Abstract

**Purpose:** In the name of fear and prevention of corona infection, human society is branded as an infected individual or group. In serious infectious disease situations, the scapegoat of transferring tension and fear to some members of the community can cause dissociation and cultural trauma. The scapegoat violence, which is blamed for the expectation of collective psychological purification, lives in an era of confusion that requires a healthy alternative. Therefore, in this situation, this study aims to examine the implications of human and psychological trauma to us from a historical point of view.

**Method:** Modern times, violence that eludes and condemns some members because of the expectation of collective psychological cleanup is living in an era of confusion that requires healthy alternatives. This study is to examine previous studies and data related to trauma and to suggest the implications of trauma phenomenon in the pandemic era.

**Results:** We are part of a post-trauma society, as is society, where individuals and societies who have experienced violence and trauma are overwhelmed by fear. It is undoubtedly true that the Pandemic era increases the frequency and intensity of depression and anxiety in humans, as it causes “group trauma” in many people. Personal trauma is an emotional wound that begins with a shocking event that occurred to one person or a small number of people.

On the other hand, collective trauma is a trauma that occurs because of the shock of society as a whole, not an individual or a small number. Trauma is widely understood as a variety of psychological and spiritual wounds in large and small forms experienced in everyday life. If this concept of broadness is premised, trauma can happen to anyone, anytime, anywhere, in various contexts of life. After the fall of mankind, constant war, natural disasters and talent, terrorism, and social oppression have left untouchable scars on many people.

The core of trauma relief(therapy) is to restore the relationship through the recovery of broken communication, and it is necessary to provide in-depth support with interest at the national level.

In addition, it is necessary to approach trauma from a phenomenological point of view and to make it possible to understand the victim more generally considering the sociocultural context intertwined with the complex life and experience of the victim experiencing trauma as a de-evidence paradigm.

**Conclusion:** This study suggests implications for the meaning of social human and psychological trauma to us in the current Pandemic situation and also it is expected to be a basic foundation for in-depth papers that can lead to follow-up studies.

**Keywords:** Trauma, Pandemic, Posttraumatic Stress Disorder, Trauma Therapy, Phenomenological Approach

1. Introduction

We are part of a post-trauma society, as is society, where individuals and societies who have experienced violence and trauma are overwhelmed by fear[1]. It is undoubtedly true that the
Pandemic era increases the frequency and intensity of depression and anxiety in humans, as it causes “group trauma” in many people[2].

Personal trauma is an emotional wound that begins with a shocking event that occurred to one person or a small number of people. On the other hand, collective trauma is a trauma that occurs because of the shock of society as a whole, not an individual or a small number. In other words, if personal trauma comes from personal experience such as child abuse, school violence, sexual violence, etc., collective trauma is caused by war, natural disaster, pandemic[3].

Group trauma can change history. Group trauma can change the society as a whole. “Group trauma changes memory and history,” Dr. Dan Leidenberg, a mental health expert, said in a Huff Post in the U.S. media. Corona 19 Pandemic can be seen as a typical event that causes collective trauma. Many people around the world are infected and have family members experience serious conditions or death. It has become difficult to meet families living far away, and some people have lost their jobs or are in financial crisis[4].

The events that cause collective trauma are historical events, which change the way individuals think and act, and change the policies and international standards of each country. Each individual uses hand disinfectants, wears masks, works at home, and exercises. In addition, non-face-to-face infrastructure will be built globally and new systems will be available to respond to infectious diseases[2][5][6].

In these times, the scapegoat of transferring tension and fear to some members of the community in serious infectious disease situations can cause dissociation and cultural trauma. The scapegoat violence, which ostracizes and blames some members because of the expectation of collective psychological cleanup, lives in an age of chaos that requires healthy alternatives. Therefore, in this situation, this study will examine the implications of human and psychological trauma to us from the viewpoint of the times.

2. Understanding of Trauma

2.1. Trauma and brain

The term trauma derived from ancient Helaic has the meaning of "scathing" or "thorax" in general. From a modern psychotherapeutic perspective, trauma is a trauma experienced when a physical, psychological, social, or spiritual self is in intense shock to the point of feeling the threat of death, referring to psychological traumas that involve self-controllable symptoms such as cognitive function or memory damage, dissociation, unrealization, excessive emotional awakening, flashbacks, nightmares, etc[7][8].

These days, the term has expanded to include not only wounds that threaten the existence of the self, but also everyday experiences that hinder individual self-esteem, such as teasing from childhood friends, mistakes in urinating in the classroom, and events that have ruined public announcements. In fact, DSM-5 understands trauma as a stress-related disorder that can be experienced in everyday life, not a diagnostic category of anxiety disorder that no longer experiences death threats.

The cause of trauma is the memory of fear (the memory of amygdala) learned in the past and present unseparated past that caused trauma due to the functional damage of the hippocampus of the brain, which is recognized as the fact that is happening in the present (the error of the hippocampus), and acts as an error of motor function as the wrong command performance is transmitted to the cortex <Figure 1>.
Today, trauma is widely understood as a variety of psychological and spiritual wounds in large and small forms experienced in everyday life. If this concept of broadness is premised, trauma can happen to anyone, anytime, anywhere, in various contexts of life. The constant wars, natural disasters and talent, terrorism, and social oppression since the fall of mankind have left un-touchable scars on many people, even in the most ordinary everyday life. In the United States, about 60% of adults report experiencing traumatic events such as physical assault, sexual assault and neglect within the home during their growth[7][8].

And also Korea is no exception. The impact of trauma in everyday life is very devastating. Trauma victims may show distorted cognitive systems such as unrealization and dissociation, and may show memory loss, fragmentation, and irrational thinking. They are overly sensitive to everyday stimulation, exhibit obsessive and impulsive behavior, and show self-loathing, shame and guilt, depression, and lethargy. They don’t fully sympathize with others, and they do aggressive, destructive, or unconventional behaviors[11][12][13].

Figure 1. Trauma and brain.

2.2. Psychosocial understanding of trauma

The theory of trauma, which has played an important role in personality theories, was started by Jean-Martin Charcot, a French neurologist in the late 19th century. He studied hysteria, which features symptoms such as extreme anxiety, fear, amnesia, and emotional excitement, and argued that the cause of hysteria seems to be neurological, but is actually psychological[3][4][7].

Pierre Janet, in his contemporary life, also studied hysteria and saw that the cause was caused by psychological shock, the result of mental trauma. His views were not recognized at the time, but are widely accepted in modern trauma studies today and form the basis. At the same time, Freud saw hysteria as a result of trauma, such as sexual abuse, almost mostly in women in Vienna. The Latin word for hysteria means the uterus, and in the end this symptom was considered a psychological disorder that only appeared in women. Freud withdrew his claim less than a year later. The women he analyzed consistently mentioned sexual abuse, as he was convinced that the upper class men in Vienna would not be able to incestify their daughter. Instead, Freud thought that women had made up their sexual relations with their father through imagination, not real. This became the basis of the theory of the Oedipus complex, which is at the heart of his theory. Herman notes that Freud said that women with hysterical symptoms were not the result of actual trauma but the result of their own problems[11][12][13].

Freud said that Freud “decided to blame the victim instead of the perpetrator.” Herman says Freud created a psychoanalysis in the hysterical theory of rejecting female trauma. The first and second World Wars were the first and second major reasons for trauma research.
During the war, many soldiers had symptoms similar to hysteria, even though there were no physical symptoms. The symptoms, called shell shock, were not caused by mental weakness but were accepted as symptoms that could be caused by anyone who had been subjected to extreme psychological stress. Today’s researchers acknowledge that based on Pierre Janet’s argument, all forms of mental trauma can cause emotional and physical symptoms to a person, regardless of war, natural disasters, violence, or sexual abuse. If stress symptoms persist, they can reach PTSD. Green said that about 25% of people exposed to extreme stress events showed PTSD through research on trauma and PTSD[3][4][7].

Recently, trauma studies have been developed as complex PTSD. The concept of complex PTSD has not yet been formally recognized in academia, but it has recently been widely used among trauma researchers and has the potential for future development. The disorder, first mentioned by Herman, is also called the Disorders of Extreme Stress (DESNOS), a symptom that appears in victims of persistent and repetitive trauma, rather than a common PTSD that has experienced one trauma, showing complex and extensive symptoms. Recent trauma studies have limited the diagnosis of PTSD as a distortion of various symptoms and personality formed by this repetitive trauma experience, so even in DSM-IV, it is an unnamed disorder, but it classifies victims with more severe pain due to trauma as complex PTSD.

2.3. Preceding studies and trauma relief

Domestic studies on trauma are being conducted in a vast range. There are various studies on more than 1,500 traumas, including trauma studies by adolescents’ school violence, trauma experiences by settlers, trauma experiences related to sexual violence and prostitution, and human trauma in movies. In particular, at present, human society is branded as an infected individual or group in the name of fear and prevention of corona infection. In serious infectious disease situations, the scapegoat of transferring tension and fear to some members of the community can cause dissociation and cultural trauma. The scapegoat violence, which is blamed for the expectation of collective psychological purification, lives in an era of confusion that requires a healthy alternative. Therefore, in this situation, this study aims to examine the implications of human and psychological trauma to us from a historical point of view[14][15][16].

If a person suffers any major accident or disaster, he or she may suffer a serious mental injury even if he or she does not suffer physical injury. This is called PTSD and is commonly called trauma. Smaller than that, victims of bullying or traffic accidents during school days can suffer mental injuries due to natural disasters such as fires, earthquakes, or accidents such as war.

In Korea, there have been many incidents in recent years, such as the Japanese colonial period, the Korean War, the May 25 War, and the May 18 Democratization Movement, and many victims, their families, and surrounding people, such as the Daegu subway fire disaster, the Seowall incident, and the Gyeongju earthquake. In addition, there are a few people who suffer PTSD due to various causes such as bullying in school, sudden traffic accidents, sexual violence, etc. This mental disease, which is a lot of people in society, is a mental disease that is difficult to solve in individuals or families and requires a lot of help from experts. However, since there has been no institution that can study and treat professionally, patients have not been actively treated despite symptoms.

In this situation, the establishment of an institution for research and treatment of trauma has been discussed, but it has been delayed. And finally, on April 5, 2018, the National Trauma Center was officially opened, and as part of its national policy, it managed disaster-related post-traumatic stress disorder. PTSD is reported to be present in any age group regardless of age group. It is reported that up to 75% of the people who have been disaster have been suffering from this disorder, and it is constantly threatening the lives of the victims after the disaster[5][14][15][16].
The main cause is that trauma and the stress caused by the nature of this disease are the necessary conditions for the onset, but that is not enough. Since the clinical aspects may vary depending on the personality tendency, biological vulnerability, and severity of the event or the degree of perception of the event that the victim feels relatively, it is necessary to examine various environmental factors before and after the event. And the main symptoms are invasive symptoms (unwanted but repetitive experiences) of traumatic experiences such as repeated recalls of traumatic events or nightmares, the second is trying to avoid memories, thoughts, and feelings related to traumatic events, and constantly avoiding activities and places that cause recalls of events, or people related to accidents, the third is negative emotional states and mood changes such as fear, anger, guilt, etc., the fourth is sleeping problems, excessive surprise reactions Arousal and responsiveness associated with trauma, such as reckless self-destructive behavior, appear[1][17][18][19].

In addition, they are indifferent to depression, anxiety, difficulty in concentrating on everyday life, loss of interest, and interpersonal relationships, and often accompany irritability, surprise and sleep disorders. In severe cases, symptoms such as dissociation or panic attacks may occur. The timing of symptoms varies depending on the individual, which may start immediately after impact, and may occur after days, weeks, months or years. Corona-19 The situation has undergone many social and economic changes worldwide, and it is called Corona Blue because it is experiencing a phenomenon that people can’t trust because of infection.

Posttraumatic stress disorder, commonly referred to as trauma, began to receive social attention in Korea in 2003 due to the Daegu subway arson incident. After the sinking of the lake in 2014, academics as well as social attention are concentrated, and it is an atmosphere that recommends active mental health treatment, not just physical treatment. Due to the various large-scale events and accidents, the term 'posttraumatic stress disorder' has become familiar to the general public, which is not related to psychology, mental health, or medical health.

If your body is stabbed or clubbed, you can get hurt as well as bleeding or flesh tearing and bruises. Just as even a healthy person can die if he is stabbed several times or struck by blunt force, his mental shock can also suffer irreparable suffering according to his degree[18][19][20][21].

In 2018, the National Trauma Center was established and support for post-traumatic stress disorder nationwide has begun, but there is still a long and long way to go. The current disadvantages include the fact that the National Trauma Center is not operated completely independently, and that the medical staff of the National Mental Hospital are also working together, that the number of centers is still insufficient nationwide, and that they are targeting only post-traumatic stress disorder caused by disasters. The above shortcomings should be improved to train experts to expand the number of centers consisting of full-time experts independently, and to carry out a mid- to long-term plan that can be taken care of by those who complain of disability caused by other traumatic events as well as disasters.

Not only the installation of such national facilities but also the recognition of the subjects with mental illnesses in society should be improved, so that the subjects should be able to receive counseling and treatment actively without having anxiety about psychiatric counseling or treatment.

And since many people who live without diagnosis, not only those who are diagnosed with clear symptoms, but also those who live without diagnosis, may have various mental problems, national preventive measures are needed to receive mental and psychological health checkups regularly as well as regular health checkups on the body.

2.4. Phenomenological approach to trauma
Phenomenology, which started in Husserl, is developed by his famous student Heidegger, who tried to grasp the existence of human beings with unique characteristics of life through phenomenology. Phenomenology is a combination of two words, Phainomena and Logos. The phenomenon means “without concealing what is revealed” that is, speaking without concealing it. “Study” means “without concealment,” that is, not concealment[1][7][8][22].

Therefore, phenomenology, a compound word of these two words, means “to describe what is revealed by oneself as it is without hiding”. Today, phenomenology is used to reveal human understanding in various fields of study beyond the boundary between philosophy and hermeneutics. Until recently, the approach to trauma in the field of pastoral counseling, general counseling and psychotherapy was based on the tradition of logical positivism, so there was a limit to fully reflecting the complex phenomenon of human experience process. Freud used the modern positivistic approach that the most objective discipline is the most true discipline as the basis of his theory. If Heidegger’s view is borrowed, human beings are individual and existential beings(Sein). Ignoring this individuality of human beings, it is limited to apply objective principles to all human beings just because they are universal, just like Freud.

In this context, phenomenological approach to trauma is a de-evident paradigm, which allows the victim to understand the victim more generally considering the socio-cultural context intertwined with the complex life and experience of the victim experiencing trauma.

Phenomenological approaches to trauma are not to attempt to analyze and interpret trauma with specific hypotheses, such as psychoanalysis and object relationship therapy hypotheses. Trauma, as the ‘fact itself’ perseveres to speak to us, reveals the victim’s experience and reveals the meaning of the experience to promote understanding of the experience. Therefore, the phenomenological approach to trauma is different from the existing approach to treat everything according to the hypothesis and the experience of trauma in the motto “Let’s go back to the fact itself” in the hypothesis. However, phenomenological approaches do not discard the results of research on all existing traumas. However, since the existing approach has been approached as a natural science reduction method, it is a phenomenology scheme ruduglation that prevents the previous preconceptions of natural science and reductionism from affecting the understanding of trauma anymore[1][3][9][10][22][23][24][25][26].

While most existing therapeutic models such as psychoanalysis, behavioral therapy, and family therapy explain all psychological, physical and emotional situations with a fixed hypothesis to the client of trauma, phenomenological approaches help the client make his/her world meaningful. Therefore, phenomenological psychology focuses on discovering the meanings contained in the flow of consciousness while exploring the subjective experience of trauma, which is the circumstances of an individual’s life that the positivistic method has neglected in the past[27][28]. Phenomenological treatment explores the meaning of an individual, and rediscovers the meaning of human being. It makes possible. Phenomenology vividly reveals the meaning of human life which was concealed and forgotten through natural scientific recognition[1][3][9][10][25][29][30].

3. Conclusions

Modern society is a pandemic age where nothing is predictable, and trauma is part of society, just as individuals and societies that have experienced violence and trauma are overwhelmed by fear. Or it is undoubtedly true that the pandemic era causes ‘group trauma’ to many, so increasing the frequency and intensity of human depression and anxiety. Personal trauma is an emotional wound that begins with a shocking event that has happened to one person or a small number of people.
On the other hand, collective trauma is not an individual or a minority but a whole, which is caused by social shock. Trauma is widely understood as various psychological and mental wounds in large and small forms experienced in everyday life. If this concept of light is premised, trauma can happen to anyone, anytime, anywhere, in various contexts of life. After the destruction of mankind, he left untouchables. So to many people due to constant war, natural disasters, talent, terrorism, and social oppression. The key to trauma relief (therapy) is to restore relationships through the recovery of disconnected communication, and needs attention and in-depth support at the national level.

First, trauma should be premised on the concept of light, that is, trauma can occur to anyone in various contexts of life anytime and anywhere. Because many people suffer from constant war, natural disasters and talent, terrorism, and social oppression after the destruction of mankind. Second, the core of trauma relief (therapy) is to restore the relationship through the recovery of disconnected communication. Separating the past from the present needs to be supported by the life here now, and practice looking at the past wounds from a new perspective is needed. In addition, psychological support is provided at the national level so that it can be recovered through healing of wounded self-esteem.

Third, it is necessary to provide in-depth support with interest at the national level. In addition, it is necessary to view the sociocultural context of the victims who experience trauma as a de-evidence paradigm, and to approach the victims from a phenomenological point of view so that they can understand the victims more generally.

This study is valuable in that it suggests the meaning of social human beings and the implications of psychological trauma in pandemic situations. Based on this, it will lead to follow-up studies on program development research that can integrate programs related to trauma treatment into university curriculum from a phenomenological point of view.

4. References

4.1. Journal articles


4.2. Thesis degree


4.3. Books


4.4. Additional references

5. Appendix

5.1. Author’s contribution

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