

## THEMES AND WRITING TECHNIQUES OF '*JOURNAL OF AN ORDINARY GRIEF*' BY MAHMOUD DARWISH

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**Abstract:** Today, writing biography in literature is accompanied by some advancement, namely autobiography. Mostly autobiographies imply the purpose of the writer containing several writing types including historiography, counting the days, memory writing, reportage, story writing, or travel writing. They also use techniques such as dialogue and description in order to involve the reader in the course of his life events happened. This study employs a descriptive-analytic method to '*Journal of an Ordinary Grief*' by Mahmoud Darwish for examining its autobiographical themes and techniques. The most important result of the current study is that seven different writing techniques were applied in '*Journal of an Ordinary Grief*'. Darwish used report writing and interview method in narrating interrogations, and in this way, he presented more information about the contact style of hostile forces and their oral literature for his work's reader access. It considers the development of content in describing his life events by which he has produced a social-political autobiography.

**Keywords:** autobiography, Mahmoud Darwish.

### INTRODUCTION

The description of literate's life of oneself is a kind of literary work that literates and men of science and art have considered it and have produced a text called 'autobiography' (Shamisa, 1996, p. 259). In the Arabic language, 'al-Sira al-Zatieh' or 'al-Tarjomeh al-Zatieh' is an equivalent to 'autobiography.' It is a kind of biography and a branch of written text that includes history or a period of a person's life by his hand (Abdolnour, 1979, p. 143).

Autobiography is a kind of biography and mentioning memories and daily notes, letters, and events, mostly speaks about significant and considerable events of writer's past life and generally includes a long period of his life (Rastegar-Fasaii, 2001, p. 284).

Arabic autobiographies with a long history have developed a lot and have gained essential features nowadays. Therefore, the question of the present study was considered based on the themes of Mahmoud Darwish,

and the manner of their usage from biography writing techniques in '*Journal of an Ordinary Grief*' is presented.

In describing the research background, Fan 'al-Sire' by Ehsan Abbas published in 1956 could be mentioned, the writer briefly mentioned the development of autobiography. Also, Maher Hassan in 'al-Sire – Tarikh va Fan' published in 1970 dealt with autobiography. Ibrahim Abdoldaem's work entitled 'al-Tarjome al-Zatiye fi al-Adab al-Arabi al-Hadis' and Abdolaziz Sharaf's book entitled 'Adab al-Sire al-Zatiye' are among the two prominent works of the '90s (Dad, 2006).

The 21st century is not empty handed in the field of autobiography research. Abdolghader al-Shavi, Western literature's critic, in his work entitled 'al-Ketabat va al-Vojod' published in 2000, dealt with this technique. Tahani Abdolfatah Shaker also in 'al-Sire al-Zatiye fi al-Adab al-Arabi' published in 2002 by approaching Fadvi Toughan, Jabra Ibrahim Jabra, and Ehsan Abbas works on

autobiography. Mohammad al-Bardi in 'Endama Tatakalom al-Zat – al-Sire al-Zatiye fi al-Adab al-Arabi al-Hadis' published in 2005 dealt with autobiography.

### **JOURNAL OF AN ORDINARY GRIEF**

*Journal of an Ordinary Grief* by Mahmoud Darwish is published by Dar al-Oudat of Beirut in 1988. Mahmoud Darwish started his book, *Journal of an Ordinary Grief*, with a critical introduction about Zionist regime's policies against Arab-oriented citizens of occupied Palestine. It continued by explaining the reasons for rejecting those policies by Palestinians living in the occupied regions.

The writer then continued his book by providing open titles and using second - person pronouns pulled out an abstracted individual from himself and talked with him in order to narrate his experienced incidents. However, he sometimes narrated his story with the first-person pronoun as event's hero and sometimes with a third-person pronoun as omniscient. In this way, he expanded the point-of-view of his story's reader from three sides. In mentioning the place, he spread a vast realm that included occupied Palestine's cities and villages. Moreover, he named different regions, including land and sea, but in expressing the events which he had experienced he dealt with some of those regions. Many times, Mahmoud moved beyond homeland's boundaries and took autobiographical geography of the Middle Eastern countries and expanded the discourse towards Europe.

In expressing his experienced incidents which he had bitterly swallowed, first he mentioned his hometown village 'Barveh' and led to its occupation and destruction. In this way, he made occupation the main event of his story. Then, he dealt with surrounding events and analyzed his intended social and political issues with great skill.

For determining the time of his story's events, he began a while before the Zionist regime's existence declaration in 1948 and led to Israel's wars with Arabs during the '50s and '60s. In this way, as he mostly mentioned in his narration, he considered time events as long as 20 years and perhaps even more than that.

## **THEMES OF MAHMOUD DARWISH'S AUTOBIOGRAPHY**

### **The Sense of Belonging to the Homeland**

One of the bitter events of the present age is Palestine's Protectorate case after World War I that was earned by England after Ottoman empire's fall (Shoufani, 1998, p. 362). Moreover, that country after 1918 during 20 years prepared the Judaization of Palestine. It established Zionist bureaus and Jews' migration from all over the world to Palestine left the country under Zionists' occupation until Zionist Entity in May 1948 declared its existence (Mosaleh, 2001, p. 10). This date corresponded with the writer's being seven years old, and he observed his homeland's occupation from childhood along with going through a terrible time.

In this way, he considered the first widespread phenomenon of his people as identity crisis that has happened due to transforming Palestinian features to Israeli ones. The fewest Palestinian inhabitants who survived racial cleansing undesirably accepted Israeli citizenship. However, accepting this citizenship done due to force and oppression of limited sources of livelihood of Palestinians. It even more confused the people whose country was occupied and lost their sources of providing their lives. Thus, inevitably they were put in the cycle of livelihood effort for life's decline and received an inefficient identity in political fate. However, the second generation of under occupation Palestinians did not face that much decrease in the sense of belonging to the homeland. As the writer says: "... when Israeli experts say that this new generation, a generation born under occupation has the most sense of belonging to his people's affiliations and not accepting Zionist Entity, they were surprised" (Darwish, 1988, p. 23).

Then in the following, he remembered the passion for the homeland and said: "*That is a dream in reality and a reality in a dream. We are not eager for an abandoned desert, but heaven. We are eager for human experiences in a homeland which belongs to us*" (Darwish, 1988, p. 32). Although he did not seek a utopia and ideal city, his heaven is the occupied homeland that should be retaken, so he says: "*The difference between lost paradise in*

*absolute and Palestinian senses is free from legal and psychological belonging and passion to the conflicted area. As long as there remains a conflict, the paradise is not lost; but it has occupied, and it can be retaken" (Darwish, 1988, p. 33).*

### **Right of Nationality**

One of the ideas that Zionists have fueled and used as their excuse for occupying Palestine is the teachings that they published as the holy book of Jews. Accordingly, they can provide the grounds for denying them after dominating Palestine with mighty force and physical removal and destroying the identity of people who have lived there. Therefore, the writer says: *"The birth of invaders in others' lands never makes any right of nationality for them. However, the birth of a nation in his land is the secret of that nation's immortality and its legitimate right. The forced separation from our land because of exile have produced no necessary change but evolving this situation in the natural order of things. That is, the evolution of birth equation is not possible unless the connection between nation and land, and the truth is established. Now, the birth of an enemy is the result of the connection between occupiers and sword and Torah, and in this situation, we are not worried about the transformation of truth's concepts" (Darwish, 1988, p. 34).*

Then, Mahmoud Darwish with mentioning his memories remembers life problems in occupied land in the following way:

*Bureaucratic obstacles:* He talks about school times which its registration was not complete because of occupants' laws. (Darwish, 1988, p. 43)

*Traffic restrictions:* The writer then remembers traffic regulations for Palestinians living in the occupied lands and traces the suppressed right of a people whose property is under the domination of the Zionist regime. (Darwish, 1988, p. 55)

*Migration:* One of the titles of Zionist Entity for Palestinians who feared their lives and stayed out of the country during the establishment of the Zionist regime, was the term 'Absent present.' Accordingly, occupants' laws have declared that those who were not present in 1948's struggles migrate or prepare to die. (Darwish, 1988, p. 41)

### **Being in a League of Nations**

One of the efforts of Zionist Entity leaders is to define Palestinians' problems within internal affairs of Israel. Using the known right of sovereignty of nations over their affairs, they could prevent any intervention of international circles in condemning their actions against Palestinians and ignore the return of Palestinian refugees to their homeland (Mosaleh, p. 84). However, due to the gradual awareness of the world's people and a little by little awakening of world humans that policy of Zionists was not that much successful. Therefore, in expressing his observations in the 10<sup>th</sup> World Youth Festival held in Berlin, the writer spoke about attendants' concerns towards Palestine case: *"Palestine is not a sheet in hand, taken to Berlin by friends. It is spiritually independent and has entered from main doors not mysterious windows inside diplomats' suitcases. It is the most important victory that the Palestinian nation has fulfilled. If the right does not equip itself with the strength, it is a mental conversation. It is the difference between Palestine's condition in the Warsaw meeting and his condition in the Berlin meeting. Vietnam surrendered the flag in nations' conscience. Could we pick up this heavy load" (Darwish, p. 203).*

### **Common Citizen Rights**

Zionists based on the laws of Palestinian state protectorate of England after World War I and with coercive power and military forces occupied vast regions in Palestine. Consequently, small regions like West coast, al-Jalil, Gaza, and Jericho remained Palestinian habitat, after establishing Zionist Entity Zionist regime distributed Zionist population in *Palestinian* habitat regions following a settlement policy, in any case (Mosaleh, p. 135).

As a consequence, Palestinians inevitably accepted Israeli identification card and identity documents in their own country. However, they, according to the words of Mahmoud Darwish who was one of the inhabitant Palestinians of occupied Palestine, did not have universal citizen rights. Therefore, the writer remembers the degrees of ignoring his rights and other Palestinians living in Israel and the insult and humiliation that have been upon them.

As by mentioning to the inevitability of living in a rental house he remembers the racial difference with a homeowner and about wandering he says: *"You wanna rent an apartment? You read the Column of newspaper advertisements and run to the phone: Lady... I have read your apartment advertisement, can I see it? You hear her laugh and happiness, and you are filled with hope: It is a wonderful apartment sir, it is in Carmel. Come and reserve it now. You forget to pay the phone call cost, and you go to her immediately. That lady likes you; you come to an agreement with her about payment terms and key delivery date, and when you sit to sign the contract, she is electrified: Are you Arab? I am sorry sir! ... Call tomorrow, and the story repeats over the weeks"* (Darwish, p. 97).

### **The Citizenship of Palestinians**

The basis of Zionists' state in occupied Palestine is on threat and intimidation and persecution of Arabs in occupied regions. Therefore, many citizens are accused of doing something and condemned. Mahmoud Darwish by mentioning his request for a passport to travel abroad has realized the deprivations of those Palestinians from Israeli citizenship that wasn't in Palestine during wartime. Therefore, he says: *"Do you want to travel to Greece? You ask for a passport; you realize you are not a citizen because your dad or one of your relatives during Palestine war, when you were only a kid has escaped and you realize that any Arab who has left his country on that period and then has secretly returned is denied citizenship .... However, near the ship, they arrest you and send you to court... In court, you realize that the Haifa port is a part of Israel country and is not a part of Haifa city. They remind you that your presence outside Haifa in every region of Israel country is forbidden and against the law and this port is - legally - outside Haifa city. Moreover, you are condemned"* (Darwish, p. 94).

### **Confiscation of Palestinian Citizens' Existence**

The writer remembers faceless citizens of Zionist Entity who seek to confiscate Palestinians' existence. He mentions the interest of an Israeli painter for maintaining a Palestinian home decoration that Zionist

regime has given him after sending away his owners, and says: *"... You were freed from an asylum and wandering to send the other side to the center of the same circle. The equation becomes a conflict in such a way. When you find yourself, you ignore my existence; and when I grab to my existence, the relationship between you and me turns into struggle and violence. Not because I protest to your freedom and the possibility of your participation in being, but my protest is towards the objective from the method that you are experiencing"* (Darwish, p. 61).

### **Killing People and Destroying Villages**

At least from 1948, the Zionist military started four great wars respectively in the year of establishing Zionist Entity, 1956, 1967, and 1973 (Mosaleh, p. 19). And not only conflict and war destroyed many Arab militaries but also murdered many Palestinian civilians. It also included those who killed all members of a family in applying the command of military rule. In this regard, Darwish pointed out Deir Yassin massacre which happened in 1948, and people of a village were targeted, or their homes were demolished over their residents (Jarar, 1994, p. 302; Kanaeneh, 1988, p. 5).

Then, he considers massacre among entertainments of Zionists and says: *"Deir Yassin event is not an Arab claim. That you want a weaponless nation to die is not a right mapping for the homeland concept. It is not a war or struggle; this is a massacre and those who now say Palestinians sold their lands consider staying in the homeland as treason. They consider war as entertainment and migration as travel"* (Darwish, p. 54).

### **People's Resistance against Occupation**

With a look at Mahmoud Darwish's autobiography, we realize his analysis power and knowledge of different aspects of Palestine's occupation case. We realize that the writer in expressing resistance terms is free from superficiality, has principles and beliefs, and considers resistance as the successful strategy against Zionist occupants. Therefore, he remembers a punishment he endured in his youth after reading an epic and anti-oppression and colonialism in the anniversary celebration of establishing a Zionist Entity. Then, he points out his father's

resistant attitude against losing the least meal ticket of the family (Darwish, p. 45).

In the following, he remembers his hometown villagers' resistance and leads to revenge of Zionists in destroying those villages that resisted against occupants. He points out to dialogue with one of Zionist military and says: "... He asked me if I have ever heard about a village called Barveh. I said: No, where is it? He said: You will not find it on Earth. Because we blew it and purified its soil from stone, then turned all the lands up-and-down and hid it under the trees. Did I say: For covering the crime? He correctively reasoned: For hiding the crime of that cursed city. I said: What was its crime? He said: It resisted against us... It fought with us. Caused us great damage and made us capture it again. The first time, night time, when we were eating dinner and tea was hot; suddenly farmers came and took it from us. How could we accept such an insult?" (Darwish, p. 37).

In expressing resistance value, he went the whole hog and remembered Gaza as another symbol of Palestinians' resistance. He praises his people there and says: "*The only value of under occupation human is the rate of his resistance against occupation. It is the only challenge there, and Gaza has used to knowing this severe transcendental value*" (Darwish, p. 165).

## THE TECHNIQUES OF WRITING BIOGRAPHY IN MAHMOUD DARWISH'S AUTOBIOGRAPHY

### Historiography

History is the story or series of actions and significant events that are arranged in order of time. Historical texts make us familiar with events of the social, political, religious, scientific, and literary life of individual and society and people. History also dominates a significant relationship between a series of generations (Razmjou, 1995, p. 231).

In narrating his story, Mahmoud Darwish remembers different years many times and pinpoints events on that dates. In his approach towards historiography technique, he cuts the course of occupation years and mentions other events that have revealed the aggressive nature of the Zionist regime. (Darwish, p. 189)

Sometimes, he provides more detail in expressing the event's date and presents some statistics. As he says about Jews' presence history in Palestine: "*Israelis also found a legal fatwa that says Arabs sold their lands. It is a shame that certain covers from Arabs integrated with this Israeli coverage. Without the individuals of these, news coverage tries to understand that until 1948 Jews had around 6 percent of all Palestine's lands at their disposal*" (Darwish, p. 42).

The writer many times during expressing past events remembers the details of Zionists' decisions in incidents. As in describing Palestinians' massacre in Kafr Qasim, he says: "*The evening of three forces' attack to Egypt in the year 1956, Major General Shadmi called Major Malinky to his headquarters and communicated the duties of the unit under his command*" (Darwish, p. 111).

Writer's pen passes the years and events in order to remember an event two decades after Israel's occupation and oppression over Palestinian citizens. Therefore, he says: "*After 20 years and after falling of so many Arabian cities I was talking Hebrew with my friend while my views were not pleasant for a man who was sitting in the restaurant. With some excuses that he thought were silencing began to defend Israeli oppression*" (Darwish, p. 37).

### Journalism

Journalism is a story that the writer mostly draws it with inserting date, and in it, he talks about events that are almost forgotten due to the high number of incidents. The main feature of journalists is mentioning the time and place of their happening. In describing those events he has mentioned in his story, sometimes Darwish using journalism technique mentioned certain times of a day and stated an incident. He says about communicating the order concerning traffic ban in 1967 which resulted to Palestinians' massacre in Kafr Qasim: "*The same day, at four-thirty, that is only half an hour before implementation of traffic ban. The border guard was communicating traffic ban order from the beginning of five o'clock in the evening to six in the morning to village headman of Kafr Qasim... Between five to six hours in the evening, 47 Arab citizens from Kafr Qasim*

village were killed by border guards. Seven boys and girls and nine women were among the dead" (Darwish, p. 111).

### Memory Writing

A memory includes the successes or failures of an individual in interaction with other individuals and the surrounding environment stored in medium-term or long-term memory. For different occasions, people tend to retell their memories or write them down (Dad, 2006, p. 272).

Mahmoud Darwish has benefitted from memory writing in telling his story. When describing the oppressive actions of Zionist regime and traffic license of Palestinians, he says: "You remember the story of old man and donkey and his license. The old man was plowing the field. He hung his cloak on a tree. His license was in his cloak's pocket as well. Suddenly, he realized his donkey has walked away from his land and entered another land. He followed his donkey, but the police stopped and arrested him because he entered state's land without permission. He tells them: I have a license with me .... There on the pocket of that cloak hanging from the tree .... They arrested and tried him" (Darwish, p. 93).

In the following of his memory, he remembers the death document for livelihood efforts signed by those Palestinians residing in the occupied regions. He says: "... and you remember death permissions that according to them. Farmers sign a document that they accept the responsibility of their death if mine is exploded in the specific area for army maneuver. This document exempts the state from any responsibility. However, farmers tried to make a buck and didn't think about death. Practically some of them died and also some of them lived. Finally, the state forgot about living and the dead and confiscated all the lands." (Darwish, p. 93).

### Reportage

The report is work explanation or a case that is accompanied by comprehensive and telling details and mentioning conclusions, and its main feature is story explanation (al-Tounji, 1993, p. 273). In telling his story, Mahmoud Darwish also benefitted a lot from report writing technique, and in implementing reportage writing method, he mentioned reports that are presented by agents of Zionist

regime in order to distort reality (Darwish, p. 11).

In applying report technique sometimes using interview technique (interrogation), he revealed the details of his intended incident. As he says: "Lawyer interrogated the Israeli soldier about those who took part in the massacre in show trial: Is it true that you work in this country and this work during your whole life has given you this feeling that Arabs are our enemies?"

Soldier: Yes.

Lawyer: Is it true that you have the same feeling in your heart towards Arabs inside Israel and Arabs outside it?

Soldier: Yes. To me, there exists no difference" (Darwish, p. 108).

Mahmoud Darwish sometimes benefitted from interview method in report writing and used it for communicating his intention. As he says: "I asked an Arab in Israel: who are you?"

One of them answered: I am Palestinian, a citizen of Israel.

Another one replied: I am a citizen of Israel and racially an Arab; an Arab in Israel like an Arab in Egypt or Syria.

The third one answered: I am an Israeli Arab and before establishing this state I was a Palestinian Arab" (Darwish, p. 17).

### Travel Writing

Travelogue is a kind of report in which the writer explains his observations of cities' conditions or lands he traveled to. It provided the reader with some information about geographical situation, population, weather, historical buildings, mosques, libraries, bazaars, people's national and religious customs, great men and women, and the locals' language of regions he seen (Razmjou, p. 199).

The writer sometimes does not use all the elements of writing travelogue and applies some of these elements for communicating his intention. As Mahmoud Darwish, when telling about events that happened in the 10<sup>th</sup> World Youth Festival, ignores the details of his presence and side events that have happened to him. Moreover, he does not tell stuff such as arriving at Berlin airport, conversation with different people, the road scenes to residence hotel in Germany's capital, etc. As they happen

in every trip for people, it is noteworthy due to travelogue needs.

He just dealt with telling his emotions, and his analysis of international welcome towards Palestinian's youth presence and his presence on that city addresses Berlin and says: "... Berlin! How rough is time? His obedience, when the hands are active and conscious, is a lot. The odes that narrate the miracle of waking from the ruins have made you tired. However, it deserves to understand us, because we have taken our names from these ruins... In the 10<sup>th</sup> World Youth Festival... the ignorance of Israeli occupants towards this sense, while they were looking with sorrow to Berlin gathering, did not surprise us. Their hypocritical foreign minister thought the interpretation of this new phenomenon would be natural and related it to "the new hostility towards Jewish people." It does not seem that Israelis stop haunting European conscience concerning the memories that happened for Jewish people .... This is the meaning of gradual change for the eyes of great parts of world youth towards Palestine case that was the first subject in Berlin gathering" (Darwish, pp. 200-201).

### Story Writing

The story is narrating an event in a way that somehow follows time sequence (Mirsadegi, 1997, p. 212). Therefore, although writing life story in the eyes of some experts is like story writing due to the participation of some elements but because of random mentioning of imagination-less events, according to the importance the writer gives them, is different from story writing. Also, autobiography writer can benefit from story's narration in order to present his intended interpretation.

In telling his life story, Mahmoud Darwish sometimes mentioned some stories. He led to his interaction with his grandfather during childhood and remembered listening to the stories he used to read for him (Darwish, p. 43). However, sometimes for communicating the intention, he wrote a story entirely: "The story's plot happens in one of the gardens of 'Keren Kayement' that some of Jews outside Israel make investments for it. This garden is built upon the ruins of an Arabian village. The story's hero is an Israeli student that has no name. He is looking for a quite

resident to write his thesis about the Crusades" (Darwish, p. 67).

However, the writer developed the method of applying story in telling his life story and told Palestinians' massacre in Kafr Qasim by real story method. It is a type of contemporary story writing, and he says: "Saleh Khalil Isa is one the people who miraculously survived from this massacre, 10 years after a slaughter that satisfied Israelis' thirst to Arabian blood, narrates his testimony on that massacre for Tofigh Zyad, the poet: the same day I was working on the field with two of my cousins. Our work ended a while after 4 o'clock. In order to return to the village, we rode our bicycles. On the way home, we faced other workers, who told us that it is a traffic ban and shooting in the village and no one knows for what reason. They have heard as such. Mandatorily, we'd decided to go on our way" (Darwish, pp.112-115).

### Application of Dialogue and Monologue Techniques

Dialogue is a two-sided action that the writer employs for complete picturing of the incident and expands discourse's domain. With this method, he could speak about nature and thoughts and moral and behavioral characteristics and even physical features of people or take the location of the incident from one place to another and move the reader and add to his transfer power. However, sometimes the writer abstractly took a character from the narrator to aware the reader towards a subject with his monologue (Roushanfekr, 2014, p. 62).

Darwish narrated a dialogue with a Zionist and ended it with a monologue. He says: "-Dreamers...O dream Arabs.

-For what?

-Because you do not recognize the time.

-What do you mean?

-Nineteen years have passed, and you still want impossible dreams.

-We have learned honesty of imagination from you.

-What do you mean?

-Two thousand years have passed, and you want illusions" (Darwish, pp. 134-135).

### Application of Description Technique

Description includes expressing details that enable the reader to make a mental picture and to distinguish an individual from another, a thing from something else, a scene from another scene, and so on (Mahfouz, 2009, p. 14).

In telling his story, Mahmoud Darwish benefitted from description technique many times and used it along with other techniques to present the details of the picture with its help that he has in mind to the reader. As in picturing his first visit of "Barveh" after Lebanon trip, he says: *"Barveh is located on the way to Deir al-Asad to Acre on top of a hill. No other board with another name led me. Only a robust carob tree that I passed years ago when looking for my mom led me and also pounding of my heart that was full of tear and passion"* (Darwish, p. 39).

In telling about mother's tolerance with everyday life's difficulties, he led to some details in a description and says: *"The water of village spring was low, and we did not have money to rent a well — refugees as cursed in their country and the foreign country. No one gave us free water except winter's sky. My mother spent half of a day waiting for filling of a jug of spring water that gave drops of stinginess. She was beautiful but cruel. She spread fear in the house. When she was alone, she cried without reason and continuously and shook my little sister with a pathetic lullaby that was full of misery and lost things' theme as it was the first fife. She never went to the village's weddings, but she was the first to go burial of the dead in the village and close villages. She was unable of jubilating; conversely she was quite capable of crying. At the same time, she was skilled in mocking"* (Darwish, p. 45).

### CONCLUSION

Since literate's autobiographies include an event that the writer has experienced, similarities could be seen between autobiography and story writing elements. Because autobiographies also have a point of view, time, place, and characters that come into use when describing the life event of the writer. In this regard, for mentioning narrative elements of Mahmoud Darwish's autobiography, the following could be said:

The writer mostly used second person pronoun in narrating his story, but the application of the first person and third person can be seen in his narration as well. He started describing the events from inside occupied Palestine and expanded the domain of discourse beyond country's borders. In determining a date of events, Darwish used two types of timing. He first mentioned the specific date of year and month of the event and again took a macro view to the events of a period. In the course of mentioning the events, he made a historical break to avoid the constant expression of his suffering story. Accordingly, his word passes 20 years of unsaid to resume the narration. He stated the main event of his autobiography in approaching to trace the dominant cruel and illegitimate force and overcome. Darwish's autobiography as the story of his life includes techniques that the writer benefitted from them as follows:

The writer mostly narrated the events that he experienced or found suitable to mention for communicating the sense with a specific date of the incident. When telling about a bitter incident of Palestinians' massacre in Kafr Qasim by using journalism technique, he dealt with describing that event in different hours of Palestinian's day of traffic ban. He benefited from memory writing and extracted the ups and downs of incidents from pulses of memories and dealt with them. Of course, memory in Mahmoud Darwish's autobiography is more valuable than mentioning far and close incidents that bothered the writer's mind. Palestinians' memories and maintaining and remembering them during his autobiography appeared as the big mission that maintained national identity of Palestinians and became an element that can threaten Zionist Entity.

The writer benefited from report writing in telling his story's events and with interview method led to a dialogue with other individuals and used monologue. He used report writing and interview method in narrating interrogations, and in this way, he presented more information about the contact style of hostile forces and their oral literature for his work's reader access.

Mahmoud benefitted from story writing technique in communicating the sense but did not try storytelling. However, once he is the



narrator of a story that someone else has written and again he narrates a story that includes elements of a real story and is placed in the group of those stories. He used description technique for expressing the details of his intended subjects so that by a relative drawing of an atmosphere that he was in. He would prepare the reader for the analysis he is going to present.

In telling his story, he benefitted from travelogue technique and remembered his trip to Berlin for attending the 10<sup>th</sup> World Youth Festival. However, in his travelogue, he gave up mentioning trip's interesting observations

and scenes. Without applying all elements of writing travelogue, as a political analyst, he explains the subjects that are considered important by that conference and are directly related to the case of his country's occupation.

In sum, this valuable work indicated the application of techniques such as historiography, journalism, memory writing, report writing, story writing, dialogue and monologue, and description. The writer benefitted from them and considered the expansion of discourse in explaining his life events from which he has left a social-political autobiography.

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