

言銓不落的受創經驗：震災創傷與 悲悼療癒*

林耀盛

國立東華大學諮商與臨床心理學系

「後災厄成長」或「困境後重生」，究竟是一種客觀真實的指標；或是一種因應的技巧；抑或是一種文化腳本的演出，是正向心理學關注的議題。但在心理病理邏輯和受創心理成長間，是否存在一種受創是「模糊性失落」狀態，亦是值得關切的課題。本文首先指出創傷是個體獨特的無盡體驗，不可忽視積極傾聽作為一種回應。而後指出理解創傷需先解除心理病理的封印，若陷溺於創傷後應激障礙或創傷後壓力症候群概念所引伸的心理病理同質性後果，將使得病理概念和臨床處置產生巨大隔閡。之後，作者以一位台灣「九二一」震災喪兒母親為案例，顯示華人社會的創傷處境和儒家關係主義的連結，進而說明個案的心理轉化。最後，指出華人文化的創傷處理，不僅是「個體主義」的心理病理邏輯，更是「關係主義」下的一種衝突與和諧的辯證性課題。是故，面對複雜創傷，必須契入「在地連結」脈絡，方能深切認識受創悲悼的療癒經驗。

關鍵詞：受創、療癒、關係

作者聯繫方式：台灣花蓮縣壽豐鄉大學路兩段一號，國立東華大學諮商與臨床心理學系。電話：(03) 8635638，傳真：(03) 8635630，電郵：yslin@mail.ndhu.edu.tw。

The Unclaimed Traumatic Experience: Bereavement and Psychological Healing regarding Earthquake Disasters in Taiwan

Lin Yaw-Sheng

*Department of Counseling and Clinical Psychology,
National Dong Hwa University*

Abstract

Is adversarial growth simply a way of coping or does it represent an objective outcome? And to what extent is the adversarial growth simply adherence to the culture script? These are complex problems to untangle even under the emergent trend of positive psychology. Any attempt to understand mass traumatization in a way that emphasizes primarily individual symptoms, such as the so called posttraumatic stress disorder (PTSD), inevitably ignores the impact of traumatic events on the communities and cultures, thus falsifying the complex experiences of the victims. PTSD is an understanding purchased at the price of incomprehension, and misses the important state of ambiguous loss in the traumatic situation. Psychopathological state and psychological growth are like the two sides of the same coin; they may co-exist, but not necessarily in opposition to each other. The individual's traumatic experience is unique at first, we can only listen attentively to what the trauma signifier means as a kind of response to the unique encounter. To understand fully the bereaved grief experiences, we must discard the given psychopathological concept of the PTSD because it introduces enormous estrangement to the clinical practice. Using as an example the psychological healing processes of one mother client whose second son died during the 921 earthquake in Taiwan, I have shown that the traumatic situation is linked to relationalism and Confucianism. Moreover, the traumatic experiences and biographical disruptions may be healed in the Chinese relational context through a kind of dialectical transformation. In view of the importance of providing the most appropriate help to traumatic grief sufferers, we must develop an indigenous approach to treatment sensitive to their situations and social cultural milieu.

Keywords: *trauma, healing, relation*