a large extent concerned with how ‘meaning’ was conveyed by linguistic system that comprises of various unit structures like sentence, expression, words and morphemes.

In a more extensive sense, semantics can be considered as the study of everything that is communicated by language, however, a few researchers limit semantics to the investigation of logical or conceptual meaning. Leech (1974, 1981) distinguishes seven types of sense “semantics” of meaning, giving primary importance to the conceptual meaning. The six other types are Connotative meaning, Social meaning, Affective meaning, Reflected meaning, Collocative meaning and Thematic meaning. What Leech refers to as conceptual meaning is the same as what other scholars call ‘denotative’.

Associative meaning is an affective framework for the semantic analysis of language (Moo, 2013). The researcher applies Leech’s theory on the selected poem “identity card” by Darwish in order to identify how language enacts the emotive (mood) dimension of the poem and the way it described the different identities.

Review of Literature

In recent years there has been an extraordinary number of analysts in the field of social science that center their work around identity, Zygmunt Bauman observes identity as “today’s talk of the town and the most commonly played game in town” Bauman (2001, P.16). Several social theorists and sociologists have contribute to the development of a general poststructuralist take on identity, mostly discussing the current state of late modern/postmodern societies. The poststructuralist approach to identity replaces structuralist approaches, which seeks to establish universal laws of psychology or social structure to explain individuals’ fixed identities. Poststructuralism is about a ‘critical concern’ with issues, according to Smart (1999, P.39):

“(i) The crisis of representation and associated instability of meaning; (ii) the absence of secure foundations for knowledge; (iii) the analytic centrality of language, discourses and texts; and (iv) the inappropriateness of the Enlightenment assumption of the rational autonomous subject and a counter, contrasting concentration on the ways in which individuals are constituted as subjects.”
Sociolinguistics theories as a discipline is not just about describing social phenomena but it also has the ability to positively make an impact on the development of human. The sociolinguistics of identity centralize on how individuals develop themselves and how they are situated by others in sociocultural cases through the instrumentality of language and with reference to those factors that are personality markers for every general public in the discourse of its individuals.

Bendle (2002) discusses the concept of the rise of identity in the social sciences and how problematic it is. He cites a number of explanations on why the emphasis on oneself has come about. One of the reasons for the rise of identity relates to certain human rights advances in the advanced industrialized nations, particularly in the twentieth century.

Dr. Khawli, M. (2015) states that the language of the nation is certified by its identity, the way of living, culture, heritage and the nation’s history, and the existence of the nation is linked to the existence of its language. Language is a gift that distinguishes human beings from other objects. Thus, the mother tongue language becomes an inseparable part of the personality of an individual even after learning other languages. It is made certain that language represents a dangerous measure of identity and belonging as it is the instrument of expression and the way of communication and most importantly, it guarantees the survival of the nation. Khawli also says that there is no doubt that interest in the national language remains an indicator of interest in nationalism itself. Language remains the collective consciousness of the nation, linked to the identity of its people, and expresses the unity of their ranks, the unity of their goals and the unity of their thought. The Arabic language is different from all other human languages as it is the language of worship. In just a few years it was able to get rid of the local languages that many people spoke. The spread of Islam had also created a strong link between language and cultural identity.

Ashraf Muhammad Abid’s (1437 AH) “The Issues of National Identity in the Sudanese Political Discourse” states that national identity raises a number of problems at the theoretical and scientific level being as it submerges with several concepts like the concept of cultural identity or political identity and many more. Cultural identity illustrates the relationship between human beings and their cultural environment, it is also linked to modernization and development of problems. It is composed of all or some of the (Religious, Linguistic, Ethnic, National) identity according to the historical, political or social circumstances of each society. He says that the linguistic identity is the first identity of a group in human history. As human tongue is what makes each and every group of people an independent identity. Linguistic identity also means the unity of thought and culture that comes from the unity of language. Another thing he mentioned is that the national identity is a recent concept that came into existence in the nineteenth century, national identity is the feature that distinguish one society from another. Another recent concept of identity is the political identity as it plays a significant role in expressing the country’s independence in international relationships, political identity is not an individual identity as it belongs to groups of people.

Masudi, M (2018) in his discussion of national identity states that identity is one of the most serious national issues, as it is in constant renewal up to this day, even though we live in an age of globalization where human beings are expected to be an economic entity, primarily seeking satisfaction and desire for all material needs and not paying attention to the cultural identity and ethnic, racial and religious privacy. His aim is to shed light on the conceptual aspects and the theoretical framework of national identity in terms of its definition, characterization and the presentation of the theories that explain this phenomena.

Budara, A. (2015) relates between identity and language, he argues that language is not just an expression instrument, a mean of communication and not only a matter of science, culture and teaching but it is a matter of identity, national security, national sovereignty and social and psychological stability. Language is the main source in topics of identity in each nation or country. The language is the official representative of identity and the means of understanding the world and the classification of societies, and in the perspective of the risk and comprehensiveness is the duty of all parties that are components of society, the responsibility of the assemblies and
institutions of education, the media and cultural organizations and dignitaries of the nation and ordinary individuals, since language is identity itself which is the apparatus that transforms a general public into the real world. Identity is a result of the significance and qualities that people build through language and the character of a community of societies is the result of the interaction of linguistic discourse that is reliant on historical variables.

Hanfi (2013) in “The Question of Identity, a Philosophical vision” says that identity is a philosophical theme in origin, it was treated by idealistic philosophers and geophysicists; idealists metaphysics turned it into an identity law. Identity is specific to humans and society, the individual and the community. It is purely a human issue. The term "identity" is an old heritage term, found in terminology books such as the "definitions" of al-Jarjani. It is also found in Western dictionaries and dictionaries under the term "Aidanditi" and sometimes under the term "intention" derived from "I" in the same sense. The modernists translated it as "alienation", and the term "difference" might be the equivalent. It exists in the ancients. It is located in the western heritage of divergence. The convergence of identity and difference "identity and difference" has become commonplace. In Arab heritage, "difference" is more common than identity because it is a simple term, whereas identity is a composite term of separate conscience which is not repeated.

Studies related to the connection between identity and language have been advanced in which several researchers have made it their priority to explain the main role of language in constructing identity. Two aspects should be examined when constructing identity, discourse and construction, it is applied by bringing them to focus on identity. The writer and speaker's identity is reflected by the aspect of semantic and structure of any discourse. According to Gee (1996):

“Identity is socially constructed through the speaker’s discourse towards self and others, the relationships represented in the structural contents of discourse, dominant ideologies, power structure and social practices which are considered as different discourses common in a given society.”

Bamberg et al. (2010) explore identity construction from a structural perspective of modality. They endeavor to convey an in-depth comprehension of how the development of identity is within the linguistics structures. They attempt to search for answers to their core question of their research, which is: how and for what reason does discourse turns out to be relevant to identity practice? The study was seen as constructed through discourse as negotiation among topics of speaking in social context and as emerging the subjectivity form and a self-sense. Results uncovered that identity is developed through linguistic structures rather than the topics when speaking.

Wong FookFeiet al. “English use as an identity marker among Malaysian undergraduates” (2009) focuses on how speaking English within the students of the university is viewed as an identity indication which raises the perception of their social and personal status. They achieved the end proposing that since the capacity and ability in utilizing English is appeared to be as a type of social capital, improving the utilization of English between these students under specific rules that bolsters multilingualism is the best possible route in building up a directed sociocultural personality.

Erikson (1968) believes that having advanced cognitive abilities and a new awareness of one’s environment and relationships rises the opportunities for shifts in perspectives and beliefs. This results in possibly feeling vulnerable. The change of convictions and points of view challenges the identity in the philosophical sense since such modifications can imply that the individual whose convictions have changes has turned into an alternate individual. Erikson (1959) trusted that adjustments in perspective and beliefs alongside vulnerability set the phase for identity investigation.

Romanus Aboh "Modality as a Discourse Strategy in New Nigerian Poetry" (2012), questions the utilization of modality as a discourse technique in the poetry of new Nigerian and contends that the language of new Nigerian poetry is an impression of the Nigerian Sociopolitical situation. The
analyst looks at four Nigerian poems and the investigation uncovered that modality as a linguistic
device is utilized generally by the new Nigerian writers in questioning the maltreatment of power
and office by the police class, just as to urge the dismissed masses to rise to the occasion of
drastically changing their embarrassing socio-political circumstance.

Soonja Choi (2006) in “Acquisition of Modality”. Modality is an interesting topic in child
language research for a reason which is the ability to give us valuable information about a child’s
semantic development. Her paper takes us through the scene of the acquisition of notions of
possibility, need and proof. She offers important crosslinguistic information on the learning of
modals, demonstrating that children at an early age are delicate to the subtlety of meanings and
range of structures in the language to which they are uncovered. In addition, not all of children’s
behavior is traceable for info. Her paper is a perfect case of how observational work on acquisition
cuts the fine line between frequentist and nativist accounts and between purely formal explanations
and explanations with syntactic and semantic-pragmatic interactions.

Martin G. Becker and Eva-Maria Remberger (2010) offers a more profound knowledge into
the current linguistic discussion on modality and mood and their categorial and semantic status, as
well as their shared relationship. They state that there can be no uncertainty that modality is one of
the center ideas of contemporary linguistic theory, given that it has provided some essential new
insights of knowledge into the semantic commitment of verbal classifications in various languages.
Two major topics were discussed, first one is committed to modality and discusses the syntax and
semantics, and to some degree it also discusses pragmatics, of various modal expressions in
Romance. The contentions exhibited in the papers concern several types of modality expressed by
various linguistic means. Second topic focuses on various parts of mood. These topics are
investigated based on Romance data. The Romance languages analyzed are Portuguese, Italian,
Spanish, Romanian, French, and Catalan.

In English, modality has to do with the world, not so much the way it is as the way it might
potentially be. According to Halliday “mood is a kind of interpersonal communication system which
includes speech function, tone and modality” (Halliday, 1981). Modality refers to the way a speaker
acts towards the situation that is stated in a sentence. According to (Halliday, 1994; Halliday and
Hasan, 1989) modality is an important linguistic means as it helps realize the function of
interpersonality and expression of social roles that happens between two interacting people
(speaker and listener) or between a writer and a reader.

2. Method

The researcher chooses this author because of the way he writes, his writing truly expresses
his emotions. Another reason is because the words used by the author is not too complex, it can
be easily understood and analyzed. As for the poem, the researcher selects “بطاقة هوية” because it
represents several identities and it is Mahmoud Darwish’s most popular signature poem. The
researcher analyzes the original poem written in Arabic in light of modality and how it expresses
the different identities, a translation will be provided as a guideline and finally the analysis followed
by a relation to the theoretical framework of Leech.

3. Analysing the data

This study aims to analyze the poem “Identity Card” by Darwish (January1, 1964) to reveal
how modality represents affectively the themes of identity. In line with the objective of the study,
the poem will be analyzed in this order, the researcher will present the original selected parts of the
poem in the original text in Arabic then an English translation that was translated in 1964 except for
the fourth stanza which was translated by Salman Masalha and Vivian Eden in 1964 followed by
the analysis.
This poem is a relation to Mahmoud Darwish’s experience in the Arab-Israeli war of 1948 where Palestinians were forced to move and leave their hometown. Many people experienced exile and had to give up some of their property. This time was hard for the Palestinians as it destroyed their lives and they had to start their new lives in a new place.

When the Palestinian identity was going under threat, it caused Mahmoud Darwish to speak of his identity and defend it. The poem is filled with the sense of anger and outrage as it is the controlling mood of this poem. His anger is expressed in every stanza each followed by a justification.

Source Arabic Text:

سجِّل
أنا عربي
ورقمُ بطاقتي خمسون ألف
وأطفالي ثمانية
وتاسعهم.. سناي بعد صيفاً!
فهل تعصب؟

Target English Translation:

Write down!
I am an Arab
and my identity card number is fifty thousand
I have eight children
And the ninth will come after a summer
Will you be angry?

Textual Analysis:

The lexical choice “سجِّل” “أنا عربي” “ورقمُ بطاقتي خمسون ألف” “وأطفالي ثمانية” “وتاسعهم.. سناي بعد صيفاً!” “فهل تعصب؟” is the start of every stanza, it is used five times in total in this poem. It stresses the poet’s outrage of being dehumanized and the feeling that he is nothing more than his identity card number. The identity card here refers to the Palestinian identity, these cards were provided by the Israeli government to control the Palestinian individuals; individuals with an identity card are forbidden to use the Israeli avenues, ride Israeli vehicles or be in Israeli cities. “أنا عربي” it is used to assure his Arabic identity which belongs to something wider which is the national identity; as “أنا عربي” not only represents him alone but it represents all the Arabs that are suffering with him. The frequent occurrence of it indicates that he is proud of his Arab identity. National identity is the main identity represented in this poem as a whole; it is the umbrella identity, under that comes several personal identities that will be seen in the upcoming stanzas. The use of the auxiliary “will” that is translated from “سيأتي” “سناي” in line 5 refers to predictability and assertion. The poet is proving that the Palestinians shape a significant part of the existence and culture, insisting on rooting and breeding on this land. He is displaying his strong will especially at the end of the line when he questions “فهل تعصب؟” “Will you be angry?” it is a refrain that is followed by a justification “will” here demonstrates the poet’s determination in staying in his land and that he is not alone as there are over fifty thousand others that are by his side. This shows what Leech calls ‘affective meaning’ Leech (1981, P.15) “it reflects personal feelings of the speaker, including his attitude to the listener or his attitude to something he is talking about”.

“وأطفالي ثمانية” “وتاسعهم.. سناي بعد صيفاً!” In reference to Leech’s “seven types of meaning” the thematic meaning is applied in this sentence. Leech (1981, P.19) “what is communicated by the way in which a speaker or writer organizes the message in terms of ordering, focus and emphasis”. It stresses the highlight information “وأطفالي ثمانية” “وتاسعهم..” in the first part of the sentence. He is assuring that a child will be born after summer, trauma does not stop them from living, and they will keep on having children and keep their identity from disappearing. It is an act of resilient.
Write down!
I am an Arab
Employed with fellow workers at a quarry
I have eight children
I get them bread
Garments and books
from the rocks..

I do not supplicate charity at your doors
Nor do I belittle myself at the footsteps of your chamber
So will you be angry?

In this extract the poet attempts to construct his cultural identity (the Palestinian culture to be specific); he draws the features of the Arab personality in the form of work, hardship and belonging to the working class as it is what distinguishes it and he is proud of where he belongs. In addition, he expresses his attitude of independence this can be seen with his use of the word “أَسْلَى” which translates to “I get” as himself can provide for his family from food, clothing and essentials. He asserts that he works hard to take care of his eight children and he never asks anything from the government or its citizens, therefore he does not understand why he is being treated the way he is. His attitude in using “أَمامَ بِلَاتَ أَعْتَابُكَ” shows a sense of sarcasm; even though he is from the poor working class he does not give in to the decision of the Israeli government, which is purely racist and contrary to all universal human values. This shows what Leech calls ‘affective meaning’ Leech (1981, P.15) “it reflects personal feelings of the speaker, including his attitude to the listener or his attitude to something he is talking about”.

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Write down! I am an Arab
I have a name without a title
Patient in a country
Where people are enraged
My roots
Were entrenched before the birth of time
And before the opening of the eras
Before the pines, and the olive trees
And before the grass grew.
My father.. descends from the family of the plow
Not from a privileged class
And my grandfather..was a farmer
Neither well-bred, nor well-born!
Teaches me the pride of the sun
Before teaching me how to read
And my house is like a watchman's hut
Made of branches and cane
Are you satisfied with my status?
I have a name without a title!

Textual Analysis:
The lexical choice “أنا اسم بلا لقب” is repeated twice in this stanza, his attitude (affective meaning) in saying this expresses the Palestinian identity; He assures by repeating it twice that he does not need a title "لقب" to define him as he belongs to something bigger and greater which is the belonging to the Palestinian nation. "وجدّي كانَ فلاحا" in reference to Leech’s “seven types of meaning” the connotative meaning is applied in this sentence. Leech (1981, P.12 ) "The communicative value an expression has by virtue of what it refers to". Being a farmer is something to be proud of as it is seen as hard work
and independency, the connotative meaning here represents the working class in the Arab world mostly in the past.

Source Arabic Text:

سجل
أنا عربي
ولون الشعر.. فحمي
ولون العين.. بني
وميزاتي:
على رأسي عقال فوق كوفيّه
وكفي صلبة كالصخر...
تخمن من يلامسها
وعنواني:
أنا من قرية عزلاء منسيّه
شوارعها بلا أسماء
 وكل رجالها في الحقل والمحجر
فهل تغضب؟

Target English Translation:

Write it down!
I am an Arab.
Hair color: charcoal
Eye color: brown
Attributes:
A cord around the quffiye on my head
My hand as hard as rock
That scratches if you touch it
My address:
I am from a forgotten abandoned village
Its streets nameless
All its men in the fields and quarries
Does this make you rage?

(This part of the translation was translated by Salman Masalha and Vivian Eden)

Textual Analysis:

This stanza starts with the poet describing his external features from brown eyes to charcoal colored hair; he is describing the general features of an Arab. He assures his Arabic identity as all who share the same features belongs to this land and only them! Then he goes and say “على رأسى عقال فوق كوفيّه” which is a representation of the cultural identity; as it a part of the Arabic custom to wear this on their head. "تخمن من يلامسها“ he insists to cling onto his rights “تخمن من يلامسها“ he is willing to “scratch“ those who are invading his land.

“شوارعها بلا أسماء“ in reference to Leech’s “seven types of meaning” the conceptual meaning or in other words ‘denotive‘ meaning can be applied in this sentence. Here he is referring to the streets of Palestine, we know that because this poem is speaking about Palestine in general, not any other country.

“على رأسي عقال فوق كوفيّه“ “in reference to Leech’s “seven types of meaning“ the connotative meaning is applied in this sentence. Leech’s (1981) connotative meaning was concerned with the real world experiences one associates with the linguistics expression one uses or hears. Wearing the “عقال“ and “كوفيّه“ is the part of the connotative meaning of Arab men up to this day.
“scratches” carries a collective meaning. Leech (1981, P.17) “it consists of the associations a word acquires on account of the meaning of words which tends to occur in its environments”. The word “scratches” is usually associated with animals, in this case it refers to the poet as he is willing to attack those who occupies his lands.

Source Arabic Text:

TARGET ENGLISH TRANSLATION:

Write down!
I am an Arab
You have stolen the orchards of my ancestors
And the land which I cultivated
Along with my children
And you left nothing for us
Except for these rocks..
So will the State take them
As it has been said?!?

Therefore!
Write down on the top of the first page:
I do not hate people
Nor do I encroach
But if I become hungry
The usurper's flesh will be my food
Beware.. Beware..
Of my hunger
And my anger!
Textual Analysis:

The poet draws the suffering of the Arab people under the occupation and the confiscation of land “سلبتُ” they took from them their land that they cultivated with their own hands, nothing was left for them except the dryness of the land “ سوى هذي الصخور”. By the end of the poem the poet’s tone gets angrier and frustrated as he expresses “حذار.. حذار” he warns them from his hunger and anger as one day the anger will build up and there will be a war. The poet strives to keep the Palestinian identity strong and alive, and he will do all it takes to assure that.

“حذار.. حذار” in reference to Leech’s “seven types of meaning” the social meaning is applied in this sentence. Leech (1981, P.15) includes that “what has been called the illocutionary force of an utterance: for example whether it is to be interpreted as request, an assertion, an apology, a threat etc.” This sentence is interpreted as a threat, the poet is warning the occupiers of his anger and the possibility of starting a war.

In addition, despite the fact that Darwish was familiar and fluent in Hebrew, he ignores the official's language by excluding his questions from the poem and answers just in Arabic to underscore his own and Palestine's cultural and national identity.

4. Findings

This research came up with the following:

The poem “بطاقة هوية” contains a number of identities. Through modality, it is possible to go deeper into meaning by exploring the writer’s attitude. It is possible for a person to have multiple identities as identity is not stable; it changes with time and growth.

People usually express their Identity when it is in danger or under threat.

The general mood of the poem is anger and frustration.

Identity is expressed modally different in the sensation that Mahmoud Darwish carries for the Palestinian identity, Arab identity, National identity, Cultural identity, Geographical identity and Historical identity, his language enacted the way he feels towards these six components.

5. Conclusion

The comprehension of the language becomes interesting and meaningful with the application of Leech’s Affective meanings and its sub-types as it explores the poet’s attitude. The researcher used modality as the opinion and attitude of the speaker. With the help of modality the researcher discovered several types of identity in the poem of Darwish. The researcher came across six different types of identity after analyzing the poem, these identities are Palestinian identity, Arab identity, National identity, Cultural identity, Geographical identity and Historical identity and they were all reasons that explains his deep anger.

Conclusion contains a description that should answer the objectives of research. Provide a clear and concise conclusion. Do not repeat the Abstract or simply describe the results of the research. Give a clear explanation regarding the possible application and/or suggestions related to the research findings.
6. References


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