



Encounters in the Middle Kingdom

On the way in China under a psychological perspective

Begegnungen im Reich der Mitte

Mit psychologischem Blick unterwegs in China

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Main aspects

"Knowing is when you know where to find what you don't know yet."

"Don't waste time that you will become No 1. But be sure somebody else has already started and is on the way. Try harder!"

- The book shows how Chinese feel, how they behave, how they relate to each other, how they solve conflicts, how they experience themselves and how they make business.
- The book defines typical patterns of experience, behaviour and impact. This is illustrated by practical examples.
- This of course is related and explained via the Chinese culture and tradition.
- A main focus is the verbal and nonverbal communication in China.
- The psychological view on people in China offers the chance to understand better main aspects of social change in China.
- The author integrates his own experience as an emotional echo and resonance. So he offers a transcultural role model: how to experience and to react in a strange culture like China.
- The book also is a complementary view on China compared to the most partial medial coverage
- Target groups: People who want to understand better China, and those who want to travel there. People who work as expats in China or are related to Chinese business. People who have interest in psychological and ethnological issues.

Relevance

„Transcultural means... to consider the complexity and inner diversity of society with emotional echo in me. That means to appreciate mutuality, linkage and imbrication between different life forms and identities."

- China has to be taken seriously, is a Global Player
- One can't ignore China. To understand China better and to respond adequately needs a much more differentiated and complementary view on China as before.
- Do understand China in this way is an important step to find a better orientation in business, to visit China or facing politics or communicate about China via media. .
- To understand China in a better way means to have concrete, understanding and vivid pictures about what happens in China, how people are and how they defined themselves on the background of culture and tradition.

„...to comprehend the fact of incomprehensibility“.

- There are many (often repeated) stereotypes about China. These usually offer only a view on a social cultural and human surface. But to understand China better means to have a deeper view inside the human and cultural soul as well as a view behind the scene. This creates new questions which help to improve ones own point of view referring to China.
- Economy and politics are made by people, by human beings. So it is essentially necessary to have a differentiated psychological view on the people in order to understand and react better to politics and the economical development/change.

Summary

As an ethnological wanderer I dive into the offered daily life. To take part in a personal and scenic way in this daily life demands an inherent respect of life – of where, why, with whom and how it happens“

China impresses the world by its swift economic and social change. The experience of people, their psychic inner state of being as well as their behaviour root and date back to tradition. Little by little Chinese begin to describe that what they do, how they feel and how they live their relationships and how to understand this. Especially this is a gentle and invaluable aspect of which we have to take care.

The impressions, experiences and estimations in the book are based on plenty encounter with people in China during many years and on continued various relationships in China and in virtuality. The ethnological ambulation of the author enables sensible, plastic and humanly views in Chinese psyche.

Because the author worked mainly as therapist and counsellor in metropolises and with Chinese in Germany, we get a remarkable inner view which gives us new questions about China and enables surprising impressions. The author always tried to proof his observations, explanations and estimations together with Chinese and to deepen them.

The Author integrates constantly himself in the description of relation-scenes via reporting his own detailed emotional echo. He is therefore his most important observation and research tool. The style of writing is concrete, vivid, plastic and personal. This makes the book professional in special way. It opens an access to the people in China via experiences.

„Chinese seem to master the art of termination; the termination of contact or relationship. Please, don't despair. That's normal in Chinese daily life. To accept this promotes new contacts.

„You can't get out of your personal skin. You stick in your cultural skin. This functions like a cultural blueprint. The "culture blindness" stabilizes culture.“

For the first time the author shows from the inside how, mainly young, Chinese feel, think, love, act and configure relationships. How they solve conflicts, how they work and how they cope with the demands of social change. Thereby alternate intimate views in the psyche of young Chinese with clear reference to the historical and traditional shaped psyche of today's China. Further the author can identify typical and important patterns of behavior and impact.

„People are afraid of politics and politics is afraid of people. This works as imperturbable social putty.“

An important basis of the author's impression at his ethnological ambulations is the body-to-body-communication in China. That what happens on a nonverbal level in every moment of the setting.

So, how gets culture into the body?

The author shares his own experience and his very often ambivalent feelings with the reader and entralls him in this way.

This resonance, this emotional echo, enables the reader to get acquainted with the foreign in a scenic way.

The author describes himself in the struggle of observations, feelings, confusion, of feelings like childish curiosity, professional astonishing, surprising awareness, despair, intimacy, trouble or shared shame.

Especially this mirrors his respect of that, what China is constitute of in his core and that will never disclose a foreigner in all his deepness.

„I tell you about the amoeba-like Chinese body of movement, about „cultural skin and about “standing in the air”. Perhaps you can join the laughing of Chinese groups in future. It's about the “double Oedipus”, the “under-ego” or about the “third hand of Chinese”. Come with me on the swing of perception and listen to the “menage à quatre”.

The structure of the book mirrors the different steps of the author's ethnological ambulation. He starts with the description and determination of the movement – and encounter- range within the circumstances of live of Chinese.

They are surrounded by walls, real ones, virtual ones and psychological ones. Now and in history they all have not only and architectonic function but a social and communicative-influencing one.

Within these walls life regulates mostly on his own in an admirable variety, surprising individuality and rapid dynamic.

In terms of heading on from common to concrete, the authors scetches vivid but profound in examples the Chinese lived-in-world, individual lives and the daily live as range of living. Especially the plenty practical examples and the won conclusions make the book so worth reading.

Chinese move between the different ranges of course. The necessary “bridge-competence” is described as a special feature with all its different patterns of behavior, explained and is connected with the cultural background. And described the relationship of the west with China.

In the last third of the book the author turns to persons in detail. Without giving in to the temptation to be a “China-fancier” or a “China-explainer” the author takes the reader by the hand let them share his ambulation to see all the infinite variety and multi-faceted individuality of the people. They can be aware of his observations and are able to risk some generalizations about typical behavior in China.

Author

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