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Contents

Mental state and life experience of Chinese students in Germany

An explorative study

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Abstract

This explorative study, presented at the 5th World Conference for Chinese Studies, investigates the mental state and life experience of Chinese students in Germany. With a focus on transcultural communication, the research addresses the challenges faced by Chinese students, including academic pressures, cultural differences, and the impact of the COVID-19 pandemic. Utilizing qualitative methods such as in-depth interviews and content analysis, the study aims to understand the unique difficulties encountered by Chinese students and develop guidelines for support services. The research also explores Sino-German science exchange, identifying models of thinking and patterns of behaviour. The study, grounded in action research and informed by the researcher's extensive experience in China, seeks to bridge cultural gaps and enhance support networks for Chinese students in Germany.

Key Words

Chinese students, Germany, transcultural communication, mental health, explorative study, Sino-German science exchange, action research, cultural challenges, support services, COVID-19 impact.

The explorative study which was presented at the 5th World Conference for Chinese Studies has several tasks and functions. These are essentially:

Chinese students in Germany:

- First focused research on the situation of Chinese students in Germany.

- Definition of guidelines for offers of help and support

- Communication to the DAAD, universities in China and Germany in this regard, the Chinese Embassy etc.

- Medium-term development of concrete support offers, internet platform etc

Transcultural communication and cooperation in the field of science between Germany and China

- Improvement of the exchange of experiences on Sino-German science exchange (What helps? What makes it difficult? What are the lessons learned?)

- Exemplary application of the different experiences with action research, qualitative studies, with the different understanding of transculturality, 2nd order observation, science discourse, etc.

- Identification of typical models of thinking, patterns of behaviour and fields of tension

- Outline of quintessence and central questions for future Sino-German projects.

The start of the study was already 2 years ago. Here is the short concept:

Initial situation (as of 2020):

Chinese students form the largest group of foreign students in Germany (from non-EU countries). They are more

or less well prepared linguistically for their stay in Germany. They are also well informed culturally. They make use of social and cultural offers. And yet they often feel unfamiliar in Germany. It is not uncommon for them to feel left alone or homesick. One possibility is therefore to find familiar protection and communication in Chinese groups. Another is to seek psychological help/support. But such psychological support is very rarely used.

Chinese students are therefore in a very specific life situation, which is characterised by considerable pressure, such as:

- Pressure to perform, due to Chinese socialisation.

- Pressure from their families

- Pressure due to the foreignness of the language and culture as well as the living situation in Germany

- Pressure due to relative isolation, loneliness, problems meeting the demands of culture, life and studies as well as pressure to perform.

Even before the Corona crisis, many of the students complained of anxiety, depression, loneliness and some even had suicidal fantasies. Dropping out of studies and returning to China prematurely are not uncommon.

But where can Chinese students find appropriate culturally-adequate and psychologically-professional help in Germany?

This area of tension has been further complicated by the Corona crisis.

Content

The explorative project has two aims: on the one hand, a qualitative, explorative study is to promptly determine how Chinese students experience their living

and study situation in Germany before the Corona crisis and also now. What are their specific difficulties?

On the other hand, central guidelines as well as relevant and specific support and counselling services are to be derived from this. The aggregated results will be communicated to higher education institutions, DAAD, student counselling, Chinese embassy, representatives of Chinese universities, etc.

Structure:

The cooperation with Chinese colleagues in Shanghai and Hangzhou and others is ensured as an independent team. Here is the structure of the procedure:

- Preliminary examination of the situation

- Cohesion of the project-team

- Self-understanding in the sense of action research and transcultural communication

- Development of the online questionnaire

- Communication via social media and „self-marketing"

- Evaluation and focussing of the results

- Content analysis of reports of experiences of Chinese students

- In-depth interviews

- Reference to specific literature

- Communication of the results to relevant institutions/professionals

- Development of specific guidelines of support based on the research results

- Communication to relevant institutions and professionals

- Option: development of a joined support-network

- Option: development of a specific internet platform (virtual support)

Methods

Methods used include:

- Online-questionnaire

- Explorative, narrative interview (online) of Chinese students (in Chinese and English).

- Reference to specific typical cultural patterns of behaviour and impact

- Qualitative review of texts by students who report on their stay in Germany (more than 70 such texts are now available)

- Finally, some in-depth interviews.

How did the study come about?

My work in China

As a member of the German-Chinese Academy for Psychotherapy (DCAP), I have been regularly travelling to China on a professional basis for many years. The focus of my work is put on training, workshops for professionals (psychologists, psychotherapists, doctors, social workers, counsellors), lectures at universities and congresses, supervision for professionals working in the psychological field. I also coach managers on the job. On the one hand, this is done in China. On the other hand, I coach Chinese here in Germany, or prepare experts for their stay in China.

In addition, I offer topic-specific self-awareness workshops for non-professionals. Topics are for example:

„Anxiety and Aggression", „Sexuality and Relationship", „Non-verbal Communication and Body Language", „Stress Management".

In the meantime I have a wechat blog, three of my books have been published in Chinese in China. In addition, I publish on current topics concerning China in various media (print, internet, scientific journals).

Ethnological voyage of discovery

From the beginning, it was important for me to meet the people in China with to whom I relate professionally and privately in different ways, but also to get to know people in their everyday life, in their individual living environment, as the situation allowed. From the beginning, I have reported on my experiences in a journalistic way.

Similar to an ethnologist, I embark on a journey through the everyday life that I encounter during my visits on site. For example, on my first visit to Beijing, I spent a good week walking through Beijing. What

was important to me was the sensual experience, namely seeing people, observing them, watching them and letting myself be impressed by the impressions. During the ethnological walk, for example through the hutongs in Beijing, I also wanted to smell, hear, feel, so that I was not just acquiring visual knowledge, but practising „sensed-knowing". In the sense of „felt-sense".

For me, encounter meant, and still does today, venturing on a scenic journey of discovery together with people I meet, getting involved in the adventure of the unknown in order to engage with them in a shared process of experiential learning. Entirely in the sense of a „p2p

diplomacy" (people to people). (Sollmann 2021)

I distinguish such a transcultural process from intercultural and multicultural processes (Nazarkjewicz et al 2012).

3 Approaches for Working with Cultures*

Perspectives	Intercultural	Multicultural	Transcultural
Culture appears as...	Challenge for intercultural learning	Part-system, interference in the expectations	Undetected prerequisites for interaction and identity
Culture concept	Essentialist: Countries, nation states	Systemic: Game rules, patterns	Cohesive: Differences and diversity
Methods	Teaching, advising, training ▸ Apply and adapt	Use of models for the reflection and detection of values ▸ Reflect and test	Deconstruction of all preconceptions, images of normality and power asymmetries ▸ Consider cultural and diversity factors on all levels of activity
Intercultural competence encompasses	Knowledge and techniques	Ability to reflect and flexibility	Competences and personality development
Advantages	Recognition of cultural factors	Multiple perspectives	Essentially difference and equality oriented
Role and particular competences of the expert	Promotes intercultural competence as cultural expert; trains and recommends	Broadens perspectives, choices and options for actions, provokes and intervenes	Assesses collaboratively which identity factors and boundaries are relevant
Challenges	Overestimation of cultural factors	Lack of (inter) cultural expertise	Limited reach of individual influence

*Source: Nazarkiewicz/Krämer (2012): Handbuch Interkulturelles Coaching. V&R.

Compared to the acquisition of a language, intercultural communication is analogous to the acquisition of vocabulary and concepts (e.g. how to hand over a business card). Multicultural communication, analogous to the acquisition of a foreign language, is about the acquisition of grammar (rules of communication and relationship, cultural presence, etc.). Finally, transcultural communication is comparable to linguistic and non-linguistic exchange in the field, together with people in their neighbourhood and real life whom I do not know. It is precisely this kind of communication that is also about being open and awake to what is written between the lines or becomes audible through intermediate tones. Finally, it is above all about the emotional resonance in me as well as the possible emotional resonance in my counterpart (compare the concept of the transference relationship in psychoanalysis and also Devereux 1976).

Chinese students in Germany: first impressions

It is not surprising that in my work, on site in China, I was particularly attracted by topics such as: Personality development, education, experiential learning, communicative exchange of cultures. Since I had contact with Chinese students here in Germany, I learned about the difficulties of many Chinese students in Germany long before my first trip to China. Later, in China, this experience was reinforced. This impression was confirmed to me by a tip from Professor Zhao Xudong and an employee of the Chinese Consulate in Düsseldorf. Both expressed their great concern about the mental health of Chinese students in Germany. They also expressed their even greater concern about the fact that as professionals they were still quite inexperienced in dealing with this specific situation. So what to do, they asked? How should the students' psychological distress be addressed? What could be done to support the Chinese students in Germany or to prepare them differently in China?

Through my contacts with Chinese students in Cologne as well as my communication in the social media, I vividly learned about concrete examples and fates:

- A young student studied successfully, but felt increasingly lonely, even though she was well socially integrated in Cologne. Finally, homesick, she broke off her studies head over heels to fly back to Shanghai. Her parents had divorced in the meantime and she was therefore unsure whether she could return to her father or her mother. In any case, she was convinced to leave Germany and return to China. Even if she did not return to the „protective" family as before. (Father and mother were living separately in the meantime) What kind of distress must this young

student have been in to take such a step?

- A young opera singer was studying in Cologne. His singing was excellent. His German professor therefore tried to teach the young Chinese the importance of personal expression in singing. In Germany and in Europe, one would perform oneself as a singer through personal expression too. In the evening, the young student communicated with his mother, who unapologetically wanted to impose her own, namely the Chinese cultural view on him. This was not atypical for a Chinese mother: forceful, energetic and with the necessary amount of pressure. He should work on his singing, perfect it, because that is what is wanted and required in China.

The young student was obviously in a deep dilemma for which he had not been prepared at all. In an almost unsolvable emotional, transcultural dilemma.

In the meantime, I had started communicating via social media with colleagues, former workshop participants, but also with people I didn't know in China who contacted me by wechat. The topics were very different. With some of them, an email friendship developed that has lasted for years now, involving the exchange of very personal, cultural, social and political topics. Here is an example:

Triggered by a post, I was approached (circa 2015) by a group of young students who studied at a police academy. Over time, the young Chinese took the opportunity to discuss general topics of psychology with me, which increasingly led to a very personal exchange with some of them. So they told me about their attitude to life, their questions about the future, doubts and wishes. They told me about difficulties in their relationships, about their puberty,

about love and sexuality, about the integration of love, marriage, career but also divorce. Their joy at being Chinese always resonated.

You could say that these years of experience indirectly prepared me to a certain extent to deal with the situation of Chinese students in Germany in a targeted, specific and differentiated way.

General research approach / self-understanding

In my opinion, there are basically three different methodological approaches to the topic:

- A survey that is statistically analysed usually leads to quantitative evaluations and correlations and assessments in this regard.

- The concept of participant observation, among others, makes it possible, in the sense of a field study, to record so-called „hard and soft factors". This is equivalent to a qualitative study. (Frietsch et al 2013)

- In-depth interviews (Aghamanoukjan 2007), focus groups (Przyborski 2010) represent a qualitative approach that relates directly to individuals or clearly defined groups. Here, among other things, it is a matter of documentation of verbalised opinions, views and reported facts on the one hand. On the other hand, the focus is on discussed, implied, subliminal, unconscious motivations, attitudes and emotional states. As a rule, the participants of such encounters are not aware of these. As „emotional background music" they play an essential role in the emotional evaluation of what is said, as well as (unconscious) motivation to deal with certain topics and not with others. (Halbmayer et al, n.d.)

In the explorative study based on the understanding of „Grounded Theory". This is based on a permanent, circular, integrating process of data, analysis and conceptualisation. This enables to study a particular phenomenon or process and discover new ways of understanding which are based on the collection and analysis of real world data. There is no strict distinction between data collection and formulation of hypothesis and theory. Instead of this it is a circular procedure / process, a step by step revision, refinement or addition.

Relevance of action research

As a social scientist, I grew up in the science tradition of action research (Kuhn 1970). After the idea was born to research the psychological situation and life experience of Chinese students in Germany in more detail, it was clear to me that this could only be done in the sense of an action research approach. I began to discuss such an idea with Chinese and German colleagues. I encountered a broad response, namely to participate in the sense of a project team in this regard.

Initially, we thought that a survey with quantitative and qualitative questions would be sufficient. However, we became increasingly convinced that we should start a step earlier, namely through an explorative study. After all, we were confronted with the fact that we knew very little about causes and connections that could play a role in such an unstructured life situation of the Chinese students, or that could be possible factors of impact, or that could induce a conflict-prone impact.

We were convinced that such a research approach could be a prerequisite for further descriptive research. Especially because of the cultural differences between China and Germany, it seemed to us to be

appropriate to find questions through explorative action research, to determine the relevance of these questions, to formulate hypotheses or to be able to derive relevant theoretical prerequisites from what has been explored. At the same time, following the tradition of action research, it seemed important to us to not only focus on the students answers in the questionnaire, but also on the living environment and the significance of the different cultures.

Finally, and this is particularly relevant in an action research approach, it is about involving us as researchers. (von Unger 2007)) After all, action research assumes that the relationship between researcher and research object, in the respective research environment, forms a dynamic entity that needs to be kept in mind in order to shed light on their respective interdependencies. Our general aim was to understand the interplay between the

mental state/health of the Chinese students in their respective environment in Germany, their life experience in this regard and their interaction with another, foreign culture. As researchers, we are not only part of the aforementioned living environment, but also have an active influence on the living environment of the students through the survey, the interviews and transcultural communication.

Architecture of action as a common event (Zizek 2014)

Without intending to do so, I myself, or later in exchange with interested colleagues, had already begun an exchange process that, entirely in the sense of action research, was to lead us to the topic. Long before the questionnaire went online. We were already in the middle of the action and acted as (co-)shapers. Understanding such a research design is rather unknown in

China. If known, however, there are then clear uncertainties in role behaviour. We experienced the importance of finding topics together as an important part of the research process itself right from the beginning. We will go into this in more detail later in the final evaluation in 2022.

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We therefore worked our way forward step by step, modifying, discarding, supplementing, confirming the respective results of our exchange, in order to finally decide on a rough structure of the procedure (project architecture):

- A detailed survey should contain quantitative and qualitative questions. Especially the open questions seemed to open up the possibility for us to be and remain sufficiently explorative. The questionnaire was quite extensive and included the usual general data, essential aspects of mental state and health as well as essential aspects of everyday life and experience in German society. The questionnaire was thus more extensive than Chinese people are used to. Despite „warning feedback" from Chinese colleagues, we decided to keep the length and differentiation. Since 79 people responded by the end of May, we believe we have enough feedback with corresponding experience material. **(Life field analysis**)

- In addition, we would like to draw on the experience reports of Chinese students, which they compiled after returning to their home country. In the meantime, we have more than hundred field reports (DAAD, Tongji University Shanghai, Zhejiang University Hangzhou, etc.). **(content analysis)**

- There are some video examples about the situation of Chinese students in Germany that we can use (based on the material of the Chinese documentary filmmaker Lola Liu 2013). **(Analysis of self-descriptions)**

- To complement this, there are various case reports that have emerged from social media communication. **(virtual communication)**

- Already now, an additional supplementary corrective could arise from a study being conducted in Cologne (Professor Gerlach, Yiting). This quantitative study refers primarily to the more pathological aspects and the situation of foreign students in Cologne. **(exemplary situation analysis)**

- In addition, we will conduct some in-depth interviews after the interim results. **(in-depth analysis)**

Project team

The project idea, conception and operative implementation turned out to be, one could almost say, a process of shared experience with colleagues of different provenance and cultural experience (Germans and Chinese). On the one hand, this process led to a more differentiated view of the topic. On the other hand, this process itself acted as an independent, significant component of the planned explorative, transcultural study.

The interaction of the participants in the project was characterised by three aspects, which brought together the respective active participants in different weights:

- Interested persons fertilised the project in the run-up to the start of the actual survey through described examples,

questions, opinions, additions and views.

- The members of the more active core participated situationally or occasion-related, directly and concretely, but changed during the process.

- Other persons were available in the background for specific questions, suggestions and criticism. Some of these people also promised active assistance in the further course of the project.

The cooperation in a respective concrete stage of the project was ensured by the changing „core team". There were different occasions and reasons for the different composition. Some of the reasons arose from the perspective of the technical implementation of a survey. Others arose from the peculiarities, but also difficulties of transcultural communication. Some colleagues, on the other hand, seemed to be

like a satellite orbiting the earth, „emerging only to descend again". The group of people involved was thus not firmly defined and anchored. As a rule, there were also no fixed assignments and roles. One took on a task or gave it up again. In retrospect, it can be said that the process meandered until the end of the online questionnaire (May 2021), resembling a steady state. Such a procedure is very different from the way project work is usually done in Germany. As a rule, there are clear goals, tasks, roles, responsibilities, timelines and so on right from the start.

Project with a hybrid nature

In contrast to such a project, the course of the present project seems to be of a hybrid nature and essentially characterised by the peculiarities of transcultural communication on the one hand. On the other hand, the participants

in the project were open to the respective cultural patterns of behaviour and the irritations and imponderables associated with them. A manoeuvre in this regard (core team) in the hybrid process allowed for the thematization of such culturally different patterns. (The detailed protocol of this communication is available. For reasons of space, we will not describe it here.) Ultimately, progress in the project was driven by awareness, personal commitment and conviction to work towards the successful completion of the survey. (First phase of the project)

One could say that there was a relatively open discourse. This is rather to be understood as a discursive action, a discursive encounter, less a discursive verbal argumentation, about the motives of one's own behaviour, which differ in each individual case. Such action is naturally linked to numerous, unpredictable elements, to sometimes fierce emotions, to

bottlenecks, to emergency solutions, but also to pleasant, surprising turns.

The fact that by mid-May there were enough responses to the online questionnaire confirms the success of the first phase of the hybrid project. This strengthened the motivation and conviction that we were on the right track.

Essentially, colleagues from Tongji University in Shanghai, colleagues from Zhejiang University in Hangzhou, a Chinese colleague from the Charité in Berlin (technology), a colleague who had done her doctorate in psychology at Peking University and a Chinese doctoral student from Bochum were involved in the creation of the questionnaire under my project leadership.

Additional peer support was provided in advance by the holder of a sociology chair in NRW, a chair holder for media and computer science from the University of

Applied Sciences in Amberg, the head of the psychosomatic clinic in Shanghai/Pudong and other experts.

On the one hand, the motivation and commitment of the people involved was linked to the actual subject matter. In this respect, the activities of the participants were, so to speak, part of the daily scientific business. On the other hand, most of the participants were particularly concerned about the specific situation of Chinese students in Germany.

Resonance In the run-up to the survey

The exchange of information and the shaping of relationships, as a different kind of resonance in the run-up to the start of the survey, was interesting in many respects:

o Everyone with whom we exchanged information about the topic of the study was consistently interested and emphasised the importance and relevance, of the planned study. Individuals as well as Chinese student organisations (e.g. VCSK) confirmed our preliminary considerations that ultimately led to the planning of the study. The DAAD (German Academic Exchange Service) emphasised: „It is therefore welcome that you want to take on this important topic". This was likewise confirmed to us by the Cultural Department of the Chinese Embassy in Berlin. Universities that were specifically engaged with the importance of cultural exchange between Chinese and German universities supported the project to the extent that they communicated the link to the survey in their respective networks. In doing so, they underlined the relevance of the study and encouraged students to participate (Uni Berlin, Uni Göttingen, Uni Amberg, etc.). German and Chinese colleagues agreed to participate either as an active mental sponsor/mentor or to

actively contribute to the development of the guidelines and possible practical support after completion of the results (Professor Zhao Xudong (Shanghai), Professor Wolfgang Böttcher (University of Münster), Professor Altieri (University of Amberg)). The active support with regard to technical questions and the corresponding implementation of the online survey (Dr. Muyu Lin, Charité Berlin, Xu Wen, doctoral student at the University of Bochum, Dr. Chen Huijing (Shanghai)) worked as a matter of course. The project team sees itself as an independent team, especially in this respect.

o As the study is carried out consciously pro bono as a non-profit study, we do not have any financial resources to rely on. However, these are absolutely necessary, even if only in a small form, to guarantee the technology, to have possible

translations done, to cover possible travel costs and so on. We therefore tried to obtain such resources through social crowdfunding. Since Chinese students are very internet and social media savvy, and the survey was also designed as an online survey, we launched a call for social crowdfunding on the internet. We explained this in great detail, justifying the call for social crowdfunding as an effort for Chinese students to support each other. Indirectly, we appealed to a sense of community, since a good friend could also belong to the group of Chinese students who complained of psychological difficulties. We did not ask for financial support, but only for active support, i.e. willingness to translate some of the answers to the survey.

Unfortunately, this was done without any big response, without any success. Only one PhD student was willing to do some translations. We know that there are

crowdfunding projects in China. But we are not sure with which tradition they are started and successfully finished and how familiar the Chinese society , the virtual community is with crowdfunding, especially in relation to a Sino-German project.

Another explanation for the silence may lie in a more culturally determined pattern of behaviour. Our crowdfunding was related to a cause that was planned in the middle future. (We had launched the appeal in March and hoped for support from June onwards) However, many Chinese are more likely to be attracted to an active (co-)impact that lies in the immediate present, in the here and now.

o Contrary to our fear, the search for translators turned out to be very easy. After all, the previous call for „social crowdfunding" came to nothing. There was either no response or the occasional apology plus rejection.

Then, however, I found translators for all the questionnaire packets within a few days. After three days already, one third of the translators responded with their translation. We were successful because:

- We related to the here and now

- We asked them to respond very timely

- We linked to existing relationships

- We referred to the „give-take principle"

- We could communicate successfully because of trustful recommendation

Quite a few of those we approached expressed their keen interest and apologised for not being able to participate. In correspondence regarding the request, there was therefore more reciprocal response. Now, is this typical Chinese and/or typical for such a designed exploratory study and/or is this also an

expression of „contemporary" virtual communication?

o At the end of April 2021 in one of the social media groups (wechat), there turned out to be a spontaneous and surprisingly heated discussion about the architecture of the study, the procedure, the scientific attitude and so on. The group/forum in question saw itself as a self-organised communication platform, primarily for Chinese students in Germany, aiming at cultural, social, psychological and philosophical discussion. Of course, Chinese living in China and interested Germans were also invited. The forum also offers special webinars, discussion groups, references to literature and so on. In practical terms, the web group also fulfilled the function of a virtual home. In the first year (2020), there were various webinars on special topics such as: Gender, intercultural communication, tea making ceremony, ecology and so on. German experts were also regularly invited to these webinars (I myself was invited on topics such as transcultural communication, traumatisation, gender, etc.). These webinars turned out to be an engaging and fruitful discussion circle in which representatives of German and Chinese culture could engage in professional as well as personal discourse. The continuation of these intercultural webinars was discontinued at the beginning of 2021. Since then, there have only been Chinese-language events in various forms.

In the transcultural wild water of Sino-German communication

Here are some typical areas of tension and questions that have emerged in the first two years. A specific description and evaluation will follow in a publication of the results of the study in 2022:

- What helps to fertilise the interplay of emotional enthusiasm and professional exchange in such a way that possible conflicts remain workable?

- Scientific discourse in the context of an explorative study requires a lot of exchange, (self-) reflection and reciprocal communication without immediately (and hastily) going into action. This requires a practised experience in tolerance of ambiguity. This requires a sensitivity to other opinions, positions or cultural patterns. This also requires a corresponding appreciation without interrupting or breaking off communication or cooperation in the case of a field of tension.

- How do you deal with the tension between an announcement, e.g.

- regarding transparency, and a different practice? When and how can this be discussed?

- How does one deal with the different understanding of dialogue, debate, discourse, etc.? What cultural experience (familiarity) is there in this regard?

- How can sufficient cohesion be created to deal productively with ambivalences and frictions that arise?

- Such cohesion promotes good interaction between the discussion of subject matter and an interaction with each other that also creates sufficient satisfaction.

- A typical area of tension arose in this respect when two cultural patterns of experience and action clashed: when strong emotions arose in the cooperation, the

Chinese side had the impulse to break off communication and cooperation on a sudden. The German side often thought it had been „too long" believing that the Chinese colleagues would also think like themselves. The unconscious emotionality of this tension can be summarised in the sentence: „Either you or I" or „I am when you are not".

- On the one hand: in order to be able to deal with the experience of the situation of Chinese students in Germany, do you have to be Chinese or not? On the other hand, as a German, can one deal with the experience of Chinese students in such a study without having a broader prior understanding of patterns of experience and behaviour typical of China?

- If one can talk about such irritations in academic discourse and typical cultural patterns, a „third space" emerges. (Bhabha 2017) This can become an important space of experience, insight and transcultural exchange if the following perspectives / concepts, among others, can be used:

- projective identification

- Dealing with triangulation

- 2nd-order-observation

- reciprocal communication

- dealing with juxtaposition

- tolerance of ambiguity

- The more this can be incorporated into the exchange, the more likely this „third space" will become a protective space, which nourishes

and enriches transcultural scientific research.

Outlook

- As the survey was completed later than expected for technical reasons, I am not able to present reliable results. First results will be published in the European Journal of Chinese Studies at the end of 2021, (Sollmann 2021b) The Sino-German exchange of experience took up a lot of attention. This is a good thing, because it embodies precisely this what the research process needs to become a joint experience and transcultural learning process. This in turn has a significant influence on the quality of the evaluation itself.

If you are interested in the results of the study, please write to us. I will contact you as soon as the results are available.

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