REPRESENTATION OF PALESTINE IN I COME FROM THERE AND PASSPORT

POEMS BY MAHMOUD DARWISH

A Thesis

Submitted to Faculty of Letters and Humanities in Partial Fulfillment of the Requirements for the Degree of Strata One (S1)

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This research discusses Mahmoud Darwish Poem’s *I Come From There* and *Passport*. The aims of this research are to find imagery and figurative language and how they represent Palestine in that poem. In this research, the writer uses qualitative descriptive method with representation theory of Stuart Hall. In this research, the writer finds four figurative languages. They are personification, symbol, metaphor, and hyperbole and several kinds of imagery such as visual, tactile, kinesthetic and auditory. It is about struggle against the enemy to get his homeland back. The first poem, *I Come From There* portrayed a man who was remembering his home condition. His homeland is snatched by enemy. Finally, he got up and learns all the word to destroy his enemy. Similar to first poem, in the second poem, *Passport* portrayed a man who was angry because the enemy does not recognize his identity. But, he feels no worry to against them. He shows to them that passport is not his identity. The writer reveals that in both Darwish poems represent Palestine struggle implicit through imagery and figurative language.

Keywords: Palestine, Homeland, Struggle.
APPROVEMENT

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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on 10\textsuperscript{th} April 2017. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, 10\textsuperscript{th} April 2017

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DECLARATION

I hereby declare that this submission is my original work and that to be best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extend has been accepted for award of any other degree or diploma of the university or other institutions of higher learning, except where due acknowledgements has been made in the text.

Jakarta, 19 October 2017

Hafizah Adha
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In the name of Allah, the Most Gracious and the Most Merciful

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CHAPTER I

INTRODUCTION

A. Background of Study

The warfare between Palestinian and Jewish Israel in Palestine had been major issue in the world. That war began while England gives its agreement for Jews to have a place in Palestine through Balfour’s Declaration on 1917. That Declaration says, “government view with favor the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine…”

Because of that declaration, the war between Palestinian and Jewish Israel never finish until now. The warfare has been happening for last many years which cause dissolve in Palestine. Palestine is one of the Arab Nations unbroken distressed. Although, it has been gained independence, since 1988, but Israel remains in violation of the sovereignty of the State and even at any time facing the threat of being attacked, especially in Gaza.

In Gaza, Palestine is in Israel blockade regime. Various adverse effects of blocking Gaza appear in people's lives both socially and economically. All did not end up there. The days were sad felt by the Palestinian people. First of all, the sound of tanks from distance and the explosion were heard, and generator that

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supplies the electric current was destroyed, plunging the area into darkness and banished them from the outside world. Then, the planes F-16 came to help the tanks. Israel tanks have entered the cities in the Palestinian government as Gaza, Ramallah, Nablus, and Tulkarem, destroying everything along the way. The planes rained bombs upon the people living in refugee camps. Only in one attack, 40 people were killed. Israeli soldiers fired at hospitals, ambulances, and schools, including the blind school established by the United Nations. Thousand of people examined for no apparent reason and they were sent to prison.²

Mass media reported the cruel actions of Israel against the Palestine to the world. However, Israel has always denied it. Israel says that the Palestine is fine in their blockade. Of course, the world does not believe it. Outside the official statement which is condemned the action of many governments, like the United Nations and the European Union, protests also called for by the various countries involving thousands and even tens of thousands of people who condemned the Israel operation.

Many the authors was interested in writing poems as an expression of concern for the Palestine. One of them is Mahmoud Darwish. Mahmoud Darwish is a contemporary poet in the Arab world. He is widely recognized as the poetic voice of the Palestine. In the Arab world, where poetry is considered one of the highest art forms, Darwish is revered for his poignant expressions of the collective pain of dispossession, exile, and an undying love for a lost homeland. Audiences in Europe, especially France, have long embraced his poetry.

² Ibid.
Darwish was born in 1942 in the village of Barweh in the Galilee, which was razed to the ground by the Israelis in 1948. As a result of his political activism he faced house arrest and imprisonment. Darwish was the editor of Ittihad Newspaper before leaving in 1971 to study for a year in the USSR. Then he went to Egypt where he worked in Cairo for Al-Ahram Newspaper and in Beirut, Lebanon as an editor of the Journal “Palestinian Issues”.  

He is the author of over 30 books of poetry and eight books of prose, which have been translated into 35 languages. Then, he earned the Lannan Cultural Freedom Prize from the Lannan Foundation, the Lenin Peace Prize, and the Knight of Arts and Belles Lettres Medal from France. Mahmoud Darwish died in 2008 in Houston, Texas.  

Darwish is known as a poet who has a vision and passion for justice for Palestine. He is very proud and loves Palestine. It is seen through the language in his poems that always use nature metaphor as a comparison of Palestine, especially in *I Come From There* and *Passport* poem.

The moon, the wave, the birds, the field, the olive tree are some of the metaphors used to describe Palestine in his poems. These metaphors are very attached to the two poems: *I Come From There* and *Passport*.

*I Come From There* tells about the memory of a man who is remembering the condition of his country that the enemy has seized by a weapon. There he owns a house, but also has a prison in it. *Passport* poem tells about the passport of

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an unrecognized man when he wants to go out of country. Both of these poems are very representative of the current state of Palestine. In two poem, Darwish describes Palestine as a homeland that loses its identity for the enemy, but for him the identity of Palestine will always live and will never die.

Because I Come From There and Passport poem is written by an iconic soldier and a great poet who get much appreciated, they are also used as a song by famous musician Marcel Khalife. It is interesting to analyze how Palestine reperesented in such poems. Based on the thought above, the writer has a great interest to analyze the poems using representation theory by Stuart Hall through imagery and figure of speech.

B. Focus of the Study

Based on that background of the study, this research will be focuses on efforts to probe how the author represent Palestine through imagery and figurative language in his poems I Come from There and Passport.

C. Problem of Study

Based on that focus of the study, the writers formulate the problem in a research question, as follows;

How the Palestine is represented in the two poems by Mahmoud Darwish?

D. Significance of the Study

The result of this research is expected to provide useful information for the literary students who wish to cultural studies within the scope of representation in I Come from There and Passport. Then also, the writer hopes this research will enrich the literary studies principally in understanding poems.
E. Research Methodology:

1. Objective of The Research

Then, the purpose of this research is to know the represents of Palestinian in *I Come from There* and *Passport* poems.

2. Method of the Study

Based on the problem of study and significance of the research, the writer uses qualitative descriptive research. According Taylor and Bogdan (1984: 5):

“Penelitian yang menghasilkan data deskriptif mengenai kata-kata lisan maupun tertulis, dan tingkah laku yang dapat diamati dari orang-orang yang diteliti.”

The qualitative descriptive research is a research get result descriptive data about what the people speak or write and their action. Whereas, the method this research is study of literature and have the quality descriptive analysis, like looking for some books which relevance with this research. Then, reading it.

3. Technique of Analysis Data

The technique of data analysis of the research is, firstly; the writer read the corpuse. Then, the writer chooses the intrinsic elements of the poems. Then, both condition is described using the representation theory. The description is completed by the data gained from variety of sources of literature.

4. Instrument of the Research

Instrument of the study is tool or method used to get data or information which necessity in the research. In this research, the writer as the subject of study

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by reading, signing and finding the facts that support the research correlated with the relevant theory.

5. **Unit Analysis**

Unit analysis is totality of identification with all components it relevance which be focus of study in research.\(^7\) So, unit analysis of this research is three poems entitled *I Come from There* and *Passport* by Mahmoud Dawish.

6. **Place and Time of the Research**

This research was conducted from March to November 2015 in the Department of English Letters, Faculty of Adab and Humanities, State Islamic University (UIN) Syarif Hidayatullah Jakarta. The place of research conducted at Main Library of UIN Syarif Hidayatullah Jakarta.

\(^7\) *Ibid.* p. 54
CHAPTER II
THEORETICAL FRAMEWORK

A. Previous Research

The writer has found some journal which related to this research. That journals explain about identity of Homeland for Mahmoud Darwish. How Darwish describe about his Homeland in his poems through his metaphor. He uses nature words as metaphor to show that his Homeland never die.

The first study is establish by Marwan A. Hamdan’s journal in 2016 titled Mahmoud Darwishe’s Voicing Poetics of Resistance: A Receptionist Review. This journal explores the notion of the poetic language as a tool of resistance for the Palestinians in some poetry of Darwish. One of them is Passport poem. In this paper show that Darwishe’s poetic language utilizes expessions and diction that expose and condemn the injustices of all kinds commited by the occupiers. His poetics is pregnant with juxtaposed codes and homeland-nature images to sustain the language of resistanse and rebellion against the occupation. Darwish maintains his poetics national history and memory as another wayof resisting any sort of both ideological and cultural colonialism toward achieving the dignified self-determination. 8

The second journal is establish by Hamoud Yahya Ahmad and Ruzy Suliza Hashim, students of School of Language Studies and Linguistics of Kebangsaan Malaysia University. Their journal titled An Ecopoctcolonial Perspective of Home

in Mahmoud Darwish. In this paper discuss about how Darwish perceives the notion of home in his poems use postcolonial and the ecocritical theory. In this paper show that the Palestinian identity is closely linked to the concept of home through his utilization of nature in his homeland, which is, in turn, central to the field of postcolonial ecocriticism. 9

Poetry might be defined as kind of language that says more and says it more intensely than does ordinary language. 10 Poetry reading is not just an intellectual. It is about feeling. Reading poetry well means responding to it, if you respond on feeling level, you are likely to read more accurately with deeper understanding and with greater pleasure. And, conversely, if you read poetry accurately, and with attention to detail, you will almost certainly respond to it or learn how to respond on an emotional level. Robert Frost said poetry is a way of taking life by the throat. 11

Poems may, at times, seem puzzling or mysterious. Yet mystery and confusion are not essential attributes of poetry. 12 Poems present experiences in language, experiences the poet create for the reader to re-create. In reading poetry our experience involves more than considering the meaning of words. It includes our apprehension of a poem’s form, its pattern of sound and sense, its controlled

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structure of thought. Poetry sharpens our perception of the world around us since it draws its energy from the fresh observation of life. Poetry can reveal to us things we didn’t know or knew only vaguely. It can make us feel more acutely and deeply, and it can make us more receptive to imaginative experience. \(^{13}\)

B. Explication

In explicating poem that embodies many aspects of literary components, perhaps it is best to begin at the foundation and work up. A type of analysis frequently used to explain literary works is explication, a careful line by line or word by word examination of passage in a poem, story, play and essay. \(^{14}\)

Explication is particularly useful for unraveling the meaning of a complex passage, something as long as a section, stanza or scene as a brief as a bit of a dialogue, a sentence, a line of poetry, or even phrase. \(^{15}\)

C. Figurative Language or Figurative of Speech

Figures of speech offer another way of adding extra dimensions to language. Broadly defined, a figure of speech is any way of saying something other than the ordinary way. A figurative of speech is more narrowly definable as a way of saying one thing and meaning another, and we need to be concerned with no more than a dozen. \(^{16}\)

In addition, there are some figurative of speech. They are:

a. Metaphor and Simile

\(^{13}\) Ibid. p. 3.
\(^{15}\) Ibid. p. 10.
\(^{16}\) Laurence Perrine and Thomas . ARP, *Sound and Sense: An Introduction to Literature*, p. 61.
More than 2300 years ago Aristotle defined metaphor as “an intuitive preception of the similarity in dissimilar”. And he suggested further that to be a “master of metaphor” is the greatest achievement of a writer. In our century, Robert Frost has echoed Aristotle by suggesting that metaphor is central to poetry and that poetry is essentially a way of “saying one thing and meaning another, saying one thing in terms of another”.

Although both simile and metaphor involve comparisons between unlike things, simile establishes the comparison explicitly with the word like or as. Metaphor, on other hand, employs no such explicit verbal clue. The comparison is implied in such a way that a figurative term is substituted for or identified with a literal one. “My son talks like an encyclopedia” is a simile. My son devours ideas is a metaphor. The difference involves more than the word like; the simile is more restricted in its comparative suggestion than is the metaphor.17 Example of simile in a poem Frances Cornford (1886-1960) by the title “The Guitarist Tunes Up”

With what attentive courteys he bent
Over his instrument
Not as lordly conqueror who could
Command both wire and wood
But as a man with a loved woman might,
Inquiring with delight ....”

Then, example of metaphor in a poem Robert Francis (1901-1987) by the titled “The Hound”

Life the Hound
Equivocal
Comes at bound

17 Robert DiYanni, Literature: Approaches to Fiction, Poetry, and Drama, p.29.
Either to rend me
Or to befriend me
I cannot tell
The hound’s intent
Till he has spung
At my bare hand
With teeth or tongue
Meanwhile I stand
And wait the even

In that poem, metaphors may take one of four forms, depending on whether the literal and figuratively named or implied. In Francis’s poem, the literal term is “life” and the figurative term is “hound”.  

b. Personification

Personification is a type of comparison in which abstract concepts or inanimate objects are invested with human properties or characteristics. For example, in a poem William Carlos Williams (1883-1963) by the titled “Winter Trees”.

All the complicated details
Of the attiring and
The disattiring are completed!
A liquid moon
Moves gently among
The long branches
Thus having prepared their buds
Against a sure winter
The wise trees
Stand sleeping in the cold

In that poem, William employs personification to suggest a way of thinking about the inevitability of natural processes.

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18 Laurence Perrine and Thomas R. ARP, Sound and Sense: An Introduction to Literature, p. 62.
19 Robert DiYanni, Literature: Approaches to Fiction, Poetry, and Drama, p.34.
20 Ibid. p. 35.
c. Apostrophe

Closely related to personification is apostrophe, which consists in addressing someone absent or dead or something non-human as if that person or thing were present and alive and could reply to what is being said. For example in a poem Anonymous (c. 1500) by the titled “Western Wind”:

\[
\text{Western wind, when wilt thou blow} \\
\text{The small rain down can rain} \\
\text{Christ! If my love were in my arms,} \\
\text{And I in my bed again!}
\]

d. Synecdoche and Metonymy

In synecdoche a part of something is substituted for the whole, as when we refer to workers as “hands”, or to cars as “wheels”. In metonymy one thing stands for something associated with it, as when we speak of “the oval office” to mean the president or use “the grave” to signify death. Like other forms of comparison, synecdoche and metonymy shade into symbol. It isn’t far form associating one thing with another to letting one thing stand for or represents another, which is the essence of symbolism.

e. Symbol

A symbol is any object or action that represents something beyond itself. A rose, for example, can represent beauty or love or transience. A tree may represent a family’s roots and branches. A soaring bird might stand for freedom. Light might symbolize hope or knowledge or life. These and other familiar symbols

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22 Robert DiYanni, Literature: Approaches to Fiction, Poetry and Drama, p. 35.
may represent different, even opposite things, depending on how they are deployed in a particular poem. 23

The meaning of a symbol is controlled by its context. Deciding on the symbolic significance of a poetic detail is not always an easy matter. Even when we are confident that something is symbolic, it is not often easy to determine just what the symbol represents. 24 For example in a poem by Robert Frost (1874-1963), by the titled “Nothing Gold Can Stay”:

\[
\begin{align*}
\text{Nature’s first green is gold} \\
\text{Her hardest hue to hold} \\
\text{Her early leaf’s a flower;} \\
\text{But only so an hour} \\
\text{Then leaf subsides to leaf} \\
\text{So Eden sank to grief} \\
\text{So dawn goes down to day} \\
\text{Nothing gold can stay}
\end{align*}
\]

Frost’s examples seem to suggest that whatever gold symbolizes (the good, the true, the beautiful), it does not remain; it does not last. Traditionally, however, gold has represented wealth and value; it has stood for those things we hold dear. Since poets do not explain their symbols, Frost does not specify precisely what “gold” symbolizes in the poem. The poem’s overall concern, however, is with transience, with the ephemerality of things precious and valuable. Yet we met consider the poem’s symbolism and meaning another way: that the most transient things are most valuable because they don’t last. 25

24 Robert DiYanni, Literature: Approaches to Fiction, Poetry and Drama, p. 35.
25 Ibid. p. 36.
f. Overstatement or Hyperbole

Overstatement or hyperbole is simply exaggeration, but exaggeration in the service of truth. It is not same as a fish story. If you say “there were literally millions of people at the beach!” you are merely piling one overstatement on top of another, for you really mean, “there were figuratively millions of people at the beach;” or, literally, “The beach was very crowded”. Like all figures of speech, overstatement may be used with a variety of effects. When Frost says, at the conclusion of “The Road Not Taken”:\(^{26}\)

\[
I \text{ shall be telling this with a sigh Somewhere} \\
Ages and ages hence,
\]

We are scarcely aware of the overstatement, so quietly is the assertion made.

D. Imagery

Imagery may be defined as the representation through language of sense experience. Poetry appeals directly to our sense, of course, through its music and rhythms, which we actually hear when it is read aloud. But indirectly it appeals to our sense experience. The word image perhaps most often suggest mental picture, something seen in the mind’s eye-and visual imagery is the kind of imagery that occurs most frequently in poetry. But an image may also represent sound (auditory imagery), a smell (olfactory imagery), a taste (gustatory imagery), touch such as hardness, softness, wetness, or heat and cold (tactile imagery), and

\(^{26}\)Ibid. p. 101
internal sensation such as hunger, thirst, fatigue, or nausea (organic imagery), or
movement or tension in the muscles or joints (kinesthetic imagery).27

E. Representation Theory

Representation through language is therefore central to the processes by
which meaning is produced.28 The oxford English Dictionary suggests two
relevant meanings for the word.

a. To represent something is to describe or depict it, to call it up in the mind by
description or portrayal or imagination; to lace a likeness of it before us in
our mind or in the sense;

b. To represent also means to symbolize, stand for, to be a specimen of, or to
substitute for;

While another word of represent we can see from Giles and Tim Midleton
in their book Studying Culture’s 1999, they said that representation has three
senses, these are to stand in for, to speak on behalf of, and re-present.
Representation means using language to say something meaningful about, or to
represent the word meaningful to other people. Representation is an essential part
of the process by which meaning is produced and exchanged between members of
culture.

The explanation above explains that all the things in the real world have the
meanings. Representation is how people get understanding, how to explain, use,
imagine about something. All of them is formed into a concept in every human
minds, feelings, and senses.

27 Ibid. p. 49.
28 Stuart Hall, Representation: Cultural Representation and Signifying Practice, (London:
Representation connects meaning and language to culture. Representation means using language to say something meaningful about, or to represent the world meaningfully, to other people. Representation is an essential part of the process by which meaning is produced and exchange between members of a culture. It does involve the use of language, of signs and images which stand for or represent things. Three approaches of representation are: the reflective, the intentional, and the constructionist.
CHAPTER III
RESEARCH FINDINGS

A. Analysis of Poems

Poems present experiences in language, experiences the poet creator for the reader to re-create. In reading poetry our experience involves more than considering the meaning of words. It includes our apprehension of a poem’s form, its pattern of sound and sense, its controlled structure of thought. Poetry sharpens our perception of the world around us since it draws its energy from the fresh observation of life. Poetry can reveal to us things we didn’t know or knew only vaguely. It can make us feel more acutely and deeply, and it can make us more receptive to imaginative experience. 29

Two poems of Mahmoud Darwish “I Come From There and Passport”, both are shape and created based on poet experiences. He uses nature words to describe his experiences. In understanding two poems of Darwish, the analysis could be; first, the internal structure which is found in the poems such as figures of speech and imagery. It is way to see of how Palestine is represented through intrinsic elements in this poem.

B. First Poem

I Come From There

I come from there and I have memories
Born as mortals are, I have a mother
And a house with many windows,
I have brothers, friends,
And a prison cell with a cold window.

Mine is the wave, snatched by sea-gulls,  
I have my own view,  
And an extra blade of grass.  
Mine is the moon at the far edge of the words,  
And the bounty of birds,  
And the immortal olive tree.  
I walked this land before the swords  
Turned its living body into a laden table.

I come from there. I render the sky unto her mother  
When the sky weeps for her mother.  
And I weep to make myself known  
To a returning cloud.  
I learnt all the words worthy of the court of blood  
So that I could break the rule.  
I learnt all the words and broke them up  
To make a single word: Homeland.....

1. Explication

_I Come From There_ is trying to describe the Palestine condition, especially for its country. It talks about a man who is telling about the condition of his homeland before and after being seized from him. How he wants to fight for his homeland again. Here, is the explication of each stanza to make a vivid description of the poem.

_I come from there and I have memories_  
_Born as mortals are, I have mother_  
_And house with many windows_  
_I have brothers and friends_  
_And a prison cell with cold window_

In the first stanza, speaker describes the situation of his memories. He was remembering his homeland. He has a house and a mother. He has brother and friend too. It gives a signal that his live is fun. But, on the other hand he also said there was a cold prison. It gives the signal that he once lived inside the prison because he can know how cold from the jail window
Mine is the wave, snatched by sea-gulls,
I have my own view,
And extra blade of grass

In this line, the speakers explain the condition of his country. Here, the speaker says "Mine is a wave, snatched by sea gulls", which means that his homeland has been captured by seagulls, but he still has his view and grass with him.

Mine is the moon at the far edge of the words
And the bounty of birds,
And the immortal olive tree

Mine is means a country because in this line, the speaker state that the homeland is the moon at the end of the word. It means that his homeland is just a name without place. However, the speaker says that his homeland is free-flying birds and ever-growing olive trees. That is the condition of his homeland today.

I walked this land before the swords
Turned its living body into a laden table

All of these he felt during his peaceful life, before the words came cutting many bodies to the bed.

I come from there. I render the sky unto her mother
When the sky weeps for her mother.
And I weep to make myself known
To a returning cloud"

In the second stanza, the speaker wants to emphasize that he came from his homeland. Mother above it means the homeland. He wants to give a cloud sky for his country, but he sees the sky weeping. This illustrates that his homeland is in bad condition. "And I weep to make myself known. To returning cloud". Those
line shows that the speaker still believe the cloud sky will return to greet his homeland.

I learnt all the words worthy of the court of blood  
So that I could break the rule  
I learnt all the words and broken them up  
To make a single word: Homeland

In the last stanza, speakers says "I learned all the words worthy of the court of blood. So that I can break the rule. " It means he is angry and he wants to make the word Homeland to be a real homeland. Through the words, he will struggle to destroy the rule that it is unfair for them. So that he can reclaim his land with words Homeland.

Through the explication of each stanza, the writer has already found a vivid description about how Palestine described in Darwish's poem. The writer catches that in I Come From There, a homeland is not homeland. It means, homeland just a word that has no place after the sea-gulls and swords come to snatch it.

2. The Intrinsic Analysis

The description of Palestine in I Come From There poem can be known by the analysis of intrinsic elements in which he uses imagery and figure of speech in such way to make description about how Palestine is described in this poem. The writer finds imagery, metaphor, personification, and symbol which is the exist elements in poem I Come From There.

First, visual imagery signed those are images of sight words is an object that can be seen in the mind’s eyes. Here, visual imagery occur in this line:

Born as mortal are, I have mother  
And house many windows
The house was visualized as a place to stay. House many windows was visualized as house has more than two windows. It gives an effect that the speakers are good, because the writer thinks that he has a big house. Where he can live there with his mother. The house many windows also show a freedom in dreaming and activity. Through that windows, the speaker can to see new things. Clearly, that line is presented the visual imagine. The readers could imagine the happiness of the house with many windows.

“And prison cell with a cold window”

Second, the line shows that tactile imagery sign that images can be felt to be touched. The body of the speakers feel cold if it is in prison because of the night air that enter through windows. A cold window shows limitations because of its coldness makes anyone feel weak. Meanwhile, prison cell with a cold window is presented with sadness and lack of freedom in doing anything.

I walked this land before the swords

The line shows about kinesthetic imagery signed those are images of motion and it is a movement and tension of the body. Here, walked word in this line give imagine that speaker had been walking to enjoy life in his country until the sword snatched it. It made he have to leave the land.

Next, the writer identifies several figures of speech such as metaphore. First, metaphore in line:
Mine is the wave, snatched by sea-gulls

(I Come From There: line 6)

Those line explain that the speaker compare the sea-gulls as an enemy through snatched word. Snatched is a verb which means taking or forcibly taking away. Judging from its character, sea-gulls is a bird that is eating anything that it sees. Meanwhile, the enemy has the character of wanting to take a person or group of something by force. So, the same character makes the speaker compare the sea-gulls with enemy, which is snatched. Here, the speaker reveal that his possession has been seized by the enemy.

Mine is the moon at the far edge of the words,
And the bounty of birds,
And the immortal olive tree

(I Come From There: line 9-11)

The line above metaphor too. It explain that the speaker compares mine with the moon, the birds and olive tree as his homeland. They are all very precious to him. Moon had accompanied his night. The birds are always chirping nearby and olive tree that grew up with him, making the speaker recalled his life.

Related between the moon, the birds and olive tree are its nature. The moon is an object that appears every night with the beauty of its light. Although, the moon disappears during the day, but the moon will always be there. Meanwhile, the birds are creatures that are always free and growing despite being captured or killed. And the olive tree is a plant that always lives for thousands of years. Clearly, the speakers compare his country with the moon, the birds and the olive tree to show that his country will always stand, be free and live forever.
I render the sky unto her mother

(I Come From There: line 14)

Those line use metaphor too. The speaker compare mother as his native land who has raised him and now he is greatly missed.

When the sky weeps for her mother

(I Come From There: line 15)

The next line, the writer finds personification. It is the sky weeps. It describes the sky who can work as human. In here, the writer thinks that the speaker wants to show that not only was he grieving, but sky can feel what happens in the country.

In the last, the writer finds a symbol swords in line :

I walked this land before the swords
Turned its living body into a laden table

(I Come From There: line 12-13)

The speaker use the swords as a symbol of violence. The sword is a long object that has a sharp side that can cut anything. The sword has taken much life from his country. The speaker want to show that the sword has brought destruction to his country.

I learnt all the words worthy of the court of blood
So that I could break the rule
I learnt all the words and broken them up
To make a single word: Homeland

(I Come From There: line 18-19)

In this line, the speaker use the court of the blood as symbol of the enemy cruelty. The speaker wanted to show that their rules destroyed his country.
Therefore, the speaker say that he will fight them by learning the ways of his enemy, so he can destroy them. Then, he can rebuild his independent country.

Based on the description of the condition of a homeland between before and after seized by the enemy. However, this poem more describes how the country's identity after being in the hands of the enemy. “Mine is the moon at the far edge of the words.”

3. Representation of Palestine in I Come From There Poem

I come from there by Mahmoud Darwish is a poem about representation of Palestine.

The representation appears through imagery and figurative language.

\[ I \text{ come from there and I have memories} \\
\text{Born as mortals are, I have a mother} \\
\text{And a house with many windows,} \\
\text{I have brothers, friends,} \\
\text{And a prison cell with a cold window.} \]

Visual imagery appears in the third line "And a house with many windows", it show that freedom. Because a house with many windows give an overview of a big place, where we can see anything through that windows.

But, in the fifth line the speaker said about a prison cell with a cold window. Prison is a reflection for sadness. A cold window adds to the gloom of a prison. Prison illustrates the limitations and oppression where there is not a good thing to do.

In those lines, Darwish uses a contradictory object in representing Palestine. The writer thinks, Darwish uses the word house and prison as a representation of Palestine. He want to say that Palestine was a previously free state, but its not. It
means a state that has no authority anymore as a country. This is due to the arrival of the enemy who seized his freedom.

Mine is the wave, snatched by sea-gulls,
I have my own view,
And an extra blade of grass.

The sixth line "Mine is the wave, snatched by sea-gulls" used metaphor. Metaphor appears in this line to show that mine is the wave. Here, the speaker compares his country as the waves of the sea. The waves that indicate the nature of freedom because it is always move wherever they want. The wave is the sea, and the sea has much water. Basically, the waves are water and water have properties are quiet and swift. Water will flow quietly if he was not bothered anything. However, the water could be changed if there are triggered heavy like wind, rain and earthquakes. Based on the character of water in the sea, the waves also show the nature of unity is strong.

Then, in the sixth line, the speaker compares the sea-gulls as an enemy through snatched words. So the speaker said, I have my own view, And an extra blade of grass. Here, the view can be interpreted with belief. And blade of grass describes a hope of his country. This shows that the speaker believe to regain his freedom because he still has big hopes in order to obtain peace back in his hometown.

The sixth line "Mine is the wave, snatched by sea-gulls" used metaphor. Here, Darwish insists that the enemy comes to seize the freedom of his country. Through the word snatched, darwish compares sea-gulls as enemy. In this poem, Darwish uses many natural words to represent Palestine, such as:
Mine is the wave  
Mine is moon at the far edge of the words  
And the bounty birds  
And the immortall olive tree

The metaphor used is very inherent for the Palestinian state. The speaker compares the country as the moon because the moon was bright in the evening. This shows that the speaker will not be lost and the surrender of the enemy's attack. Although moonlight itself sometimes dim and bright, but it did not affect his spirit. Then, the speaker also compared his country with the bounty of birds because the bird has a gentle nature and generous. In addition, the speaker also compared his country with the immortal olive tree which is strong and sturdy under any circumstances.

Wave, moon, birds is the meaning of freedom. And the immortal olive tree is the meaning of immortality. Through the metaphor Darwish describes a Palestinian identity that will never be lost. Palestine will always be free and live forever.

I walked this land before the swords  
Turned its living body into a laden table

Next, the speaker used the symbol of the swords in the twelfth line. The swords are a symbol of crime and violence. Thus, the speaker tells us that he had a long life in his hometown in peace even before the swords grab. The violence is causing anxiety and sadness for the speaker.

I come from there. I render the sky unto her mother,  
When the sky weeps for her mother.  
And I weep to make myself known  
To a returning cloud  
I learnt all the words worthy of the court of blood  
So that I could break the rule.
I learnt all the words and broke them up
To make a single word: Homeland....

Then, metaphor appears in the first line in the second stanza to show her mother is reflection for his homeland. The speaker compares her mother as a homeland because homeland is where he was born and grew up. Homeland has always been considered as the mother who feed for their children until they grow up. Homeland as well as where they play and learn so that they have insight.

Then, the second line "When the sky weeps for her mother" used personification. The personification figurative language used to show the sky weep like a human can do. Actually, the sky was raining but he seemed sad about what has happened in that homeland.

Then, the speaker used a symbol in the fifth line in the second stanza. It is court of blood. It means that the court did not judge a person fairly and honestly. Therefore, the speaker felt sadness, pain and anger recall the circumstances hometown. Finally, he was determined to study all the words may be broke down these unfair rules, so that he can obtain and rebuild his hometown. "I learned all the words and broke them up, To make a single word: Homeland". This is show that the speaker want to fight through his words so be aware that what they did was wrong.

So, in this poem Dawish want to convey how his feelings of the Palestine people who are struggling to obtain their freedom. Darwish represents the speaker as a Palestine who was forced to leave his hometown because the war in his hometown and he is greatly missed by his hometown. This can be seen in the first to fifth lines. There is two visual imagery are house and prison. Darwish wanted
to show the Palestine life. Their home is also a prison for those caused by the Israeli army as compared with sea-gull. Israel forces them to give up their homes. Israel forbids Palestine to business as usual and deprive of their rights. High wall built around their home.

Then, Darwish described the Palestine as the figure quiet, but it can be strong. This is shown in the sixth line. “Mine is the waves”. If small became great friends and when an opponent. Palestine also has a strong sense of unity. Besides, in the seventh and eighth lines in this poem, Palestinian described as having a fighting spirit and never give up. They always kept hope that one day they will get their freedom.

However, Darwish also represent Palestine as moon at the far edge of the words. It means the Palestine is described as country which is loose it identity. Palestine is just a name. It is has not a place. Palestine like house and prison. Then, at the eleventh lines Darwish illustrates that the Palestine is the strong as the olive tree. The olive tree has long roots and always growing lengthwise and spread out looking for a place where it could grow. Likewise with the Palestine struggle continues to find a solution.

In the second stanza in this poem, Dawish describe deep longing of Palestine which is the sky also weep. But, Darwish wanted to show that a man of Palestine learn the words, and pour it into writings. So that, the eyes can open the heart of the enemy. Moreover, his feelings can be conveyed to the people in the world. He want to express the sadness and grief of Palestine. Palestine hopes a support from the world. He also wanted to say that war would only lead to pain and injury.
Palestine just want to get a quiet life and peaceful as part the world without fear.

Palestine is strong and unyielding to make a word that is Homeland.

Second Poem

They did not recognize me in the shadows
That suck away my color in this Passport
And to them my wound was an exhibit
For a tourist who loves to collect photographs
They did not recognize me
Ah, don’t leave
The palm of my hand without the sun
Because the trees recognize me
All the songs of rain recognize me
Don’t leave me pale like the moon

All the birds that followed my palm
To the door of the distant airport
All the wheatfields
All the prison
All the white tombstones
All the barbed Boundaries
All the waving handkerchiefs
All the eyes
were with me
But they dropped them from my passport

Stripped of my name and identity?
On soil I nourished with my own hands?
Today Job cried out
Filling the sky
Don’t make and example of me again!
Oh gentleman, Prophets
Don’t ask the trees for their names Don’t ask
the valleys who their mother is >From my
forehead bursts the sward of light And from my
hand springs the water of the river All the
hearts of the people are my identity So take
away my passport!
1. Explication

Passport poem still talks about how Palstinian are affected by Palestine condition. Especially, when Palestinian want to go to other country. Here is the explication of each stanza to make the clarity of the poem.

They did not recognize me in the shadows
That suck away my color in this Passport
And to them my wound was an exhibit
For a tourist who loves to collect photographs

In the first stanza, speaker tries to tell that he was in an airport, but when he handed his passport, they do not even acknowledge it. They even collected his photographs to be shown to the tourists that make the speaker so angry.

They did not recognize me
Ah, don't leave
The palm of my hand without the sun
Because the trees recognize me
All the songs of rain recognize me
Don't leave me pale like the moon

Here, the speaker tells that he was not worried even though they do not recognize his existence. He does not care how they were treated. The speaker just keep trying to convince himself that he had to keep moving forward and do not let him become weaker. The speaker will not allow himself without sunlight and fade away as the moon disappeared, because the trees and the rain know him.

All the birds that followed my palm
To the door of the distant airport
All the wheatfields
All the prison
All the white tombstones
All the barbed Boundaries
All the waving handkerchiefs
All the eyes
were with me
But they dropped them from my passport
The writer thinks that the speakers are in a condition confused and angry but he did not want to release his anger. The speaker wondered why they did not recognize and admit it. In fact the whole birds come to take him to the airport as if to convince himself that there is no problem. Likewise with all the wheat fields, prisons, barbed wire and waving handkerchiefs joined to the speakers as if they represent him. But, the guard still throws his passport.

Stripped of my name and identity?
On soil I nourished with my own hands?
Today Job cried out
Filling the sky
Don’t make and example of me again!
Oh gentleman, Prophets
Don’t ask the trees for their names Don’t ask the valleys who their mother is >From my forehead bursts the sward of light And from my hand springs the water of the river

The writer thinks that the speaker finally vents his anger to them. He condemned their actions. He is stopped caring about what others have done to him, even the speaker forbids people to ask all about himself and his hometown.

All the hearts of the people are my identity
So take away my passport!

In the last line, the speaker said he would continue to love his homeland, although he was not recognized by others. The speaker felt his hometown is not based on the passport but his hometown is in his heart. Thus, he considers the passport is simply a collection of papers that make trouble. For the speaker, his identity is in his heart. Therefore, he will continue to fight.
2. **Figure of Speech and Imagery Analysis**

The writer finds several types of imagery in this poem. First, visual imagery in line:

```
All the birds that followed my palm
To the door of the distant airport
All the wheatfields
All the prison
All the white tombstones
All the barbed Boundaries
All the waving handkerchiefs
All the eyes
were with me
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(Passport: line 11-19)

Those lines show that about visual imagery signed those are images of sight with the words underlined and also because that words is an object which can be seen with eyes. The birds are visualized as the crowd and make a noise while the birds are visualized as all the birds. Then, all the white stombstones are visualized as the grave with a white stombstone in rows on the ground. Likewise with all the barbed boundaries are visualized as many fence surrounding the country. Here, the speaker wants to tell the readers that all this is his pride.

Second, the writer finds kinesthetic imagery in line:

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But they dropped them from my passport
On soil I nourished with my own hands?
Today Job cried out,
and Filling the sky,
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(Passport: line 20; 22-24)

Kinesthetic imagery is movement or tension in the muscles or joints. Here, the speaker felt annoyed with those who dropped his passport because after he had been keeping the country with his own hands, they still did not recognize him. In
the end, the speaker vents his anger and shouted at the sky expecting justice for himself for the mistakes he had not done.

Relating to the kinds figure of speech, the writer finds symbol. First, in line:

*The palm of my hand without the sun*

(Passport: line 7)

That line shows about a symbol is the sign, something that represents / suggested meaning (which can be touched objects / tagibled and visible). The sun is a hope and courage. Here, the speaker tells to the reader that he wanted to have the courage and strength to fight against the injustice that happened to him.

Second, in the line:

*Do not leave me pale like the moon!*

(Passport: line 10)

The writer thinks the moon can become a symbol of sadness because the moon can bright but also faded. Here, the speaker said that he did not want to be a man of weak though the people had been hurt him:

*All the songs of rain recognize me*
*All the wheatfields*
*All the Prisons*
*All the white tombstones*
*All the barbed boundaries*
*All the waving hankerchiefs*
*and All the eyes*

(Passport: line 9; 13-18)
Those are hyperboles or overstatements sign that the speaker feels that his love for his country and instead make him happier even though the speakers are not recognized by strangers.

*From my forehead bursts the sword of light, And from my hand springs the water of the river and All the hearts of the people are my identity*  
(Passport: line 29-31)

Those are hyperboles too because the speaker thinks that only him feels proud of homeland and the speaker suggests to the readers that he can’t be taken by anyone. He is the one who can’t be eliminated with a sheet of paper, as well as the hearts of his brothers.

Based on those analyzes, the writer concludes that Darwish wanted to describe the feelings of people who are not recognized presence and their country due to political conflict. Through his poetry, Darwish indicate that they will never give up to fight obtaining their rights. As, Darwish asserted in his last two lines of "*All the hearts of the people are my identity, So take away my passport!*". These two lines confirm that he is not the passport of his heart paper collection. Darwish wanted to make readers aware that they are the ones who love his country.

3. **Representation Palestinian of Passport poem**

Passport also includes one of the famous poem works of Mahmoud Darwish. Passport also represents Palestinian in defending their identity in the presence of a stranger who does not recognize them.

*They did not recognize me in the shadows  
That suck away my color in this Passport  
And to them my wound was an exhibit  
For a tourist who loves to collect photographs*
They did not recognize me,
Ah... don’t leave
The palm of my hand without the sun
Because the trees recognize me
All the songs of rain recognize me
Don’t leave me pale like the moon!

Symbol appears in the seventh and tenth line to show the sun and moon is a reflection for the bravery and weakness for the Palestinians. They do not want that courage left them and they were left in fear as moonlight dims when they have to face the strangers that prevent or ask them.

All the birds that followed my palm
To the door of the distant airport
All the wheatfields
All the prisons
All the white tombstones
All the barbed boundaries
All the eyes
Were with me
But they dropped my passport

Hyperbole appears in the second stanza. The figurative language hyperbole used to show everything in his homeland that has represented the speaker. While they do not recognize him, the speaker said that all birds, field, prisons, tombstone, barbed boundaries and all eyes in this country with him. That is all the love of the country so that the speakers said that they were all with him. But, the speaker gets the insults from them by removing his passport.

Stripped of my name and identity?
On soil I nourished with my own hands?
Today Job cried out
Filling the sky:
Then, kinesthetic imagery appears in the second to fourth lines of the third stanza, represent a bad feel of the speaker when people do not recognize her passport. Finally, the speaker shouted angrily to the sky and said:

\[\text{Don’t make and example of me again} \]
\[\text{Oh, gentlemen, Prophets,} \]
\[\text{Don’t ask the trees for their names Don’t ask} \]
\[\text{the valleys who their mother is >From my} \]
\[\text{forehead busts the sward of light And from my} \]
\[\text{hand springs the water of the river All hearts of} \]
\[\text{the people are my identity So take away my} \]
\[\text{passport!} \]

And the speaker used to hyperbole again in the ninth to eleventh line of the third stanza. The speaker wants to describe how he was inseparable from his homeland. The speaker would like to show the reader that he and his homeland is one. As if the speaker would die without his homeland, also with the heart and the unity of his brothers.

So, \textit{passport} poem by Mahmoud Darwish describes about Palestinian identity and a struggle of Palestinian against the stranger. In this poem, Darwish often uses words that related to nature such as the sun, moon, wheatfields, birds, water and the other to represent the figure of the Palestinian with his country. Darwish shows readers, how Palestinian’s struggle to get independence and the homeland is not recognized. Then, how Palestinian can’t be separated from his homeland that enemy can’t be taken away. In the end of the line, Darwish shows that love of Palestinian against his homeland can’t be replaced by a sheet of paper like book or passport.

Based on analysis, \textit{I Come From There} and \textit{Passport} poem describe about Homeland which is not real Homeland. His homeland was snatched the sea-gulls.
But, in these poems show that Homeland is always alive. The Homeland through it metaphor is a bird which is free. The Homeland is also olive tree which is always growth and never die. In these poems, Darwish want to show the Homeland is represents of Palestine. He approve that identity of Palestine never can to take away from all Palestinian, because Palestine is their heart and all nature in around them, not a paper which is used by Palestine’s enemy. Palestine and Palestinian always fight to get back their home.
CHAPTER IV
CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Poetry might be defined as kind of language that says more and says it more intensely than do ordinary language. Poetry reading is not just an intellectual. But, it is about feeling. If you want to understand and analysis a poem, you must be know about element of poem and learn it.

So, based on that elements analysis in chapter III of two poems of Mahmoud Darwish entitled I Come From There and Passport, the writer concludes that the poet doesn’t use many intrinsic elements of poem. The writer finds some kinds of imagery such as visual, tactile, kinesthetic and auditory and several kinds of figurative language such as personification, symbol, metaphor, and hyperbole. These two poems are also relating to each other in identity and how Palestine describes through metaphor.

In the first poem, the poet tells the readers about the identity that make the speaker remember his homeland was taken by the enemy. And the speaker shows the readers that his Homeland never die and he will fight to get his Home identity with the word. Then, in the second poem, the poet tells us about identity too that the speaker angry because his passport is not recognized as his identity. Here, the speaker shows that his identity is not only that passport but all nature in around him is his identity.
In other side, based on the poet’s history the writer assumes that this poem represents about Palestine identity who is snatched by enemy now. They fight to get back their home and identity. They want the world to recognize them. So, Mahmoud Darwish wants to tell the reader that Palestine still alive and fight. He hopes the world to listen and understand the feelings of Palestine. Whereas, for the enemy, Darwish hope they stop their attacks and can live in peace.

B. Suggestions

Based on the conclusion, the writer suggests the readers who are interested in analyzing the poems in order to understand the text of the poem first. After that, the readers must to understand about intrinsic or extrinsic elements of the poetry. And also, the readers must to know the poet’s motivations in writing the poem. In addition, the writer expects this study will be useful to the readers who want to know further about figure of speech and their contribution to the theme of the selected poems, especially the students of English Letters Departement, Faculty of Letters and Humanities Syarif Hidayatullah State Islamic University Jakarta.
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