

# THE SIGNIFICANCE OF PSYCHOSOCIAL WELL-BEING FOR TRAUMA HEALING AS SEEN IN RANDA ABDEL FATTAH'S *WHERE THE STREETS HAD A NAME*

**Lisa Aulia**  
UIN Sunan Kalijaga  
[lisacaca358@gmail.com](mailto:lisacaca358@gmail.com)

## Abstract

This paper elaborates an in-depth research on the novel *Where the Streets Had a Name*. This research aims to analyze trauma as the impact of Palestinian-Israeli conflict to Hayaat. Hayaat a Palestinian that is exposed to traumatic memory end up coping with her traumatic memory in the conflicting country, and Hayaat finds one of her trauma healing from Israelis as the party that threatens and intimidates Palestinians. Trauma is a psychological injury which is caused by emotional shock. As this research uses the qualitative method, this research aims to explain trauma healing on Hayaat. To analyze the change that Hayaat experience because of trauma, this research uses trauma theory by Nigel C. Hunt. The theory discusses how trauma emerges traumatic symptoms such as intrusive recollections, avoidance, negative emotions and thoughts, and hyperarousal to traumatized people. The theory brings a solution up to help traumatized people to cope with trauma. By the presence of psychosocial well-being, Hayaat successfully cope with her trauma.

**Keywords:** Trauma; Palestinian-Israeli Conflict; Hayaat; Psychosocial; *Where the Streets Had a Name*.

### Abstrak

Penelitian ini meneliti novel *Where the Streets Had a Name* dengan tujuan untuk menganalisis dampak atas konflik Palestina-Israel terhadap Hayaat. Hayaat adalah orang Palestina yang terpapar kejadian traumatis dan berhasil sembuh dari trauma di negara yang sedang berkonflik. Ia disembuhkan oleh orang-orang Israel yang selama ini mengancam dan mengintimidasi orang-orang Palestina. Trauma merupakan penyakit kejiwaan yang disebabkan oleh emosi yang terganggu. Sebagai sebuah penelitian kualitatif, penelitian ini bertujuan untuk menjelaskan penyembuhan trauma terhadap Hayaat. Untuk menganalisis trauma yang dialami Zeynab, penelitian ini menggunakan teori trauma oleh Nigel C. Hunt. Teori tersebut membahas bagaimana trauma memunculkan simptom-simptom trauma seperti ingatan yang mengganggu, pengabaian, emosi dan pikiran negatif, serta perubahan emosi serta tingkah laku terhadap orang-orang yang menderita trauma. Teori tersebut menyuguhkan solusi atas trauma yang dialami oleh penderita. Kehadiran psikososial membantu Hayaat untuk mengatasi trauma yang ia alami.

**Kata Kunci:** Trauma; Konflik Palestina-Israel; Hayaat; Psikososial; *Where the Streets Had a Name*.

## I. INTRODUCTION

The Palestinian-Israeli conflict is one of the longest intractable conflicts that heighten the number of refugees worldwide to approximately 43 million while it also exposes victims to mass trauma (Graff, 2016: 2). Trauma is a psychological injury which caused by emotional shock. Traumatic memory affects the breakdown of the brain as internal injury and remains unhealed (Payne, 2004: 78). Trauma comes from a shocking experience of unexpected events while it hopefully assaults victims with repetitive nightmares or hallucinations (Caruth, 1996: 11). The novel *Where the Streets Had a Name* is one of many literary works that significantly talks about traumatic memory of victims from the Palestinian-Israeli conflict. This novel features Hayaat as the main character and a victim of the Palestinian-Israeli conflict. She is the main character that experiences loss and abuse because her best-friend dies, and she has a zigzag scar on her face from the traumatic event.

Hayaat as a Palestinian that is exposed to traumatic memory ends up coping with her traumatic memory in the conflicting country, and she finds one of her trauma healing from Israelis as the party that threatens and intimidates Palestinians. These two conditions are crucial to examine because they show two paradoxes which are the

emergence of trauma healing in Palestine as a conflicting country and discovering trauma healing from the opposite side as the threatening party. This research is determined to answer the explanation of trauma healing on Hayaat, and how it works on her.

I'd like to delve into how psychosocial takes a role on trauma healing, and how social support helps them to cope with such a shocking and unbearable event that turns to be traumatic symptoms in a conflicting country. Hence, I employs Nigel C. Hunt's trauma theory that can be seen from psychosocial because social has an important role to diminish traumatic symptoms of traumatized people, so this research can be useful for society to help traumatized people to cope with their trauma. This research aims to figure out psychosocial well-being function for trauma healing on Hayaat's traumatic symptoms.

## **II. METHOD OF RESEARCH**

### **A. Data Collection Technique**

This research uses the library research technique which relies on the technique of reading to find data. The main data from this research is the novel *Where the Streets Had a Name* that cannot be the only data. To make a complete and to reach the validity of data, this research uses the reading technique to collect data from the main source and also from supporting sources. This research finds the variables and sub-variables from a psychology book that explains the symptoms of trauma. Thereby, books and journals help this research to be scientific and trustworthy. The data of the interrelation between memory and trauma is from journals and books because this research is necessarily completed by ideas from experts.

### **B. Data Analysis Technique**

The data analysis technique of this research:

1. Read the object of the research specifically and make sure the researcher knows the object well.

2. Find variables and sub-variables of the theory from similar references as the research.
3. Input variables and sub-variables in Microsoft Excel to make them well-regulated and ordered.
4. Read the whole object to find data that fit into variables and input them all in a different column with variables.
5. Analyze the data and make sure to read many references that help the researcher to dig deeper into the data with variables.
6. Place the right data for answering problem statements of the research.

### **III. RESULT AND DISCUSSIONS**

#### **A. Theoretical Approach**

Trauma theory from Nigel C. Hunt that is originally from her book *Memory, War and Trauma* is the theory to analyze problem statements of this research. This theory focuses on victims from a conflicting country which fits the theme of the object of this research, and this theory also provides a simple and applicable solution which is psychosocial that can be found easily in the novel *Where the Streets Had a Name*. Even though the theory focuses on real patients, I argue that this theory has a detailed and extensive explanation about the variables and sub-variables of this research, so I am able to analyze the data from the fictional characters without asking their condition and situation that they experience. This theory also describes indications that traumatized people experience when they successfully cope with their trauma that help me to employ the theory to fictional characters.

The symptoms that usually appear are intrusive recollections, avoidance, emotional numbing, and hyperarousal. The changes exist in the physiology and mental state because of the overwhelming nature of a traumatic event. The traumatic memory does not happen to normal stress because it involves an initial unconsciousness of a person to the traumatic event. Traumatic event contains memorized bodily and psychological responses that accurately threaten to the psyche (Hunt, 2010: 7). The symptoms of trauma as follow relate to each other. Intrusive recollections are implicit, hard to control, and related to strong emotion and/or perceptual elements, and these

memories usually relate to traumatic stress (Hunt, 2010: 145). Avoidance is activated because intrusive recollection conceptualizes, as avoidance when intrusive thoughts are out of control of the survivor. Intrusion leads to the automatic fear response, which is too hard for the individual, who reverts to a strategy of avoidance; thus no processing of the traumatic information takes place (Hunt, 2010: 65). Meanwhile, hyperarousal emerges as the next step of avoidance, hyperarousal forms the change of emotion and behavior of the survivor. The indicators of hyperarousal are difficult to sleep, irrational anger, difficult to concentrate, hypervigilance, and uncommon startle response (Ayers et al, 2015: 3). These are traumatic symptoms that victims experience.

Traumatic memory is an area where we can integrate work across different approaches from psychology and social because memories are social discourses (Hunt, 2010: 61). Individual memory correlates with other people, social, culture, and history to remember, and Nigel finds psychosocial as the heart of trauma healing. Social discourses involve cultural and social memory and to both formal and informal approaches to history (Hunt, 2010: 121). Social and cultural influences affect narrative which consist individual recollections (Hunt, 2010: 125).

Narrative is the heart of what it is to be a psychosocial of human being. Traumatized people need society to remember, construct, and find the meaning of their traumatic event. Narrative helps people to make sense and understand a situation where it involves intense and shocking experience, but implicit memory prevents traumatized people to transfer their shocking and unpredictable experience into verbal where it can be a strategy to diminish the intense emotion about their traumatic event that transforms into continuing symptoms (Hunt, 2010: 126).

Narrative functions as a bridge to integrate the past and the present, and how people intend to live in the future (Hunt, 2010: 116). Traumatized people tend to use avoidant strategies when they are unable to develop narrative that needs social and collective construction because individual memory needs others or collective memory by sharing data, view, and interpretation of an event (Hunt, 2010: 126). Social plays an important role as the factor of why traumatized people live in a conflicting country or the role of social to reveal identities by collective memory. Traumatized people experience two types of memory in which narrative attends to be the reconciliatory strategy. When traumatized people experience intrusive recollections that are implicit

memory, they have no complete story about their traumatic event that remains as fragments, and they experience uncontrolled strong emotion toward their traumatic memory, as traumatic stress. Even though traumatized people have difficulties to narrate what they have experienced, there are still traumatized people who have passed many years to narrate and understand which is called consummate memory. Consummate memory releases traumatized people from intrusive recollections because traumatized people succeed in narrating and dealing with their traumatic memory. Even though they have coped with their intrusive recollections, they still experience anger and sadness toward their traumatic memory, but they have control over it (Hunt, 2010: 145).

This research focuses on how victims from the Palestinian-Israeli conflict cope with traumatic events, and a long process of traumatized people end up narrating as the way to cope with traumatic symptoms. This research tracks the process of shocking and unexpected memory that turns into trauma, and how psychosocial helps traumatized people to cope with traumatic symptoms.

## **B. Psychosocial Well-being for Trauma Healing**

Hayaat traumatic event starts when Maysaa as her best-friend asks her to watch and join a protest on their way back from school. Disastrously, the protest does not go well since the protestors start to throw stones at Israeli soldiers, and the soldiers fire live ammunition at the protestors. The situation is chaotic and uncontrollable because there are bullets that make people disperse chaotically, and it is the time when a bullet shatters through Maysaa's forehead. The moment stays forever in Hayaat's memory because she witnesses her best-friend dies in front of her while she helplessly cannot help her. Even though Hayaat and her family move from Beit Sahur afterward, the location where her traumatic event occurs to Bethlehem, it does not change her traumatic memory as it has clung to Hayaat wherever she goes. The memory about Maysaa does not only make her sick because she experiences how her mental state and physiology unconsciously respond to the unbearable memory.

Hayaat as a traumatized person experiences a horror and shocking event, and she is haunted by intrusive recollections, but fortunately psychosocial well-being helps her to cope with her traumatic memory. The transformation Hayaat's traumatic memory experienced can be seen in the novel, but I intends to look forward to the journey of

Hayaat successfully coping with her traumatic memory. Hence, the support from her family members, friends, and relatives significantly helps her to reconstruct her ways of considering her traumatic event.

Traumatic memory is an area where we can integrate work across different approaches from psychology and social because memories are social discourses (Hunt, 2010: 61). Social discourses involve cultural and social memory, and both formal and informal approach to history (Hunt, 2010: 121). Social and cultural influences affect narrative which consists of individual recollections (Hunt, 2010: 125).

Luckily, Hayaat is surrounded by positive and caring people, so her social contributes to reconstruct and change her traumatic memory. A memory remains collective because an individual needs testimony from others, so the past can be reconstituted to be a remembrance. A memory of people cannot be alone while the reflection involves several people from the same event and experience in the past, and an individual takes the facts, opinions, images from the same group (Halbwachs, 1980: 23). Even though she has a big family that often argues with each other, they still look after each other and spend most of their time together. Hayaat's family consists of Zeynab as grandmother, Foad as father, Nur as mother, Jihan as the older sister, Tariq as the younger brother, and Mohammed as the youngest brother. Furthermore, she has a brave devoted friend, Samy, and she also meets Mali, David, and Yossi as good and wholehearted Israelis that help her to reach Zeynab's old village.

### **C. Mali and David to Hayaat**

On the way to West Jerusalem, Hayaat and Samy meet a couple of Israelis named Mali and David. They both are peace activists against the occupation. Hayaat finds herself in a complicated situation because she has resented Israelis since they confiscated her family's house and land; it does not include their aggression to Palestinian protestors that has killed her best-friend and shattered her beauty forever.

When Zeynab tells Hayaat about her traumatic event, Hayaat clearly understands how Israelis break Zeynab's happiness, and Zeynab has to spend many years in the camp where she used to have a big house and land. She expresses her hatred of Israelis when Zeynab narrates her traumatic event. Both the loss and the change to Hayaat's life normally make her fear and hateful of Israelis. She even has to struggle with a

humiliation and offense from others when it comes to the scar on her face. The dialogue below shows Hayaat's feeling toward David as an Israeli when the first time she met him on her way to West Jerusalem.

My skin prickles as David speaks. I imagine strange men in my home strapped with machine guns, sleeping in my bed, smoking on my rooftop, telling me when I can use my bathroom. I try to picture him in his army fatigues. But I can't. I can only see the face of one of the bravest people I've ever met. I'm momentarily overcome with mixed emotions. It's less complicated to think of all Israelis as my oppressors. It's less complicated to resent them all (Fattah, 2009: 103).

Most psychological research in Israel and Palestine assesses three groups divided along with distinguishable national and ethnic boundaries (Israelis, Palestinians, Arab Israelis) because there is a substantial diversity in terms of social, religious, and political identities, so the extent research serves a useful guide to generalities on the effects of political violence on stereotyping. When stereotyping takes on negative valence, stereotyping may heighten aggressive and violent behaviors that fuel negative attitudes toward peace between the Palestinian-Israeli conflict (Graff, 2016: 24).

The stereotype influences Palestinian thoughts and feelings to Israelis. It is not only Hayaat that hates to meet a couple of Israelis but also other Palestinians that meet David and Mali. They respond differently from screaming to judge those two Israelis, and one of Palestinians clearly says that she believes those two Israelis have guns in their hands. Even though Mali and David state that they are peace activists to defend Palestinians, but Palestinians still look at them with suspicion and apprehension.

However, Hayaat's hatred along with fear of Israelis has changed because of David and Mali. They both successfully convince Hayaat and Samy and help them on their way to West Jerusalem. David and Mali also tell Hayaat and Samy about their personal lives and ask about Hayaat's family. When they reach the border of Jerusalem, Mali and David help them to enter it illegally by climbing a wall, and they try to smuggle both of them to Zeynab's old village. David and Mali end up pursuing Hayaat and Samy to go back because it is very risky to continue their journey, and they are worried about the consequences that Hayaat and Samy may face if they are caught in the East Jerusalem. The wholeheartedness and sincerity of Mali and David along with their struggles to fight for Palestinians' freedom change the way Hayaat think about them as Israelis. Mali and David slowly change Hayaat's recollections about Israelis

that are affected because of her traumatic event. The dialogue below shows Hayaat's positive feelings toward Mali and David.

I don't bother to argue with them. I stare at them but withdraw within myself. I have no time for their guilty consciences or adult apprehensions. In fact, their reluctance invigorates my determination. I look up at their eyes, so kind and compassionate (Fattah, 2009: 158).

The male gaze from David to Hayaat also gives a positive effect. When David stares Hayaat without considering the scar on Hayaat's face, it brings back the beauty as a girl identity in her fantasy. The male gaze concept shows that girls or women tend to focus on male responses and emotions, and David's positive response to Hayaat's scar emerges Hayaat's positive emotion toward herself again. The male gaze that David directs to Hayaat helps Hayaat to cope with her scar as her permanent traumatic memory.

#### **D. Yossi to Hayaat**

Hayaat and Samy decide to reach Zeynab's old village in West Jerusalem by their own, so they look for a taxi driver that can smuggle them into the village. They meet an Israeli driver named Yossi.

When they are on the way to West Jerusalem, the road is blocked by Palestinian protestors fighting against Israeli soldiers, so they cannot continue their journey. Yossi asks them to reach West Jerusalem by walking, but unfortunately Hayaat collapses amongst the crowd of the protestors. Instead of leaving them there, Yossi helps Samy to find Hayaat and lift her from the ground. He also helps Hayaat to phone her family and promises to bring them back safely to their house. Instead of feeling grateful, Hayaat feels desperately bad because she cannot actualize Zeynab's last dream to touch the soil of her old village in Old City. Luckily, Yossi overcomes Hayat's guilt to her family and Zeynab by giving her a brilliant idea. The dialogue below shows Yossi's kindness toward Hayaat.

'Where are we now?' I ask Yossi after some time has passed.

'Just on the outskirts of Jerusalem,' he says and suddenly pulls over to the side of the road.

‘It may not be your grandmother’s village,’ he says, pointing outside, ‘but it’s Jerusalem.’ He leans over the passenger seat and hands me my backpack. I look at him and understand. I take out the hummus jar and step out of the car. Samy comes with me. In silence, we lean on our haunches on the side of the road and scoop some dirt and soil into the jar.

It’s not Sitti Zeynab’s village. But it’s a little sprinkle of Jerusalem and it will do (Fattah, 2009: 170).

Yossi does not only help Hayaat to overcome her guilt toward her family and Zeynab, but he also shows her that he is a kind person, although he is an Israeli. His support toward Hayaat increases Hayaat’s strength to face the future, and Hayaat does not think that she has failed Zeynab and the journey any longer. She can bring the optimism back to herself, although she has just experienced flashbacks that crippled both her body and mind. The long journey that she has been through along with the fear and sickness of Israeli soldiers does not end up useless because Yossi completes Hayaat’s journey by helping her to scoop some dirt of Jerusalem. She finds that she can please Zeynab again.

#### **E. Zeynab to Hayaat**

Zeynab is Hayaat’s grandmother, and Palestinians get used to call their grandmother by calling her *Sitti* which means grandmother. Because they both experience the moment of losing something and someone important, they understand how to treat each other, so they often spend their time together. Zeynab also tells Hayaat about her traumatic event and teaches her not to hate because it does not bring back what they have lost.

Since the story of the novel *Where the Streets Had a Name* starts, Zeynab has shown her love and caring to Hayaat, and Hayaat responds by accompanying her in many times. When Zeynab tells Hayaat about her traumatic event, she also shares the emotion and her sadness to Hayaat, and Hayaat can feel the pain that Zeynab has been through. Because of the story, Hayaat finds that Zeynab wants to touch the soil of her old village in Old City, West Jerusalem that is occupied by Israel as her last dream before she dies. In addition, Zeynab collapses in the next morning after she tells Hayaat about her traumatic memory, and Hayaat is frantically worried. She then plans to go to West Jerusalem to actualize the last dream of Zeynab, so the story of Zeynab emerges

the braveness of Hayaat to oppose her fear of Israeli soldiers that guard checkpoints to West Jerusalem.

When she safely returns to her house after her long journey to reach West Jerusalem, she meets Zeynab, and she tells her how useless she is. She is near Zeynab's old village, but the flashbacks that bring the memory of Maysaa along with the scar rise the feeling of helplessness inside her. She can no longer continue her journey to Zeynab's old village, but Zeynab shows her love and compliment to Hayaat. The dialogue below shows how Zeynab thinks about Hayaat since Hayaat experienced her traumatic event.

'Nur ayni, light of my eyes,' Sitti Zeynab says, wheezing slightly. 'How can you call yourself weak? You? Weak? Your soul is strong, Hayaat. Do not deprive the world of your soul and heart. Justice will come when those who hope outweigh those who despair. Hope is a force that cannot be reckoned with, ya Hayaat. You will find a place for yourself in this world. Ignore the fat aunties and uncles who pity you because of your scars. I don't pity you. I look up to you. But Hayaat, why would you dare to enter Jerusalem?' (Fattah, 2009: 174-175).

Zeynab helps Hayaat to reconstruct her belief toward herself. Zeynab believes that Hayaat is strong even after she lost her best-friend and beauty forever; she can continue her life that is full of humiliation and offense from others. Hence, Zeynab adores Hayaat, and it is always in that way. Another thing that helps Hayaat to reconstruct her recollection is the moment when Hayaat pours some soil from West Jerusalem into Zeynab's open palms, and Hayaat finds that her struggles to reach West Jerusalem are not useless. The moment tells Hayaat that her negative thoughts to Zeynab are diminished by the way Zeynab responds toward West Jerusalem's soil, and it develops Hayaat's positive emotions toward herself and others because she has successfully pleased one of the people that she loves, and she finds that she can actualize Zeynab's hope to gain her happiness again.

#### **F. Nur to Hayaat**

Hayaat lives with her mother named Nur. After Hayaat has returned from west Jerusalem, Nur teaches Hayaat to cook. At that time, she talks about Hayaat's braveness to go to Jerusalem. Even though it is really brave, she disapproves of it. Instead of being angry at Hayaat, Nur asks Hayaat about the recent situation in their old house in Beit

Sahur, and Nur starts to tell Hayaat about the reason why they have to move from their old house in Beit Sahur to their now house in Bethlehem. Hayaat is not accustomed to see Nur intense emotion toward the demolition and the past that breaks her heart. Even though Nur still has a vivid memory of that day, she has coped with it. It can be seen from the dialogue below.

‘I miss our land. Mama, it’s all under concrete now. The orchard. The house. I think of the cars that drive on the road . . . I wonder if they don’t know or don’t care.’

She leans back in her chair and gazes wistfully at me. Then she smiles, her eyes crinkly and sweet. ‘We have two choices in this world,’ she says in a matter-of-fact tone. ‘We either try to survive or we give up’ (Fattah, 2009: 192).

Nur understands the feeling of losing her land and house, but she finds that the past cannot stop her to move forward because she is the one who can decide to survive or give up. She loses control when Israelis comes for her house, and she cannot contain herself to hit or crush them. On the contrary, the sick and shocking memory do not remain the same as the time passes because she finds that she feels well at the time she tells Hayaat about her sick memory in the past.

Nigel states that memories are developed and changed through the use of individual narratives and a connection of these narratives with social discourses (Hunt, 2010: 160).

The interaction between Hayaat and Nur helps Hayaat to reconstruct her recollection. She finds that Mama can still live well while she experienced a shocking and unfair event, so she realizes that Mama does not blame the past any longer. Because Mama clearly shows that a memory can be developed, so traumatized people can also release themselves from such a shocking and horror memory, and social interaction plays an important role to both reconstruct the recollection and create a meaningful narrative. Hayaat finds out that Mama can get her old life back after her threatening experience happens. Furthermore, the social interaction teaches Hayaat about the sickness of the past and also people who has successfully released herself from it. Mama helps Hayaat reconstruct her traumatic memory and gives her a very different perspective on looking at traumatic memory.

## G. Samy to Hayaat

When Hayaat moves to Bethlehem, she is close with Samy, so they often spend their time together. Even though Hayaat's family disapproves of her befriending a boy except her father, she enjoys playing and having fun with Samy. Samy is one of her social supports, and it is shown clearly in the novel *Where the Streets Had a Name*. Samy defends and fights for Hayaat every time Hayaat is offended by her classmates.

Samy does not just play and fight for Hayaat because he does many things for Hayaat. When Hayaat plans to go to West Jerusalem to get its soil for Zeynab, he agrees to go to West Jerusalem with Hayaat whereas West Jerusalem is currently a dangerous place for Palestinians. He is also there during Hayaat's struggles to fight against her traumatic memory, so the existence of Samy helps Hayaat. While flashbacks control both Hayaat's mind and body, fortunately, Samy is there to find and to save her from the crowd of Palestinian protestors. He also helps to calm Hayaat and encourages her to be more positive, although they do not successfully reach Zeynab's old village which is a few kilometers away.

After they return safely to Bethlehem, Samy asks Hayaat to find a coach to help him to achieve his dream to be a soccer player, but he finds later that he is cheated. He believes that there is nothing left to make him believe that he can achieve his dream. Hayaat is surprisingly shocked to see Samy crying, and she finds out that Samy gives up his dream. During the situation, Hayaat still cannot calm and persuade Samy to go back home. Samy spills out his anger and disappointment toward his dream while he also has no family left to talk to. It is the time when Hayaat narrates her losing of hope in the past, but she knows that it is not the best choice in life.

'There is a point . . . Look at me. My face is wrecked. And Maysaa is dead. Samy, she's dead! And Baba mopes around all day and Mama nags and Sitti Zeynab remembers and always there's the mirror or reflection in a shop window, reminding me of that day. But Mama says we have two choices in this world. We either try to survive or we give up.'

'But I don't want to simply survive. Can't you see the difference between surviving and living?'

'I don't know . . . There are times I want to curl up in my bed and shut down . . . But I can't bring myself to because I think . . . well, I think it's easier to hope than to give up. It doesn't seem that way but it is. I look at Baba and his depression is eating away at him. He walks past the pantry door and when he

sees the jars of olive oil we buy from the shops he slams the door shut and mopes around for the rest of the day . . . But I look at Sitti Zeynab. And she can still laugh and forgive' (Hunt, 2010: 200).

From the dialogue above, Hayaat knows the feeling of losing hope in life once she loses Maysaa and her beauty forever, but she finds out that she can choose another way to a better life. From the interaction amongst Nur's and Zeynab's narratives, she finds that they both can let go of the past while Baba, the one who cannot, is flooded with intense emotion and anger every time he remembers the past. The meaningful narratives from Nur and Zeynab change the way Hayaat looks at the sickness of the past, and they contribute to help Hayaat reconstruct her recollection of the traumatic event. Nur and Zeynab also lift Hayaat from the hole of sadness to live with hope and purpose, and Samy triggers the effect of social support to Hayaat's interpersonal narrative.

## **H. Foad to Hayaat**

A few days after Hayaat returns to her house from West Jerusalem, she surprises her father, Foad, to take her to Maysaa's grave. It is surprising because Hayaat always avoids things related to Maysaa since the traumatic event killed her in front of Hayaat, and Maysaa often haunts her every time she sleeps. The horror, shocking event that kills Maysaa hurts Hayaat in every second the traumatic memory emerges. Foad gladly agrees and takes her there. The dialogue below shows the difference between Foad and Hayaat when confronted by the past in Maysaa's grave.

'Hayaat?' Baba cups my chin in his hand and tilts my head up. 'You'll be okay. I know. You're stronger than I am. Sometimes I feel like I've failed you all. I cling to the past when I know it's dangerous to do so . . . But if I let go, what else do I have?'

It's strange but I feel calm and in control. I've walked through that day too many times. On the streets of Jerusalem I relived it and in fact I'm now glad to have faced that day head on. Because it has allowed me to release some of my pain, to reclaim the good memories that I'd buried at Maysaa's funeral. Because there were so many days with Maysaa before that day and there are so many days without her ahead of me. And I'm beginning to understand that the haunting will stop when I remember Maysaa not as a ghost but as the second-best dabka dancer in class, who always chewed gum, pulled her socks up to her knees and drank her daily can of Pepsi with two straws (Hunt, 2010: 204-205).

Foad believes that Hayaat is strongly brave to live after her traumatic event occurs. He loves her and supports which way Hayaat chooses to cope with her traumatic memory, although Hayaat chooses to befriend a boy. He approves of Hayaat befriending a boy because he knows the pain by which her traumatic event causes when she loses her best-friend Maysaa, and he finds that he is okay as long as Hayaat can gain her happiness again. His support for Hayaat helps Hayaat to freely befriend Samy who then becomes her best-friend, and it also helps Hayaat to find her best protector during her journey to West Jerusalem.

The dialogue below also shows Hayaat's success to achieve the next level of coping with her traumatic memory. She gets used to feel sick and horror once the memory of Maysaa emerges because it is filled with the scene of Maysaa's death, but she cannot do anything to help her. Even though they have a lot of great moments together before the traumatic event occurs, the beautiful, delightful memory is buried together with the coffin of Maysaa, and Hayaat is unable to fill her memory with the cheerful and smart Maysaa any longer. Fortunately, her braveness to go to West Jerusalem; her interaction amongst Mali, David, and Yossi as kind, wholehearted Israelis; her interaction with Zeynab's and Nur's meaningful narratives of their traumatic memory; and her interaction with Samy that reminds her of herself in the past when she loses hope in life enhance her capacity to face her traumatic memory. In the end of her dialogue with Foad in Maysaa's grave, Hayaat finds that she can choose how she remembers Maysaa from now on. She realizes that Maysaa is not any longer a ghost who haunts her dream every time she is asleep because she has found out the meaning of her traumatic event that changes the way she thinks and feels about it. It is the moment when her traumatic memory changes to be a consummate memory once the traumatized people successfully narrate and give meaning to their traumatic event. Furthermore, the memory of Maysaa changes the way Hayaat thinks and feels about Maysaa, so she will just be happy and glad when the memory of Maysaa emerges.

In the end of the novel *Where the Streets Had a Name*, Hayaat finally is successful to develop her traumatic memory into consummate memory along with the meaning. She knows that the past can hurt but also heal, so she decides to not only survive but also live with hope, dignity, and purpose. Because she used to just survive from her traumatic memory, she is haunted and threatened by her past. The meaningful

narratives from Zeynab and Nur make Hayaat realize that she can live well even though she has experienced a threatening, shocking, and sick event, and she knows that her life can be better in the future. She will try her best to accept her reflection in the mirror along with feeling happy and glad when she remembers Maysaa because she does not want to live in despair anymore. Finally, she can look back on the past and feel well.

But I won't live in despair. Because I'm thirteen years old and this is what I also know. That so long as there is life there'll be love. That I'll learn to love the mirror as surely as I have learned to think of Maysaa and smile. That the past can both torment and heal. That I'll do more than survive. That in the end we are all of us only human beings who laugh the same and that one day the world will realise that we simply want to live as a free people, with hope and dignity and purpose. That is all (Fattah, 2009: 227).

Since Ancient Greeks, study about older people and their war experiences shows how it is useless of memory without meaning, so psychologists acknowledge the importance of meaning in memory later on (Hunt and McHale, 2008: 55-56). Meaning is also the interpretation of the stimulus and response elements and their significance for the individual as one of three main classes that are composed of emotional images (Lang, 1979: 497). Frankl (1969), as the author of the international best-seller book, *Man's Search for Meaning*, stated that finding meaning is critical because it is a source of strength and potential for growth amidst adversity.

#### IV. CONCLUSION

Even though Hayaat is haunted by her traumatic memory, she finds that she can cope with it. Hayaat's interaction with three good Israelis who are Mali, David, and Yossi; Nur, Foad, Samy, and Zeynab; make her realize that her perceptions and thoughts about her traumatic event are wrong because she meets good Israelis that prove her wrong about her hatred and grudge to Israelis. She also finds out Nur and Zeynab who have tragic and unjust experiences, but they can accept and forgive what the past has done to them. She then decides to change the way she looks at the past, and she realizes that she can reconstruct her traumatic memory about Maysaa when she starts remembering Maysaa in her best and beautiful moments rather than her tragic death. Hayaat finds out her meaning of the sick and horror traumatic event when she realizes that her life has a meaningful purpose. The social encourages Hayaat by using narrative

as the heart of psychosocial to realize that her life is meaningful and beautiful although the past has hurt her, but she knows that she can choose to survive or give up. While Palestinians expose to high violence, but some of them do not choose aggressive and violent behaviors to live in a conflicting country. The success of Hayaat to cope with her traumatic memory proves that humanity can heal the pain which traumatized people have experienced by its sincerity and kindness to help and support each other.

## References

- Ayers Susan. et al. 2015. The Relationship between Adult Attachment Style Post-traumatic Stress Symptoms: A meta-analysis. *Journal of Anxiety Disorders* volume 35, October 2015, pages 103-117.
- Caruth Cathy. 1996. *Unclaimed Experienced (Trauma, Narrative, and History)*. London: The Johns Hopkins University Press Baltimore and London.
- Ayers Susan. et al. 2015. The Relationship between Adult Attachment Style Post-traumatic Stress Symptoms: A meta-analysis. *Journal of Anxiety Disorders* volume 35, October 2015, pages 103-117.
- Ellis, B. J. 1990. Sex Differences in Sexual Fantasy: an Evolutionary Psychological Research. *Journal of Sex Research*, 27 (4).
- Fattah, Randa Abdel. 2009. *Where the Streets Had a Name*. United Kingdom: Marion Llyod Books.
- Frankl, Viktor. E. 1969. *Man's Search for Meaning*. Boston: Beacon press.
- Halbwachs Maurice. 1980. *The Collective Memory*. Harper Colophon Books: New York.
- Hunt, C. Nigel. 2010. *Memory, War, and Trauma*. Cambridge: Cambridge University Press.
- Hunt, N. and McHale, S. 2008. 'Memory and meaning: individual and social aspects of memory narratives'. *Journal of Loss & Trauma*, 13(1).
- Lang, P. J. 1979. A Bio-information Theory of Emotional Imagery. *Journal of Psychophysiology*, 16. p 495-512.
- Miller-Graff, L.E., and Cummings E.M. 2016. *The Israeli-Palestinian Conflict: Effects on Youth Adjustment, Available Interventions, and Future Research Directions*. Developmental Review.
- Payne, D.J. et. al. 2006. *The Biopsychology of Trauma and Memory*. United Kingdom: Oxford University Press.