Construction of identity in Suheir Hammad’s *What I will*

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Abstract

This paper offers insights into the conceptualization of identity in poetry. In particular, it seeks to examine the way the Palestinian-American female poet Suheir Hammad negotiates her textual identity in the poem *What I Will*. The study uses Mill’s (1995) feminist stylistic theoretical framework in order to identify the identity Hammad constructs for herself in the poem, and the way this textually constructed identity plays out against her cultural heritage and ethnic origin. This objective is achieved by examining the way textual identity is carried by linguistic choices at the lexical, lexico-grammatical (phrase/sentence) and discourse levels. Analysis reveals a dichotomy constructed via personal pronouns between the speaker and her aggressor. This oppositional relationship is reinforced by the transitivity choices and triggers of presupposition. The speaker uses no gender-specific or sexist nouns and pronouns and no description of her appearance in the textual construction of her identity. Her identity is constructed in terms of attachment to her collective ethnic background, and resistance to, and detachment from, the oppression of her aggressor.

Keywords: Feminist stylistics, identity, Palestinian-American, poetry, Suheir Hammad

1. Introduction

Suheir Hammad was born in Amman in 1973, and she had lived in Beirut before she travelled to New York with her parents when she was five years old. As a child, Hammad grew up hearing stories about her homeland, Palestine, from her parents who told her about the hardships they encountered in Jordan, Lebanon and America after their displacement from Palestine. These experiences, along with life in New York, have shaped Hammad’s awareness of her identity (Gallagher, 2010).

Investigating the construction of identity in Hammad’s poetry requires a look back at the origins of the Palestinian collective identity crisis. In the aftermath of World War I, the Ottoman Empire was broken up into smaller territories that were assigned to the colonial powers that defeated the Ottomans. The Palestinians’ homeland, which constitutes the present-day state of Israel and the occupied Palestinian territories, was under British rule. In fulfillment of Britain’s commitment to supporting the Zionist movement, British foreign secretary Arthur Balfour declared a mandate in 1917 that established in Palestine a national home for the Jewish people. The Balfour Declaration made no mention of Palestinians or Arabs but emphasized the need to protect the ‘civil and religious rights of the non-Jewish communities’. At the time of the declaration, however, the Arab Muslims and Christians (or the ‘non-Jewish communities’) constituted a majority 89% of the population.

Sporadic violent scenes involving the Arabs and the Jews were quite common during the 1930s, with more Jews being transposed from Europe into the new homeland. The British authorities could not stop an Arab Revolt between 1936 and 1939. Late in 1939, World War II broke out and Britain joined the allied forces fighting Germany in a 6-year war that ended in 1945. After World War II, the demographic scene in Palestine was different. About one third of the population was Jews, most of whom were Jewish immigrants moving to settle in the new land. Communal violence continued and morphed into an open warfare in 1947.

In order to contain the conflict, the newly found United Nations proposed a partition plan, which was downright rejected by the large majority of Arabs who did not want to see their land partitioned. Waves of immigration over two decades could not ensure a significant part of the land with a solid Jewish majority. To achieve this target, the Jewish forces launched a military campaign in 1948 that resulted in the massacre of scores of Palestinians and the forced displacement of hundreds. Ethnic cleansing of Palestinian Arabs intensified, resulting in over 700,000 people fleeing...
or being displaced, according to U.N. estimates. Houses were demolished, neighborhoods bulldozed, villages and towns renamed, and personal property confiscated. As a result, the Arab Palestinian character of a number of villages and towns disappeared, and Jewish inhabitants became a majority in many territories across the land.

In Arab Palestinian memory, this forced mass eviction of local inhabitants is called the Nakba – Arabic for catastrophe. This event marked the beginning of the Palestinian refugee crisis. According to U.N. reports, there are over 5 million Palestinian refugees living in Jordan, Lebanon, Syria, the Gaza Strip, and the West Bank. The United Nations Relief and Works Agency (n.d.) defines refugees, and their descendants, as people “whose normal place of residence was Palestine during the period 1 June 1946 to 15 May 1948, and who lost both home and means of livelihood as a result of the 1948 conflict”.

The legal status of Palestinian refugees differs in different host countries. According to Said (2003), Palestinian refugees living in the West Bank and Gaza Strip enjoy “the same legal rights as do the non-refugee Palestinian population” and are eligible for Jordanian passports and passports issued by the Palestinian Authority (p. 90). In either case, their travel is subject to approval by the Israeli government. Refugees in Jordan, on the other hand, “enjoy the benefits of full Jordanian citizenship, including the right to vote” (p. 90). Refugees who made their way to Jordan after 1967, however, “do not enjoy full citizenship in Jordan and cannot vote or hold jobs in the public sector ([original emphasis], p. 90). In Syria, refugees enjoy many of the rights as Syrian citizens but cannot vote in elections and are not eligible for Syrian citizenship. In Lebanon, Palestinian refugees are “classified as foreigners” and “may not work without a work permit” (p. 91). They cannot even own real property.

It is against this background that the Palestinian national collective identity is defined. Palestinian refugees, like Suheir Hammad, insist on their right to return to the areas where they, or their ancestors, were born. They identify themselves with the cultures of their places of origin, and, individually as well as collectively, revive those traditions in the different host countries. Israel, however, does not recognize the right of return. The population of Israel is about 8 million, including over a million Arabs. The return of Palestinian refugees is an existential threat to the Israeli state and identity.

The Palestinians’ resistance to the loss of land, and of identity by implication, takes on different forms. The present paper explores the way a female Palestinian refugee conceptualizes her identity in poetry. The poem to analyze What I Will (see Appendix 1) appears in Zaatar Diva, a collection of poems by Hammad published in 2005. The objective of the analysis is to relate the identity that is textually constructed in the poem to the speaker’s ethnic identity, and explore the way linguistic choices inform the construction of textual identity.

2. Previous Studies

Suheir Hammad’s poetry has been researched from the perspectives of feminist and ethnic identity. Brown (2010) argues that in the beginning of Suheir Hammad’s career as a poet, her poems had a “sense of trying to find a connection with her heritage and also discovering her self identity”, and that many of her poems had “a very political stance to them” (cited in Gallager, 2010, para. 14). In addition to the theme of self-discovery, Hammad’s poetry concentrates on “sexism, violence and other challenges that women face” (Gallager, 2010, para. 15).

Fadda-Conrey (2007) offers an autobiographical examination of the works of Suheir Hammad, along with another Syrian female poet. The study examines the “discursive and autobiographical construction of an anti-essentialist Arabic American subjectivity rooted in the Arab American experience” (p. 155). Fadda-Conrey hypothesizes that although Hammad is living in the United States and identified as racially white, she speaks out from a “third world women’s minority stance” (p. 156). Fadda-Conrey concludes that Hammad’s poems foreground the “paradoxical and contradictory place that Arab American women, and by extension Arab American in general, are allotted within the United States”, and that the poet, having experienced living in the United States, “discursively contests and undercuts the majority’s preconceived notions of what constitutes Arabic American subjectivity, thus creating [her] own poetic versions of individual and collective Arab American identity” (p. 156).

Ball (2012) explores What I Will from a postcolonial feminist perspective. She states that the poem is “an expression of opposition to the U.S’s many forms of imperialist intervention in the Middle East” (p. 150). Ball argues that Hammad engages in “playful linguistic dances around the motif of the ‘war drum’”, which is used metaphorically, along with other metaphors as ‘drummed up war’ in reference to the ‘war on terror’, ‘invasions of Iraq and Afghanistan’ (p. 151). According to Ball, Hammad’s use of metaphors “displays an array of anti-imperialist sentiments” such as “standing in solidarity” and “identifying with the victimized populations of the Middle East” (p. 151). Ball, however, remarks that that there is “a strong feminist pacifism” in the poem (p. 151).

The exploration of ethnic identity is offered by Mohsen, Hashim and Asqalan (2016). The study focuses on the
analysis of “the representations of Hammad’s double consciousness of Palestinianess and blackness and displaying the dual domination of women and nature embedded in the society of the homeland she left behind” (p. 33). Analysis of the collection of poems Born Palestinian, Born Black from the perspective of ecofeminism reveals that Hammad’s “two-ness of being Palestinian and black which indicates the psycho-social tensions she experiences in the two social contexts- the homeland and the current society of exile” (p. 41). The study also concludes that Hammad views herself as an insider and an outsider, which suggests that “her identity fluctuates between the cultures and thus results in her double consciousness” and that her varied experiences have “transcended the limits of cultures and given birth to a new ecofeminist perspective that helps unify diversity” (p. 41).

The present study is an extension of the research interest in the exploration of identity in Hammad’s poetry. It focuses on the linguistic construction of feminist identity in Hammad’s poem What I Will using Mill’s (1995) Feminist Stylistics as a theoretical and analytical framework, and relates the textually constructed identity to Hammad’s ethnic Palestinian origin and collective identity.

3. Method

This section introduces the theory informing the analytical approach for the study. It also presents the study research questions.

3.1Theoretical and Analytical Framework

Suheir Hammad has been described in the literature as an eminent and strong feminist poet (e.g., Leonce & Gallagher, 2010). The present study aims to explore the construction of (the feminist) identity in Hammad’s poetry. For this reason, the theoretical and analytical framework used in the study is the feminist stylistics model set out in Mills (1995).

Feminist Stylistics aims at accounting for the way in which gender concerns are linguistically encoded in texts” (Montoro, 2014, p. 346) and at changing “the way that women and men think about the language that they use and the way that others represent women and men in language”. In order to achieve this objective, feminist stylisticians set out to investigate “the role that language plays in creating, sustaining and/or perpetuating unequal gender relations and discrimination against women and gay, lesbian and transgendered people” (Mills & Mullany, 2011, cited in Montoro, 2014, p. 250)

The approach is rooted in the theoretical framework of Fowler and Kress’ (1979) critical linguistics which views language as a means for representing, constructing and mediating ideology (Simpson, 1993). The job of a critical linguist is to uncover the underlying ideologies of texts, literary or nonliterary, with the assistance of the analytical tools proposed by Hallidayan functional linguistics including modality, transitivity, cohesion and coherence, presupposition, etc. (Halliday, 1985). Similarly, Mills’ feminist stylistics views language as a carrier of ideology and its analytical tools (e.g. transitivity) are derived from Halliday. In Mills’ view, the meanings of texts are the products of an interaction between the contexts of production and reception.

Mills’ (1995) proposes three levels of analysis: lexical, lexico-grammatical, and discoursal. Analysing lexical features includes unraveling the sexist use of generic pronouns (e.g. using ‘he’ to refer to both he and she) and generic nouns (e.g. using ‘man’ as a prefix or suffix to refer to both genders), naming, the semantic derogation of women, address terms (e.g. taking a husband’s name after marriage), gender-specific conventions (e.g. master vs. mistress), endearments, diminutives (e.g. bird, chick, doll, baby, sugar, honey, etc.) taboo, collocation and lexical gaps (i.e. only formal and offensive names for women’s genitals). Although the concentration on words seems as if meaning resides within words, Mills argues that analysis on the lexical level is significant if the words analysed have a history in sex-biased usage, i.e. if they “lead the hearer to interpret them in particular ways”. Otherwise, “words make sense only in relation to their context”. One example, given by Mills, is of the word ‘girl’ which “is not sexist when it is used to describe females of under 16 years old, but it is sexist when used of females over that age” (p. 98).

Analysis of phrases/sentences includes interpretations of “ready-made phrases, that is, phrases which seem preconstructed and the patterns of background knowledge which give them meaning; jokes and humour; and transitivity choices” (Mills, 1995, p. 98). On the basis of Brown and Yule’s (1983) approach to interpret meanings of phrases, Mills (1995) proposes that interpreting phrases and syntactic structures involves three processes. The first process involves working out authorial intention, the second using general knowledge about the world and about the situation to work out the intended meaning, and the third involves determining the inferences which need to be made. These processes are called implication, presupposition and inference, respectively. On a clausal level, Mills also draws attention to the significant use of Halliday’s (1985) analytical tool of transitivity in uncovering the ideological slants of characters in texts. According to Mills, the study of transitivity is concerned with “how actions are
violence and war. This oppositional frame serves to align
the speaker's decision to existentially presupposed attempts to
resist and dance and persist to craft my own drum
and the way phrases and syntactic structures presuppose and implic
the speaker with life and the addressee with death. Again, the speaker uses no gender
nominals sustain the construction of identity in terms of opposition to the addressee. Apart from the pronominal
noun phrases, the poem contains 25 noun phrases out of which 23 are split between the speaker and the addressee.
In this oppositional frame, the speaker defines herself in terms of assuredness and opposition to the identity and actions of the other. It is worth noting that
the speaker does not use any gender-specific or sexist pronouns in the textual construction of her identity.
Nominals sustain the construction of identity in terms of opposition to the addressee. Apart from the pronominal
noun phrases, the poem contains 25 noun phrases out of which 23 are split between the speaker and the addressee.

3.2 Research Questions
The paper attempts to answer the following questions:
1. What identity does Hammad construct for herself in the text?
2. How do the linguistic features of the text sustain this construction?
3. How does the identity constructed play out against Hammad's cultural heritage and ethnic origin?

4. Analysis and Results
This section covers the analysis of choices at the lexical (words), lexico-grammatical (phrases and sentences) and
discourse levels. Linguistic choices at each level will be examined for the way they help construct textual identity in
the poem.
4.1. Lexical Level
In this section, I examine examples of sexist language such as gender-specific pronouns, generic nouns, address
terms and negative description of females.
There is a high incidence of pronouns in this short poem. There are 48 pronouns (42 personal, 2 indefinite and 4
demonstrative pronouns), constituting 24% of the total word count in the poem. This deliberate lexical arrangement
serves to highlight the theme of identity in the poem. It underscores a dichotomy between the first person I, my
(mentioned 25 times) and the second person you, your (mentioned 13 times). In this oppositional frame, the speaker
defines herself in terms of assuredness and opposition to the identity and actions of the other. It is worth noting that
the speaker does not use any gender-specific or sexist pronouns in the textual construction of her identity.
Nominals sustain the construction of identity in terms of opposition to the addressee. Apart from the pronominal
noun phrases, the poem contains 25 noun phrases out of which 23 are split between the speaker and the addressee.
The speaker identifies herself with nouns that have positive, or neutral, semantic prosody soul, bones, skin, beloved,
own drum, name, rhythm, heartbeat, breath, chanting and humming. The addressee, by contrast, is associated with
nouns with negative semantic prosody war drum, beating, drummed up war, dead, murder, and suicide. The nouns
the speaker identifies with belong to the semantic fields of the human body, love, dance and music, while the nouns
the addressee is identified with share the semantic fields of violence and war. This oppositional frame serves to align
the speaker with life and the addressee with death. Again, the speaker uses no gender-specific or sexist nouns in the
textual construction of her identity and instead extends the identification in terms of assurance and resistance.

4.2. Lexico-grammatical Level
In this section, I examine the way transitivity choices represent a view of the world and the roles of men and women
in it, and the way phrases and syntactic structures presuppose and implicate ideological evaluation of this world-view
and the participants in it.
The speaker's association with life in peace and her addressee with violence is carried on by presuppositions:
existential and logical. The text is permeated with statements of rejection to existentially presupposed attempts to
manipulate the speaker I will not dance to your war drum, I will not lend my soul to your war drum, I will not lend
my bones to your war drum, I will not dance to your beating, I will not hate for you, etc. The speaker’s decision to
craft my own drum also presupposes previous manipulation. But the speaker will not tolerate this; she will dance and
resist and dance and persist in an attempt to assert her love for life in peace and rejection to intimidation and
violence.

Logical presupposition reinforces the dichotomy. The factive verb know in I know intimately that skin you are hitting asserts intimacy by the speaker with fellow citizens and presupposes violence on the part of the addressee, and the factive verb forget in I will not forget where I come from logically presupposes attempts to dislocate the speaker from her homeland. Other logical presuppositions are triggered by the comparative adjective louder in the last two sentences of the poem this heartbeat is louder than death and your war drum ain’t louder than this breath. In the first sentence, the loudness of the speaker’s heartbeat, which is an expression of resistance, is logically presupposed, and serves to intensify the life vs. death arguments. In the second sentence, the sound of the speaker’s breath is loud enough to subdue the addressee’s war drums.

Analysis of transitivity patterns bears out the construction of identity in terms of life and resistance. The poem is constituted mainly in terms of action. Of the forty transitivity processes that make up the poem, thirty are material action intentional processes. Table 1 below provides a description of the transitivity processes in the poem.

Table 1. A description of the transitivity processes

| No. | Verbal Element                                           | Transitivity Patterns         | Semantic Roles                              |
|-----|---------------------------------------------------------|-------------------------------|---------------------------------------------|
| 1   | I will not dance to your war drum                       | Material Process (Intention)  | Agent (female speaker) Negated              |
| 2   | I will not lend my soul                                 | Material Process (Intention)  | Agent (female speaker) Negated              |
| 3   | I will not lend my bones                                | Material Process (Intention)  | Agent (female speaker) Negated              |
| 4   | I will not dance to your beating                         | Material Process (Intention)  | Agent (female speaker) Negated              |
| 5   | I know that beat                                        | Mental Process                | Sensor (female speaker)                     |
| 6   | It is lifeless                                          | Relational Process            | Carrier (beat)                              |
| 7   | I know ... that skin                                   | Mental Process                | Sensor (female speaker)                     |
| 8   | You’re hitting that skin                               | Material Process (Intention)  | Agent (you) affected Female Body Part       |
| 9   | It was once alive                                      | Relational Process            | Carrier (skin)                              |
| 10  | It was hunted                                           | Material Process (Intention)  | Agent (you) affected Female Body Part       |
| 11  | It was stolen                                           | Material Process (Intention)  | Agent (you) affected Female Body Part       |
| 12  | It was stretched                                        | Material Process (Intention)  | Agent (you) affected Female Body Part       |
| 13  | I will not dance to your drummed up war                 | Material Process (Intention)  | Agent (female speaker) Negated              |
| 14  | I will not pop                                          | Material Process (Intention)  | Agent (female speaker) Negated              |
| 15  | I will not spin peak for you                            | Material Process (Intention)  | Agent (female speaker) Negated              |
| 16  | I will not hate for you                                 | Material Process (Intention)  | Agent (female speaker) Negated              |
| 17  | I will not hate you                                     | Material Process (Intention)  | Agent (female speaker) Negated              |
| 18  | I will not kill for you                                 | Material Process (Intention)  | Agent (female speaker) Negated              |
| 19  | I will not die for you                                  | Material Process (Intention)  | Agent (female speaker) Negated              |
|   |   |   |
|---|---|---|
| 20 | I will not mourn the dead | Material Process (Intention) | Agent (female speaker) Negated |
| 21 | I will not side with you | Material Process (Intention) | Agent (female speaker) Negated |
| 22 | I will not dance to bombs | Material Process (Intention) | Agent (female speaker) Negated |
| 23 | Everyone else is dancing | Material Process (Intention) | Agent (everyone else) |
| 24 | Everyone can be wrong | Relational Process | Carrier (everyone else) |
| 25 | Life is a right not collateral or casual | Relational Process | Carrier (life) |
| 26 | I will not forget | Material Process (Intention) | Agent (female speaker) Negated |
| 27 | I came from | Material Process (Intention) | Agent (female speaker) |
| 28 | I will craft my own drum | Material Process (Intention) | Agent (female speaker) |
| 29 | I will gather my beloved near | Material Process (Intention) | Agent (female speaker) |
| 30 | Our chanting will be dancing | Relational Process | Carrier (chanting) |
| 31 | Our humming will be drumming | Relational Process | Carrier (humming) |
| 32 | I will not be played | Material Process (Intention) | Agent (Unknown) Negated |
| 33 | I will not lend my name/rhythm to your beat | Material Process (Intention) | Agent (female speaker) Negated |
| 34 | I will dance | Material Process (Intention) | Agent (female speaker) |
| 35 | I will resist | Material Process (Intention) | Agent (female speaker) |
| 36 | I will dance | Material Process (Intention) | Agent (female speaker) |
| 37 | I will persist | Material Process (Intention) | Agent (female speaker) |
| 38 | I will dance | Material Process (Intention) | Agent (female speaker) |
| 39 | This heartbeat is louder than death | Relational Process | Carrier (this heartbeat) |
| 40 | Your war drum ain’t louder than this breath | Relational Process | Carrier (your war drum) |

As shown in the table, the addressee is constructed as an aggressor. S/he appears in eight material action processes where s/he is the agent that affects the speaker’s body parts that skin you are hitting, that skin was hunted, that skin was stolen, that skin was stretched. The female speaker, by contrast, figures as agent of action but her actions neither target anyone nor cause any harm. She appears in eight material action processes I will craft my own drum, I will gather my beloved near, I will dance, I will resist, I will dance, I will persist, I will dance, I came from. In these processes, the speaker is constructed as gathering her beloved and dancing. The speaker also appears in sixteen other material action processes where the action is negated I will not dance to your war drum, I will not lend my soul, I will not dance to your beating, I will not hate for you, I will not hate you, I will not kill for you, etc. The speaker is resisting. She is defiant to violent behavior, refuses to compromise her rights and declines to align with acts of hatred and killing. Instead, she defines herself in opposition to aggression and violence. The fact that the female speaker appears in a total of 24 material action processes constructs her as “actively in control of the environment, making decisions and taking actions” (Mills, 1995, p. 112).

4.3. Discourse Level
In this section, I analyze the discoursal construction of women in the poem by examining whether the female character is described in terms of her personality traits or in terms of the fragmentation of her body parts.

There is only one voice in the poem. It is the female voice. The female speaker is described in terms of her action, defiance and resistance. She is not described in terms of her appearance. The female body is not fragmented. The body parts of the speaker that are mentioned in the poem are soul, bones, heartbeat and breath. These parts are not described in sensual terms but serve instead to denote a personality type. The speaker will not lend her soul or bones to war drums, and her heartbeat and breath are louder than the war drums of her aggressor. There is no evaluation of the body parts and they are used to underscore the mood of resistance.

The female speaker’s self-assuredness is further carried by modality. The modal will appears in two forms: negative and positive. It is repeated thirteen times in the negative and four times in the positive form. When negated, the modal indicates that the actions that are not to be taken are attributed to the will and determination of the speaker who will not dance to your war drum, will not lend my soul to your war, will not kill for you, will not lend my name, and will not side with you. When affirmed, it shows the degree of volitional commitment the speaker has towards the actions she chooses to take. The speaker promises to craft her own drum, to dance and resist and dance and persist and dance, and to collectively chant, dance, hum and drum with others. These modal structures do not only demonstrate the speaker’s confident and assertive attitude towards the truth of the propositions presented, they also indicate her knowledge. This knowledge also manifests in the use of the verb a sentiendi know twice I know that beat and I know that skin you are hitting. And evaluative adjectives such as louder (twice) are also employed to underscore the speaker’s positive evaluation of herself this heartbeat is louder than death and degradation of her aggressor in your war drum ain’t louder than this breath and in it is lifeless.

5. Conclusions

The objective of this study has been to examine the way the Palestinian-American female poet Suheir Hammad negotiates her textual identity in the poem What I Will. Analysis has revealed that the poet does not define herself in feminist terms but instead constructs a textual identity that is defined in terms of resistance and in relation to her ethnic roots.

Analysis at the lexical level reveals a high incidence of first person and second person pronouns, creating an oppositional relationship between the speaker and her aggressor. This dichotomy is reinforced by the analysis of the noun phrases, which are split in half between the speaker and her aggressor. The speaker identifies herself with nouns that have positive prosody, and her aggressor with war and death.

The speaker’s assertion of her identity in defiance to her aggressor is sustained by the analysis at the lexico-grammatical level. The poem starts with a series of eighteen negated material action processes whose agent is the speaker. The constructed textual identity takes the form of resistance, which gradually moves towards assertion at the end of the poem, where the speaker figures in eight material action processes in which she asserts her love for life in peace. Analysis of the other processes bears out the textual construction of the speaker’s identity. The two mental processes I know that beat and I know that skin you are hitting affirm the speaker’s self-assured attitude towards herself and her aggressor. The other eight relational processes serve to champion the speaker’s way of life Our chanting will be dancing, Our humming will be drumming and to enhance the mood of defiance and resistance This heartbeat is louder than death, Your war drum ain’t louder than this breath.

At the discoursal level, the speaker does not describe herself in terms of her body parts but instead in terms of her personality traits. She emphasizes her resistance to manipulation, knowledge of her cultural heritage, attachment to her land, and her own way of life in opposition to that of her aggressor. The female speaker, in conclusion, identifies herself in terms of peacefulness and in opposition to violence, and in terms of attachment to her ethnic origin and detachment from the oppressive practices that dislocated her in the first place.

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**Appendix A.**

**What I will**

I will not
dance to your war
drum. I will
not lend my soul nor
my bones to your war
drum. I will
not dance to your
beating. I know that beat.
It is lifeless. I know
intimately that skin
you are hitting. It
was alive once
hunted stolen
stretched. I will
not dance to your drummed
up war. I will not pop
spin beak for you. I
will not hate for you or
even hate you. I will

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not kill for you. Especially
I will not die
for you. I will not mourn
the dead with murder nor
suicide. I will not side
with you nor dance to bombs
because everyone else is
dancing. Everyone can be
wrong. Life is a right not
collateral or casual. I
will not forget where
I come from. I
will craft my own drum. Gather my beloved
near and our chanting
will be dancing. Our
humming will be drumming. I
will not be played. I
will not lend my name
nor my rhythm to your
beat. I will dance
and resist and dance and
persist and dance. This heartbeat is louder than
death. Your war drum ain’t
louder than this breath.