

Trauma Survival and the Use of Scriptotherapy as a Medium of Healing in Susan Abulhawa the Blue between Sky and Water (2015) And Sapphire's Precious (1996)

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ABSTRACT: *The expression of traumatic experience was used in multiple ways; by singing, making artistic designs and other meaningful presentations. Writing is seen as one of the numerous ways that was employed to discuss the trauma phenomenon. As such, writing is an act that construes a narrative work throughout trauma. Being fundamentally narrative, writing consists of scripts and story schemas. As such, a new item appears to be studied in humanities. The latter is known as scriptotherapy. The term scriptotherapy is defined as the process of writing out and writing through traumatic experience in the mode of therapeutic healing. Thus, one of the key targets of traumatic life writing would be to express certain excruciating emotional crises that could not be expressed or talked about by the writer's characters. This paper is intended to discuss the issue of trauma survival through the use of scriptotherapy as a medium of healing trauma through the narratives of Susan Abulhawa's *The Blue between Sky and Water* (2015) and Sapphire's *Precious* (1996). Light will be shed on certain strategies of Scriptotherapy as employed in the narratives mentioned above and how female characters overcame trauma through writing.*

KEYWORDS: Trauma survival, scriptotherapy, sexual abuse, female trauma, writing strategies

Introduction

Literature of trauma started to flourish in the 1980s and 1990s with amplified collective awareness of trauma and trauma theory. Yet, trauma approaches to fiction have been wide-ranging in terms of their deepness and aims. Despite the fact that popular culture has slightly scrutinized the psychology of fear, it probed related apprehensions when delineating trauma studies. In her book, *Trauma and Survival in Contemporary Fiction*, Vickroy (2003) states that trauma narratives are not only concerned by representing trauma as a trendy issue to be studied, but rather they attempt “to internalize the rhythms, processes, and uncertainties of traumatic experience within their underlying sensibilities and structures. They reveal many obstacles to communicating such experience: silence, simultaneous knowledge and denial, dissociation, resistance, and repression, among others.” (Vickroy, 2003, 07) Hence, trauma novelists attempt to awaken the audience awareness about trauma survival by exposing them with individualized, experiences emphasizing the agonizing ambivalence as a main feature of traumatic memory which, ultimately, notifies us that trauma may replicate itself if remained unattended.

Though writing as a healing therapy to trauma is not a new-fangled or innovative, systematic examination of its effectiveness has taken place just recently. When reviewing the book of Suzette Henke *Shattered Subjects: Trauma and Testimony in Women's Life-Writing* (1999), Kaplan (2000) states that there is a quantum jump in the literary productions that relate to the widespread use and benefits of therapeutic writing that may help curing the traumatic experiences human beings tend to encounter in life. So, by means of what the scholar Henke coins scriptotherapy, writers and female writers in particular show how the human characters can overcome any traumatized experience through literary writing.

It is important to attest that multiple trauma narratives are considered as fundamentally testimonial writings, autobiographies and

memories. Regarding this, Felman and Laub define a testimonial act as:

a report of an event that relates what has been lived, recorded and remembered. Memory is conjured here essentially in order to address another, to impress upon a listener, to appeal to a community. ... To testify is thus not merely to narrate but to commit oneself, and to commit the narrative, to others.

(1992,
P.204)

Commenting on this, it is blatant that in any testimonial act that is articulated by the speaker or the writer conveys an emotional testimony to the listener or the reader who is considered as the receiver of the poignantly shocking truthful event. In his article, *Scriptotherapy: Therapeutic Writing as a Counseling Adjunct*, Riordan (1996) advocates that the term scriptotherapy is used to indicate a variety of written formulas that are employed for therapeutic aims. When writing is enacted with trauma, it permits the person to cognitively access the event and regain a sense of control, and thus reducing the work of inhibition. In this concern, Riordan assumes: "properly framed, writing is thought to assuage obsessive internal ruminations and continued negative emotions that can exacerbate health and psychological problems."(1996, 15)

Through writing, the writer can be integrated in an active physical practice that enhances the thinking skills which, thus, reinforces the processes related with positive therapy results. Consequently, it is more convenient to probe scriptotherapy from different perspectives or standpoints. Riordan (1996) is for the idea that the use of written imagery in writing a story, poem, or journal is assumed to equip the author with more material by bringing the unconscious to the level of consciousness. Gladding (1992) purported that imagery is a universal and an unusual model for helping people change, and that it is most of

the times considered as an event or a way of being which can ultimately be more concrete and visible through literary writing. Actually, poetry has often been considered as one of the most widely used forms of creative writing in therapeutic healings. Other scholars have noted that those who write poetry figure out that precedent suppressed thoughts and feelings can be written and shared, faced and pondered, and that personality incorporation, tension reduction, and self-understanding are improved (Fuchel, 1985). Writing poetry may also be helpful in identifying and overcoming the psychic disturbances a person goes through. Silverman (1986) contends that employing poetic writing generally as a tool for assessing disorders, individuality functioning and conduct. Fuchel (1985) explained that writing original poetry helped people defeat anxieties and disturbances of belated adolescence. Fuchel is of the view that scriptotherapy is highly recommended for people who suffer from psychic troubles; they are asked to write freely without consideration of style, grammar, or other regulations. Hall (1990) assumed that the use of journal-keeping techniques with talented teenagers endorsed an elevated quality of self-analysis. Hall highlighted the significance of focusing on progression of those who suffered from post traumatic stress disorder through the use of scriptotherapy and its multiple techniques.

In the upcoming sections, light will be shed on some of the different techniques of scriptotherapy that can be used as techniques to survive trauma. Illustrations from the aforementioned narratives will be mentioned.

Review of related Literature

When using scriptotherapy on a personal level, Faria and Belohlavek (1984) record a short story written by a rape victim. Composing the story, she recalled the rape scenes back into her memory which she was able to go through only when she mastered the trauma by changing the fictional contexts and creating a new effect through fictional writing. For Graves, only by suggesting that the attack had occurred to someone dissimilar from herself was the lady able to

revive the experience through writing the story. Her urge to understand the trauma and the compulsory effect of the apprehension and psychological disturbance caused by it was essential in her writing. In his counseling attempts of a six-year-old young girl who had been sexually abused, the girl performed sexual scenes and talks were constantly filthy. She talked about sex in pornographic way, but could not admit her personal sexual abuse. To help her overcome her trauma, the counselor lastly used the tactic of telling her that she was involved with another fictitious girl who was her age and who had been sexually abused. The little girl was ensured that the other girl asked for written letters from another person to help her work through the sexual abuse she experienced. The resulting letters reduced the acting-out behavior and, hence, boosted her self-esteem which ultimately brought about a therapeutic or a cathartic release providing her with an ability to restore her childhood innocence and dismiss the idea that she is not a good girl. Letters that are written but have never been delivered to the addressee have been reported as powerfully therapeutic. Faria and Belohlavek (1984) encouraged the survivor of sexual abuse to write a letter to the abuser, and they give the specific instructions that the letter should not be sent. Consequently, the survivor is free to write without fear or apprehension or feeling of disgrace and embarrassment. Faria and Belohlavek (1984) claimed that journal writing is generally used as a treatment device for survivors of childhood incest and sexual abuse. They consider it as a useful tool in recording inner lives of the characters; feelings and thoughts, especially the feeling of those who undergo therapeutic sessions. Hence, writing an autobiography is highly recommended for collective treatment for those who suffer from compulsive gambling. Working with over two hundred persons in an intensive treatment program of thirty days, they indicated that writing the autobiography assisted in restoring the clients' self-discipline, self-acceptance, responsibility, control, and personal choice.

Mdika (2014) is of the view that a significant body of literature proved that the practice of reading and writing can effectively transform the human psyche. In her dissertation entitled *Poetry and*

Story Therapy: The Healing Power of Creative Expression, Chavis (2011) argues that poetry plays a unique healing and motivating role in human issues. She confirms that unrivalled place of poetry is well recognized throughout history. In this regard, she states that “the shamans and medicine men and women of ancient civilizations chanted poems as part of their healing art. (Chavis, 2011, 19) The healing outcomes of expressive and literary writing are also raised in James Pennebaker’s *Writing to Heal* (2004). He encourages people to read and write poetry, for poetry functions as a cure of people psychic disorders. He believes that the inclusion of poetry as a therapeutic device is not proved by scientific communities despite its usefulness in psychotherapy. Pennebaker reports: “as readers, we might understand intuitively that expressing emotions about powerful experiences through poetry should have positive health effects. So, ‘[u]nlike straight prose writing, poetry can often capture the contradictions inherent in most emotions and experiences.”(2004, 145)

Pennebaker claims go hand in hand with Cassie Steele’s study that poetry is an exceedingly efficient structure of eyewitness to the traumatic experiences in human relationships, for it permits the humanity to witness how survivors have gone and worked through their traumatized experiences to recreate themselves. Steele believes that:

poetry, like trauma, takes images, feelings, rhythms, sounds, and the physical sensations of the body as evidence,’ and that ‘[t]rauma is recorded as images and feelings.’ So, it is poetry – ‘with its visual images, metaphors, sounds, rhythms, and emotional impact – that can give voice to having survived. (2000, 3)

Mdika (2014) studies a set of poems entitled *Molande's Seasons* as illustrations of poetic language that exhibit the already lived historical relation to events of our times and assist us to access the actuality. She argues that the poems she discusses provide as Malunga

states “refreshing and poignant commentary on the social ills characterizing the Malawian political landscape” (2010, p. vii) and, consequently, composes the trauma story. Schick pinpoints that for a trauma story to support therapeutic healing, it should include four elements. Primary, the story recalls actually what happened, depicting the series of events that triggered their trauma. Secondly, the narrative should deploy larger socio-cultural elements, exhibiting the history, customs, and values that foreground the narrative. Thirdly, the work of fiction should assimilate the survivor who looks whose broader personal and societal implications of suffering require healing. Finally, the trauma narrative builds a connection with a listener; i.e. a public testimony; that is to say it is healing not only for those who write their own their stories, but also for those who listen and read. (Schick, 2011)

Surviving Trauma by Means of the Narrative Techniques of Scriptotherapy

In the recently published paper, *Scriptotherapy: Eighteen Writing Exercises to Promote Insight and Wellness* Gladding and Wallace (2018) posit that Writing is a therapeutic device which can be used for handling a variety of mental health problems like anxiety, depression, ambivalence, and trauma. They have included a vast number of counseling theories, such as narrative therapy; which they have integrated it into their therapeutic techniques. They suggested other approaches to counseling that use the written communication as a vehicle to help clients display their thoughts and emotions while making multiple choices. The authors of this article explore the beneficial value of scriptotherapy (therapeutic writing). In the upcoming discussion, attention will be turn on a variety of scriptotherapy and its narrative techniques to promote wellbeing for both writers and readers.

There is no one agreed upon way of therapeutic writing, but several methods have proven to be fruitful. Some are more elaborate and structured than others. The first to be mentioned is writing an

autobiography. According to Knight, Skouteris, Townsend, & Hooley (2017) writing an autobiography is, typically, a more standard and organized task than writing a journal. The most advantageous aspect of writing an autobiography is that it allows individuals to articulate the most important parts of their personal lives; be them positive or negative as it reveals their interests and their disinterests, recognize their values, depict their desires and expectations, recognize successes and failures, and summon up significant personal connections. A likewise experience, especially for the grown up individuals can recall one's reflections and actions. Sometimes, the experience of writing can also reduce apprehension through a therapeutic release of repressed emotions. They add that there is no unique way to write an autobiography because people's lives are different. One structure of an autobiography for elder clients is a life-review. The latter indicates individuals writing their autobiography by means of family albums, ancient letters, individual memories, and interviews with other victims to elicit an accumulation of aspects and articulate their life experiences as a meaningful whole. In its possible shape, this endeavor conjures up wisdom and happiness while reducing suffering and remorse.

Another means of scriptotherapy is writing Notes and Letters as a form Therapeutic Correspondence. The writing of notes and letters by clients or counselors after a session is a form of curing correspondence. Similar writing may take multiple shapes and purchase a number of theories. The gatherings in which victims take notes in the form of letter may arouse their thoughts and aid them ponder on concerns that are expected to be provoked. The included practitioners believed that they are not supposed to write different notes from the ones they would distribute with a family that is involved in the activity. For that reason, their clinical remarks are habitually written in the form of letters they send to victims' families. "Session notes in this form can stimulate clients' thoughts and help them concentrate on particular issues. Receiving a letter from a counselor may be a particularly meaningful experience for clients." (Hoffman, 2008, p. 346) In Julia Cameron's book, *The Artist's Way*

(2016), she advances the use of what she names morning Pages or often mourning pages which are jot down in the early hours the day which, ultimately, promote wellness. Other poets and writers believe that other times or hours of the day or to a diversity of performances that are related to the discipline of writing can alleviate the pain. For example, writing at very late hours at night may be useful for certain individuals. (Cameron, 2016)

Writing Journals is another technique of scriptotherapy. Gladding and Wallace (2018) assume that keeping a journal is one of the safest therapeutic approaches for people of different ages; juvenile and adult. "Journals can be used across populations, theories, and settings and are especially beneficial as a supplemental component for persons in counseling." (P, 04) Gladding and Wallace suggestions for therapeutic writing may result to a better self-awareness and development as suggested earlier by Progoff (1977) who confirmed that Journaling within this perspective open horizons for people to be more thoughtful, meditative, and deliberate. Journals writings' forms can be variable, such as from an intensive and integrative (Progoff, 1977), to a poetic reflection, or a cathartic blog such as weblogs).

Writing the wrongs and writing the rights is also a technique of scriptotherapy that is suggested by Gladding who explains that the individuals write out the erroneous or disturbing experiences they have had in life such as an unpredicted death of a relative one, a divorce, or a loss of physical or mental capacities. When writing the wrong, things in their time, people write about their bitterly lived conditions without feeling the urge to alter the facts, for they are only supposed to report what they have factually experienced.

To make the wrong seem right, they are supposed to mention what they learned and how they have made advantage of it. Gladding mentions the following example:

My mother died unexpectedly when I was 10. I came home from school, and she was gone. I have been sad

ever since but have also learned not to take life for granted. Every day I wake up and wonder what I can do to make life better for someone and for myself as well. (Gladding, 2016, p.06)

Writing the rights is a corresponding experience to writing the wrongs expect that it is writing out the positive aspects in life and evaluating what had been learned from these short term or long term life experiences. Worded differently, this process puts its entire focus on the bright side on one's life and that any traumatized victim can turn any potential disaster into triumph.

Optimistic ways of writing are another technique of scriptotherapy which is used to alter negative beliefs into more positive ones by expressing them through the written communication. So, it is also another way for therapeutic healing. It is acknowledged that "writing nudges people from self-defeating ways of thinking into a more optimistic cycle which reinforces itself." (Willson, 2011, 08) For instance, university students who were encouraged and motivated to change their deeply hurtful and saddened individual stories such as; I am not as good as other students at this university, to a more unprejudiced or optimistic attitudes like " am able, but I may need to study further, etc. These types of participants found out that by altering their personal stories' tones into a more promising and optimistic ones, had scored better grade-point averages. They were also unlikely to drop out school willingly than students who did not transform their personally scandalous stories but rather were taught and trained about better ways to learn and study. Figuring out the problem the student faces through optimistic writing is the first key solution to integrate him in the learning process should

Writing poetry proves to be another means of healing. Gladding (2016) notes that poets and writers were, acknowledged by Freud as being, the pioneers to discuss the unconscious part of the human personality and bringing it into consciousness. Poets had intellectual means to promote some type of catharsis, relief, or even therapy

through both writing and performing. One technique to launch poetry is to have participants write a line of verse about what they have experienced in the group and then mingle all the lines at the end singular or collective session. It is a method to come up with what the individual or group had learned and experienced in the session. It is also interesting to note that the poem does not need to rely on any rules or restricted regulations. It is suggested that the poem always starts with, In the group, I learned...and finishes with Now, I am moving on.”

Writing a memory book is another suggested technique of scriptotherapy that can be cross generational in the sense that it transmits valuable virtues, and norm from one generation to another. It may comprise many literary genres and narratives like stories, anecdotes, and poetry in addition to songs, photographs, etc. The collection of an identical memory book may create a suitable occasion for individuals “to celebrate cultural differences and engender a sense of pride in one’s own heritage. The value of reviewing and recording artifacts unique to cultural heritage can increase self-efficacy and a sense of belonging in the world.” (Gladding and Wallace, 2018, 09) Progression and advancement in technology may make electronic memory books easily formatted digitally. Not considering of the shape of the book, it may be highly important to promote the wellness of their makers by getting them energetically immersed in the approach of gathering and eliciting data and events from people’s personal experiences and communicating the material they collect in a healthy way to promote wellness to the present and the future generations. Moreover, the memory book can also supply a concrete link to the culture and may be considered as one of the most impressively written texts to cure mental and psychological distraught individuals.

Surviving Trauma by Means of Some the Narrative Techniques of Scriptotherapy in Susan Abulhawa's 'The Blue between Sky and Water' (2015) and Shaphire's Precious (1996)

The common point between both novels is the experience of sexual abuse by both female protagonists who experience the trauma of sexual abuse and mother rejection.

In the *Blue between Sky and Water* (2015) by Susan Abulhawa, the grandfather encourages his granddaughter early from the beginning of her young age to write. He insisted that the most important thing to learn is the written word. Regarding this, Abulhawa states: "Jiddo was the one who took care of most things. But, the most important things to learn were words, her Jiddo said. Already, at five, she could read her picture books." P, 37

The idea through this passage is keeping a memory book, which provides a feeling of comfort whenever the little Nur writes on it. Though she could not write properly at that young age, she could still draw some pictures (pictures book) that help her feel good about herself and her life in general.

Another example that falls within the scope of positive writing or optimistic writing is a special project the grandfather decides to uphold with his granddaughter. The project is writing a love story which Nur decided to entitle Jiddo and Me. "Her grandfather instructed her to write about her favorite things they did together. She drew pictures and dictated what she wanted to write, since she couldn't yet spell all the words. On several pages, they chronicled the highlights of their frequent trips to the duck park, featuring Nur's artwork of the two of them in a paddleboat and another of her Jiddo pushing her on a swing at the castle playground. On other pages, she drew them reading a bedtime story together. Mahfouz, her bear featured in most pictures, and she wrote a special story about Mahfouz's green and brown button eyes. A full chapter was dedicated to Saturday mornings, a drawing of giant chocolate chip pancake with a scoop of ice cream on the side. And some other chapters were dedicated to the black and

white past.” (P, 41) Through this passage, it shows that Nur managed to write about the most beautiful events that occurred during her day. It was only threw drawing and writing about the most beautiful days that she managed to feel happy. In fact, writing the positive things about her life was the happiest activity of the day.

As the pages grew thick with stories and pictures, Nur suggested to her Jddo that they make lists of good words for their hearts to hold. “What a wonderful, wonderful idea, he jiddo exclaimed, his color brightening to a jubilant yellow that delighted Nur to see, for the shine colors were becoming less and less frequent.” P 42 this is another peculiar example of optimistic writing. In this example, it shows that Nur feels better as she highlights the words she likes the most.

The first trauma that occurs in Nur’s life is the loss of her grandfather. The writer describes Nur as a little girl who couldn’t fathom the death of her grandfather. They were trying to hide the truth from her, but she could feel it in her bones that her grandfather, the one who provides her with security is no longer there. “the thing in her chest now felt like a monster. Her Jiddo was the person in her life to make monsters disappear from under the bed and banish them from closets. He made everything softer and brighter. And now, the world was growing darker and scary. The little Nur was not only saddened by the death of the only source of love she had, her grandfather, but she is now exposed to a new type of trauma after meeting and living with her Spanish mother who kept mistreating her whenever she seized the opportunity. In fact, Sam, her stepfather, started to sexually abuse her without her acknowledgement. Since she was only a little girl of five eight years old. He managed to play with her vagina saying; “I know a special tickle spot you’ ve never thought of, he said. It s a little spot you tickle and then you feel it all over your body.”p48

Due to such act, she had an infection. The doctor said: “her vagina was bruised inside, like someone had done something to it.” P. 55 Despite the harshness of the new life, the only refuge she had is writing on her book entitled Jiddo and Me. An act that help her feel and “remember the tenderness that had once been”. P, 55 Nur became

a case of neglect and sexual abuse without a possibility of reunification. Despite the enormous pain Nur witnessed with her mother and step father and many foster families, she could find love in education and writing only. Nur grew up and became a psychotherapist who dictated herself to help her Palestinian community. She has even written multiple papers of such cases. This appears well in the following passage: "here is the video; I remember you did a paper on locked_in_syndrome in college and thought you might want to take a look at this case." P, 89 Nur became a mental health clinician and wrote that she is "planning to go to gaza to work with this patient and others at a psychotherapy center.p.94 it is clear through the passage, that Nur managed to put herself together again and face the world thanks to writing at the very first place. The latter paved the way for good scoring at school which help her major at majored at university as well.

In Sapphire's *Precious* (1996) novel, the protagonist precious is a victim of child sexual abuse and mother neglect and harshness. What intensifies Precious trauma is the fact that she was raped by her own father and became pregnant twice from him. Precious is just a little girl who was sexually raped by her own father and physically abused by her own mother. At the age of twelve, she became pregnant by her own father and is held back in school. Precious has a baby girl who has Down Syndroms since she suffered some oxygen deprivation at birth. Nonetheless, precious had no idea about pregnancy and, hence, was clueless and had no idea about how to take care of one's pregnancy. For that reason, the baby was a Mongoloid. Describing her mother tyranny Precious says: "Mama kick me. Daddy put his pee_pee smelling thing in my mouth, my p*y, but never hold me. I see me, first gradr, pink dress dirty sperm stuffs on it. No one comb my hair." (p,17) "I am still twelve when all this happen, Mama slaps me hard. Then, she say: Thank you Miz Claireeece Pretcious Jones for f*king my husband you nasty little sl*t! I feel like I 'm gonna die, can't breathe from where I have baby start to hurt. Fat c*nt bucket sl*t! He done left me cause of you. What you tell them mutherf*ers at the damn hospital? I should KILL you! She screaming at me." (p,19) Precious was helpless and had nowhere to go, but to the same home.

Her father seized the opportunity to rape her again. She said: “he climb on me? Shut up! He say. He slap my a*s, you wide as the Mississippi, don’t tell me a little bit of d*k hurt you heifer. (p, 24) So, he f*k me f*k me, beat me have a child by me. When he see I’m pregnant at the first time he disappear.” (p, 34)

However, when Precious came to school, the gleam of hope starts to appear. “School gonna help me get out this house and throw some water on my ass and get up. (p, 35) The journey of Precious’ therapeutic healing starts with her teacher Ms Rain Blue who encouraged her to write early from the beginning and keep a written correspondence with her. The teacher suggests that they keep a journal where they write in it for fifteen minutes every day. The first thing Precious writes is: “little Mongo in me” “little Mongo is my child” . the fact of attesting that little Mongo is her child, she feels happy and says “I am happy to be writing”.Ms Rain says we gonna write everyday, that mean home too. And she gonna write back everyday. That’s great. (P,62) After making a considerable progress, she has even won a literacy award. “I made so much progress I won award. Literacy award, I got it in September of 1988. Now that she became literate, things are going good in her life. (p,70)

After making such a redemption and finding a new abode and a job that help her cater for her male new born, she was exposed to a new type of trauma which is the declaration that her mother came to unveil when she was told that her father died and that she might be a positive of HIV and even the baby might hold it as well.

However, whenever her situation gets tense, the teacher, Ms Rain advises her to write more and this is apparent in the following example:“ I say I am drowning in river. She don’t look me like I am crazy, but say: if you just sit there, the river is gonna rise up and drown you. Writing could be the boat that carry you to the other side. (p,97) When trauma reached its zenith with Precious, Ms Rain asked her to write her story on a notebook. Writing one’s story, according to her, is the only way to psychological wellness. That’s what intrigued her to write her autobiography.

Conclusion

Scriptotherapy has been used to help those who suffer of incongruous relationships, mental health disabilities, and traumatic experiences overcome their disabilities. Ultimately, it has also supplied a means for those individuals to make their feelings and ideas heard, cope with their tough life conditions and dreary circumstances, and at the same time, resolve the adversities they face in life with outrageous tenacity. More interestingly, scriptotherapy helps individuals who were, once, distraught to reinvent themselves. Previous research shows that people coming from different ages and stages of life took advantage from the different types of therapeutic written communication. Equally importantly, it is advanced and proved psychologically and clinically that when sufferers express the traumatized experiences which cause them immense mental disturbances had restored the vitality of their physical and mental health. As such, when people integrate themselves in therapeutic writing, they start to have a new clear vision about themselves, their own personal environment and the world where they live and, thus, become more mature in the process. Subsequently, writing appears to endorse and hasten the progress of psychological development. From the aforementioned study, it can be concluded that writing and more specifically literary techniques of writing, to help curing people with psychic issues, proves to be empowering and efficient to any participant who felt enclosed in a shell without the potential to stretch himself or herself from pain. Some individuals were cured and still decided to make of the written therapeutic activities as part of their daily life routines. The two female protagonists, through the aforementioned, illustrations prove that writing redeem and mend the broken hearts and distraught souls.

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