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**TRAUMATIC EXPERIENCE IN THE POETRY OF
CORONA VIRUS PANDEMIC (COVID 19)**

BY

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Journal of The Faculty of Arts- Mansoura University

70th ISSUE- JAN. 2022

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Abstract

Trauma has profoundly ethical, social, political and historical dimensions. This study examines the concept of trauma and its influence on people's lives during the pandemic of Corona virus. It also sheds light on poetry therapy and its power to heal traumatic experiences. Trauma can be seen in pandemic poetry, which presents topics related to the areas of psychology and neuroscience. This study focuses on Regin Silvest and John Charles Ryan's Covid-19 Pandemic Poems Volume I (2020), Morve Roshan and Regin Silvest's Covid-19 Pandemic Poems Volume II (2020), Regin Silvest and Malini Ganapathy's Covid-19 Pandemic Poems Volume III (2020). In these volumes, various poets from different countries write about Corona virus (Covid-19) and its consequences, such as death, depression, anxiety, medical infection, and social distance. My argumentative statement is that disordered or traumatized people can have psychiatric treatment through therapeutic processes of reading and writing poetry and behavioral activities. This interdisciplinarity between neuroscience, psychoanalysis and poetry leads to new ways of understanding a person's self-knowledge and evaluating his relationships with the other.

The psychological effect of Covid-19 varies as it can be a serious stress or depression (out of the major changes related to lockdown and precautionary measures) to negligence accompanied by state of denial. Corona virus pandemic has traumatic impact on people on different levels. Nevertheless, there is a difference between trauma as an overwhelming, shocking experience with acute manifestations and stress, which includes wide range of tensions from daily hassles to traumatic experiences and post-traumatic consequences. Covid-19 has various traumatic influences on patients and the people close to them. People may experience traumatic events, disasters, diseases, or pandemics which may lead to psychiatric disorders. Corona virus has a crucial role in spreading variable psychological reactions and the appearance of emotional distress and social disorder during and after the outbreak.

ملخص البحث

الصدمة النفسية لها أبعاد أخلاقية واجتماعية وسياسية وتاريخية عميقة. تبحث هذه الدراسة في مفهوم الصدمة النفسية وتأثيرها على حياة الناس خلال جائحة فيروس كورونا. كما يسلط الضوء على العلاج الشعري وقدرته على شفاء التجارب المؤلمة. فيمكن رؤية الصدمة النفسية في الشعر الوبائي، الذي يقدم موضوعات تتعلق بمجالات علم النفس وعلم الأعصاب. وتتركز هذه الدراسة على ديوان قصائد جائحة كوفيد 19 (I) لريج سليفست وجون تشارلز (2020) وديوان قصائد جائحة كوفيد 19 (II) لمورف روشان وريج سليفست، وديوان قصائد جائحة كوفيد 19 (III) لريج سليفست و ماليني جاناباثي. في هذه المجلدات ، يكتب شعراء مختلفون من دول مختلفة عن فيروس كورونا (كوفيد -19) وعواقبه ، مثل الوفاة والاكتئاب والقلق والعدوى الطبية والتباعد الاجتماعي. ويذكر البيان الجدلي أن الأشخاص المضطربين أو المصابين بصدمة نفسية يمكن أن يتلقوا علاجًا نفسيًا من خلال العمليات العلاجية لقراءة وكتابة الشعر والأنشطة السلوكية. وتؤدي هذه التخصصية المتعددة بين علم الأعصاب والتحليل النفسي والشعر إلى طرق جديدة لفهم معرفة الشخص الذاتية لنفسه وتقييم علاقاته مع الآخر.

يختلف التأثير النفسي لكوفيد 19 ، حيث يمكن أن يكون ضغطًا خطيرًا أو اكتئابًا (من التغييرات الرئيسية المتعلقة بالإغلاق والتدابير الاحترازية) إلى الإهمال المصحوب بحالة الإنكار. لوباء فيروس كورونا تأثير صادم على الناس على مختلف المستويات. ومع ذلك ، هناك فرق بين الصدمة كتجربة ساحقة وصادمة مع مظاهر حادة والتوتر ، والتي تشمل مجموعة واسعة من التوترات من المتاعب اليومية إلى التجارب المؤلمة وعواقب ما بعد الصدمة. لكوفيد 19 تأثيرات صادمة مختلفة على المرضى والأشخاص المقربين منهم. قد يتعرض الناس لأحداث صادمة أو كوارث أو أمراض أو أوبئة قد تؤدي إلى اضطرابات نفسية. ولفيروس كورونا دور حاسم في نشر ردود الفعل النفسية المتغيرة وظهور الضيق العاطفي والاضطراب الاجتماعي أثناء وبعد تفشي المرض.

Trauma has profoundly ethical, social, political and historical dimensions. This study examines the concept of trauma and its influence on people's lives during the pandemic of Corona virus. It also sheds light on poetry therapy and its power to heal traumatic experiences. Trauma can be seen in pandemic poetry, which presents topics

related to the areas of psychology and neuroscience. This study focuses on Regin Silvest and John Charles Ryan's Covid-19 Pandemic Poems Volume I (2020), Morve Roshan and Regin Silvest's Covid-19 Pandemic Poems Volume II (2020), Regin Silvest and Malini Ganapathy's Covid-19 Pandemic Poems Volume III (2020). In

these volumes, various poets from different countries write about Corona virus (Covid-19) and its consequences, such as death, depression, anxiety, medical infection, and social distance. My argumentative statement is that disordered or traumatized people can have psychiatric treatment through therapeutic processes of reading and writing poetry and behavioral activities. This interdisciplinarity between neuroscience, psychoanalysis and poetry leads to new ways of understanding a person's self-knowledge and evaluating his relationships with the other.

The psychological effect of Covid-19 varies as it can be a serious stress or depression (out of the major changes related to lockdown and precautionary measures) to negligence accompanied by state of denial. Corona virus pandemic has traumatic impact on people on different levels. Nevertheless, there is a difference between trauma as an overwhelming, shocking experience with acute manifestations and stress, which includes wide range of tensions from daily hassles to traumatic experiences and post-traumatic consequences. Covid-19 has various traumatic influences on patients and the people close to them. People may experience traumatic events, disasters, diseases, or pandemics which may lead to psychiatric disorders. Corona virus has a crucial role in spreading variable psychological reactions and the appearance of emotional distress and social disorder during and after the outbreak.

Poetry plays an important role in releasing negative thoughts and feelings. In *Covid-19 Pandemic Poems Vol I, II, and III*, poets show trauma on different levels, psychological, social and rhetorical; they also find a kind of reconciliation and treatment. This process of reconciliation is a basic technique in cognitive behavior therapy (CBT). It is a method of psychotherapeutic treatment that helps people learn how to identify, understand and change negative destructive or disturbing thought patterns that influence behavior and

emotions negatively (Sheldon 89). Although trauma shatters identity, walking through it is a step towards recovery.

The Concept of Trauma:

Trauma reflects extreme stress and anxiety where people's lives seem to be in danger., and happens as a result of various events, such as wartime, racism, pandemics or natural disasters. The theory of trauma comes from psychological theorists as Stevan E. Hobfoll and Kai Erikson, who focus on the effects of trauma like stress, and Maria Yellow, who focuses on historical trauma. Erikson says that trauma is a great stress that results from a catastrophic event of the past, such as war, slavery, genocide or pandemic. Covid-19 alongside with SARS virus and Spanish flue give people a series of historical traumas. In their essay, "Management of Collective Trauma," Antonius Robben Marcelo and Marcelo Orozco mention that massive traumas influence and disturb not only the personal world of an individual, but also the whole family and generations (44). In historical trauma theory, a massive trauma that happened in the past is experienced and repeated with a new group of people after years or centuries. Nevertheless, every individual has specific traumatic response even if he shares the same race, religion, nationality, or gender with other people in his society. The personal and social experience has dissociative structure. In other words, the whole world is affected tragically, but not the same degree.

In *Unclaimed Experience* (1996), Cathy Caruth discusses the concept of literary trauma theory, and examines the responses to traumatic experience, such as cognitive chaos and the likely division of consciousness, as main characteristics of traumatic experience (4). Caruth defines trauma as "a response, sometimes delayed, to an overwhelming event or events, which takes the form of repeated, intrusive hallucinations, dreams, thoughts, or behaviors stemming from the event" (5). A person can have repeated disturbing dreams

or awful thoughts after the death of a beloved one. His feelings reflect the influence of this traumatic experience. Trauma “frequently result[s] in psychological symptoms of a more significant nature than more common stressors and may result in psychological disorders for many people who experience traumatic stress” (Resick 2-3). Trauma is a devastating and damaging experience or event, lived on unspeakable psychological level. Nevertheless, some writers and critics, such as Kali Tal and Michelle Balaev, challenge the traditional concept of trauma as unspeakable and unrepresentable. They see that trauma can be passed through generations; thus it becomes spoken. It no longer remains unspeakable, and, consequently, no longer traumatic. Unlike Caruth’s, who sees traumatic experience as repetitive, continual, and unspeakable, Balaev does not see trauma as a deferred, recurrent wounding because this traumatic form removes determinate value from the traumatic experience itself (*Contemporary Approaches in Literary Trauma Theory* 6). She also refuses the concept of collective trauma, which seeks the universality of the traumatic experience; “this create [s] an unspecified action and effect as well as an indeterminate meaning of experience” (18). We cannot apply the same degree of impact on all traumatized people.

The danger of making collective the specific experience of a group or individual in the past is to create an unspecified action and effect as well as an indeterminate meaning of experience (*Trends in Literary Trauma Theory* 18).

By examining trauma within pluralistic approach, traumatic experience has many representations and values. In literature and society, every individual experience certain limit of harm with specific rhetorical, psychological, and social levels. Corona

virus provides the whole universe with a shared experience and memory of agony, fear and death. People face worry, disturb and restriction. Nevertheless, every victim of a traumatic experience acts in an individualized response depending his ability to adapt, and on the experience he has encountered previously in his life.

Moreover, literary trauma theory examines a literary work for elements of historical trauma, massive pressure, or poetic language of huge stressors. This theory voices the traumatic stories of those who are marginalized, oppressed, and silenced (Barker 4). Trauma theory covers pandemics because people’s responses to them are similar to those of historical and social traumas. Kalaidjian Walter and Steele Premo show the importance of applying literary trauma theory on poetry. In *We Heal from Memory* (2001), Steele says, “Poetry allows us to witness as survivors to having survived and to witness to others’ survival: poetry, like trauma, takes images, feelings, rhythms, sounds, and the physical sensations of the body as evidence” (3). The difference about poetry is that it expresses the narrative partially in fragments. Like the nature of trauma is presented in broken poetic devices, lines and rhythms.

Besides, trauma is not only related to an individual, injured verbally or physically, but also to people who do not face traumatic experiences directly (Kaplan 91-2). Ann Kaplan sees that observing someone’s trauma, reading about traumatic events, or hearing about a person’s traumatic experience can construct a visual and auditory trauma experience for a person (92). The poet presents traumatic feelings shared by whole people. He believes that telling the trauma can help in the healing process positively and in building community and group empowerment through writing and empowering readers. The traumatic experience haunts individuals and society. They are inescapable unless there is a remedy. Hence, the value of literature in providing insights into an

individual's deep responses, passions, and actions. Poetry becomes a kind of therapy, since it plays an important role in releasing personal traumatic experience and behavior, and facilitates the expression of complicated and challenging thoughts. Poetry is the presentation of words, sentences, ideas and emotions of speakers. Nevertheless, poetry therapy is not mainly about the poetic quality and techniques of the poems, but about sharing experiences and feelings. Thus, the poems are simple, and are not highly figurative or rhetorical.

Reading and writing poetry is an effective method of sharing trauma and understanding the concept of talk therapy which provides help to free people's problematic feelings and agonies. Talk therapy (psychotherapy) is a mental communication with patients to help them to identify reasons of emotional distress, which may lead to anxiety or depression (a kind of trauma). Talk therapy can also be a simple and safe way of relating and discussing people's feelings, which result from daily pressures, medical illness, grief and loss, relationship problems, or the influence of certain trauma. A therapist figures out the pressures on a person and shows him how this issue or trauma affects his life, and guides him to certain strategies in order to decrease the degree of symptoms (*Talk Therapy Toolkit* 5). The plan of treatment may take several sessions of talk therapy, depending on the severity of the trauma. Attending regular talk sessions, the patient will have a strong relationship with the therapist and start to show signs of development (6). Nevertheless, some critics, like Michelle Balaev, do not agree with the assumption that talking treatment always provides a remedy for the traumatized person; they see that healing process is achieved through behaviours, not talking or language (*Trends in Literary Trauma Theory* 165). Balaev sees that people recover from trauma through both language and activities. Talking is used as a recovery method from trauma, along

with a positive change in the individual's behaviors.

Mental health professionals use cognitive behavioral therapy (CBT), which depends on reducing unhealthy or self-destructive behaviors by addressing them and reinforcing good thinking and behavior. CBT also focuses on the patient's thoughts and how to redirect them towards desirable thinking. This approach is used to treat depression and anxiety disorders (Teater 2). The efficient treatment of cognitive behavioral therapy relies on the honesty of the patient about his feelings and his intimacy with the therapist. Reducing negative symptoms and learning new ways of coping with various issues and disorders are the main aims of cognitive behavioral therapy. When a person is psychologically and emotionally stabilized, he is going to deal with his economic, social, and political issues in more balanced ways.

Pandemic poetry becomes a bridge between personal and public realms (Collins 15). This poetry introduces a healing process through which people can recover and gain hope in the face of pain, death and loss. Gillie Bolton says, "Poetry writing is particularly appropriate for the depressed, the anxious, or those suffering from certain illnesses, physical or psychological" (*Feminist Review* 121). Poetry therapy introduces a kind of treatment from traumatic experiences. This process of reconciliation resembles CBT technique. Both help people to learn how to identify, understand and change negative destructive or disturbing thought patterns that affect behavior and emotions negatively.

The use of poetry therapy with a person or within a group has limitations, and needs a careful evaluation of members' development. The time limit while using poetic technique is important. The used poetry must be related to the process of treatment. The group members react differently while discussion. A member may hate the poem because he cannot face the traumatic feelings aroused by it. Mazza mentions that if a member refuses to discuss or deal with the poem at a specific moment,

he puts a “boundary for feelings and may restore a sense of independence” (*Poetry Therapy* 56). It is a sign of power, not weakness.

Silent members also may apply verbal actions while listening to the poem. A therapist can help them by changing the poem because the main aim is to facilitate the process of recovery, not forcing members’ feelings in a certain way. The poems are not mainly literary or educational, but have emotional power. Thus, poetry represents a “non-threatening medium” (57) for the members. Members start to have a kind of consistency and unity with the each other. The therapist can use collaborative poems in the group to connect sessions and people in a short time. Poetry becomes a valuable method in achieving cognitive and behavioral development. Through reading and discussions, a person gets power from meaningful poems to deal with depression and other symptoms.

The poems or song lyrics provide the necessary boundaries or structure for what can sometimes be confusing and ambivalent feelings (*Poetry Therapy* 58).

One technique is to involve each person in writing/ choosing a poem about his story, which works as a basis for discussion and assessment (Thompson and Rudolph 1992). Telling a story or reading a poem facilitates expressing feelings, and serves to release emotions. Members are encouraged to contribute and write individual poems about their traumatic experience. The focus is on the person’s ability and enthusiasm to engage in these activities. These techniques are not new, yet, they are practical, and easily work. The therapist can also examine the person’s reactions through using a preexisting poem. The purpose is that the person reaches, acquires, and produces certain feelings, such as anger or anxiety. Inviting the person to the possibility of

changing endings of a poem can lead to a problem-solving activity (69). The therapist encourages the person to respond and comment on the whole poem or certain lines or images.

Creative writing, especially poetry, can manifest people’s agony, distress, and passion. For example, writing a poem which begins with “If I could...” or “I wish...” expresses a therapeutic technique that stirs self-awareness, communication, and increases self-appreciation (Mazza 1981b). The person shares and expresses his feelings with the entire group through the use of verbal language, e.g.; specific words, figures of speech, conjunctions, and rhyme. The person recognizes that he writes about himself. The whole group see that they are not alone in experiencing this traumatic experience. In “Pandemic,” (7), Mohd Bin Salahudin shows the psychological effect of Covid-19 on people’s spirit and life, “The darkness of this pandemic/ Fear of losing money and career” (Vol.1 6-7). Shortage of money and loss of jobs increase high levels of fear and panic, “Affecting my soul and life badly” (8). People start to lose power and trust, and become suspicious and reluctant. Judith Lewis Herman says that there are specific experiences that increase the likelihood of trauma, such as being trapped, exhausted, physically violated or injured, exposed to physical violence, or surrounded by deaths. The following poems reflect trauma that occurs when neither resistance nor escape is likely (*Trauma and Recovery* 14). Ravi Philip Rajkumar mentions in his study that this pandemic has spread with over 720,000 cases and 33,000 confirmed deaths until August 2020. Symptoms of anxiety and depression (16–28%), self-reported stress (8%), and disturbed sleep are familiar psychological responses of covid-19 pandemic (3). These death and injured rates cause mental and physical pressures. In “Not Be A Doll; Be A Ball” (9), Sowmya P. writes:

Thoughts in violence,

Is showed in silence,
 For making us face
 destruction,
 With lot of depression.
 Trying with huge might,
 To give a tough fight (Vol. I
 36-41)

Traumatic experience is illustrated by destructive words, such as “violence” (36), “destruction” (38), and “depression” (19). Disastrous thoughts are showed in silence. Being silent is a way of concealing psychological disturbance and violence. This reminds readers with Caruth’s definition of trauma as unspeakable and inexpressible (91). Nevertheless, the poem allows the speaker to talk about his fear and agony, “Trying with huge might,/ To give a tough fight” (40-1). Feelings are expressible now. In another poem, Onipede Festus Moses’ “Like A Wildfire (8), people apply social distance towards each other because of their fear of infection.

Like joke it spreads like a
 wildfire
 the jargons of self-isolation,
 quarantine, social distance;
 (Vol.I 17-8)

The repeated line, “Like joke it spreads like a wildfire” stresses the devastating presence of the virus. Despite all means of protection, “people are dying;/ yet people are starving” (20-21). Despite being rich or poor, people die; others become depressed and scared, and cannot control their panic. They see this pandemic as an everlasting disaster or a punishment. Herman says that psychological trauma reflects powerless affliction (15). A person feels complete helpless with an overwhelming force. Traumatic events conceal people’s sense of control, communication, and meaning. People talk about death rates, vaccinations, quarantines and social distancing, “all for prescribed health precaution and resistance” (19). In another poem, Kandiah Shriganeshan’s “Social Distance” (4), people are confined at homes, restricted from doing their activities, and distanced from their friends and

families. The poet says, “Keep a social distance/ with your community! / Maintain a three-feet gap/ from your mate or partner or friend!” (Vol. I 1-4). These lines interpret what happens, and express shared phenomenon of social distance that most people face. Kirby Farrell says that traumatic experience is an experience that mediates between a traumatized person and a group of people, society, or culture (16). Both the individual and his society share this painful experience, yet each person responds differently, depending on everyone’s racial, gender, sexual, or economic background, and producing a post-traumatic society.

Moreover, doctors expect a considerable increase in anxiety and depressive symptoms for people who do not have preexisting mental health conditions, experiencing some post-traumatic stress disorder in the future (Cullen et al 1). For people who have previous mental health disorders and physical problems, they will be at increased risk of infection with Covid-19 and of having negative physical and psychological trauma resulting from the pandemic. In “Confrontation with Death” (28), Elena Abigail Dilani Anthony writes:

- Signs of Affections have become a threat to individuals
- Love, fondness, warmth have become very hazardous to loved ones
- Loved ones are feared by those affections
- It might cause them to fall into a fatal doom.

You have been creating a life threatening chaos, Death Ever since the past and even now in the times of present In the Medieval times, you have cast out a lethal sickness in the form of a rat Mortals have become sufferers of the rat disease Bodies lying, the smell of death everywhere

Dead bodies being carried into carts That incident that you have created shall forever be known as The Black Death. (Vol.III 27-37)

Life becomes a “threatening chaos” (35). The use of passive verbs, such as “are being inserted” (25) and “are feared by” (29) reflects high degree of trauma. The poet refers to Black Death (1347- 1351), which led to the death of 75–200 million people (Langer 2). History repeats itself, and man is a weak creature. According to historical trauma theory, people can experience the same trauma that happened in the past “due to the timeless, repetitious, and infectious characteristics of traumatic experience and memory” (Balaev 153). Traumatic feelings increase when people do not know when normal life will return. What adds mental and physical health problems is the lockdown of cities and countries at early hours, “The feelings of anxiety are being inserted into individuals/ Places of contentment, where family and friends take joy in are shut down” (25-7). The majority of people stay at home, suffering without going to doctors and hospitals.

Besides, trauma can result from the increase of deaths rates. For example, medical staff members face huge pressure; many of them die because of the infection. In “A Tale of Two Doctors” (p.1), Sopa Pathmanathan’s writes,

Medical staff:
 In the frontline
 is the medical staff
 Selfless service its hallmark
 A doctor who fought the
 virus
 for weeks on end
 succumbed to it
 His remains were taken
 for burial
 (VoI.I 1-9)

The speaker feels frustration because of the inevitable end. People also refuse to bury dead bodies in their lands, “The local population/ protested: “Not here!”/ The law had to intervene/ This happened in India” (10-3). People’s fear is bigger than their humane traditions. These acute situations cause mental health problems, such as anxiety, insomnia, and depressive symptoms

(SH Ho et al 2). In another poem, Dr Cyrine Kortas’s “When Death Comes to a House” (7), trauma is also accompanied with death.

When death comes to a
 house,
 No cousins are called,
 No relatives from different,
 Countries will be flying.
 When death comes to a
 house,
 No rites will be practiced,
 No rituals will be respected,
 The dead will not be paid
 tribute as,
 No funerals will be held.
 When death comes to a
 house,
 No grandchildren will ever
 hear,
 The rest of the story,
 It ended in a Covid zone.
 The dead have left,
 The living is mourning.
 (Vol.II 1-15)

The poem documents the pandemic and its consequences. The repeated line, “when death comes to a House” raises the speaker’s fear and helplessness. The use of parallelism in “No cousins” (2), “No relatives” (3), “No rites” (6), “No rituals” (7) and “No funerals” (9) reflects people’s complete imprisonment. When reading such a poem, readers share their feelings of loss and distress. The main lesson is social distance is necessary for humans’ survival. Readers start to examine their deep feelings, work on their thought, and change their pessimistic or disastrous actions. In another poem, “Stay at Home!” (18), Dr Qays Khaleel Nsaif writes:

Don't go out,
 Stay at home!
 Self-protect,
 Put on the mask,
 Wear gloves,
 Keep clean,
 Sterilize house,
 Don't shake hands,
 Don't touch the rose,

My friend be aware,
 Don't hug, and don't kiss,
 Coronavirus will over soon,
 Do always exercise!
 At the morning and
 afternoon,
 If you cough or sneeze,
 Keep warm, and don't freeze,
 Wash hands always,
 Cover mouth cover nose,
 Play with kids,
 Not by hands,
 You and husband,
 Wish you safe,
 Stay at home! (Vol.II 1-23)

Through an instructive and pedagogical poem, the poet tries to direct people to save their lives with high rates of protection. There is no time for long lines, only short and clear instructions, “Don't shake hands” (8), “Don't hug, and don't kiss” (11), “Do always exercise” (13). The poet figures out the serious actions which may lead to self-destructive treatment, and shows how to avoid them. The poet becomes a therapist, who uses problem-solving strategy, such as giving advices and instructions, to prevent infection and to cope with the trauma. In “Hope” (20), Mohd Nizam Bin Salahudin writes:

The day will come
 Victory over Covid-19
 Freedom from the battle
 Wash away all the tears
 Sadness from uncertainties
 The day will come
 Victory over Covid-19
 Family and friends reunion
 Sharing moments of
 happiness
 Strengthen back the bonding
 The day will come
 Victory over Covid-19
 Students return to school
 Adults embrace new normal
 Enjoying every single second
 (Vol. III 1-15)

People must stick to optimism regardless the hardships they face. They need to listen to

optimistic words, such as “victory” (2), “freedom” (3) and “happiness” (9). The poem provides an understanding of emotions, and lessons for current generations to learn and employ in a post pandemic era. Poetry therapy “has evolved through the exploration and evaluation of the therapeutic aspects of the language arts in various helping and educational capacities” (Mazza 121). Poetry therapy, like talk therapy, uses natural rhythms and sounds to go deep into the self. Therapists need to understand poetry and its “potential tendencies to “invoke, evoke, and provoke feelings at various levels of experience” (Lerner 235). He believes that poetry therapists must be “versed in therapy as well as in poetry” (236). Nicholas Mazza mentions that the purpose of poetry therapy is not to educate an individual about poetry, but to “facilitate his exploration of the feelings and associations evoked by the poem” (2). The healing process of therapeutical poetry is more important than its value as a work of art. The poet focuses on content, more than the form of the poems. In Malek Alouch’s “Be Hopeful!” (5-6),

We sit, watching all the
 news,
 Waiting for one, the best to
 choose,
 The best medication, for
 generations.
 Be home! Wash your hands!
 Good advice, singing the
 bands.
 Because of Covid, we sit at
 home,
 Sharing thoughts, under the
 dome.
 Will it leave and even go?
 To Allah we pray, begging
 so.
 (Vol.III 14-5)

The poet redirects readers’ thoughts towards a more positive thinking. Gathering and sharing ideas under the dome are healthy talk therapy. Balaev says that when trauma

has a historical background, it is not unspoken anymore. People understand and deal with it correctly. The experience itself becomes un-traumatic. The speaker asserts that life goes on despite the presence of the fatal virus. All humanity shares the same thoughts, "Will it leave and even go?" (13). In Salahudin's "Pandemic," (7), the speaker returns to God to save them, "God! We need you now for our healing!" (13). He seeks spiritual help, and asks for power to save and elevate his spirit and psychology.

Now I have to be very strong
To find peace and patience
I turn and pray to God
sincerely
(Vol.I 9-11)

Human beings show resistance and persistence to defend this woeful pandemic, "I believe we can win this battle/ Free from this tragic pandemic" (10-11). Talking positively is a kind of psychological remedy. Poetry therapy is a thoughtful process that attempts to capture the experience, emotion, or memory accurately through the use of poetic words and images. The technique of talk therapy explicates and conveys complex emotional and mental events and situations.

Conclusion:

In conclusion, the importance of poetry therapy during traumatic experiences expresses a need for reconstruction of personal and social empowerment. The interdisciplinary study between poetry and trauma enables readers to interpret and understand the disturbed pressures and disorders that the poets trying to highlight. Hence, readers are encouraged to reform and redirect their thoughts, feelings, and behaviors positively.

Trauma theory can be joined together with poetry in developing people's awareness of the pandemic and its consequences. Poetry therapy does not focus on the techniques or forms of the poems, but on sharing experiences and feelings. While reading poetry on Corona experiences can provide readers with mental and emotional

support, writing poetry can also be an instrument of coping and working through trauma. Pandemic poetry becomes a kind of talk therapy and an aesthetic medium between man and the other, and personal and public realms. Through revealing psychological trauma in poetry, poets write about depression, anxiety, depression, and death. These negative feelings are basic traumatic symptoms during and after the pandemic of Covid 19.

Poetry therapy is a kind of treatment from traumatic experiences. This educational method is similar to CBT technique. Both illustrate the ways of acceptance and change of negative distressing or disastrous thought patterns which influence behaviors and feelings negatively.

There is also a need for more therapeutic poetry which has an academic and medical basis for people to learn from and adopt in the time of pandemics. Traumatic experience differs from a person to another, depending on his racial, economic, gender background. Trauma has a pluralistic approach, more than a collective one. Consequently, trauma cannot be universalized. Unlike the traditional definition of trauma which represents it as unspeakable or unrepresentable, poetry therapy gives trauma various voices and shapes to be expressed; it encourages expression of feelings, communication with the un/conscious mind, development of deep insights and conflicts, and redirection of thoughts and behaviors. Poetry therapy, alongside with positive behaviors, introduces a healing process through which people can recover and gain hope in the face of pain, death and loss.

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