

Alone and Together: Chinese Culture, Tradition and Language

Sharon Ma, Psy.D.

I was born after the 1980s, in a small city in northern China. China has a tradition of togetherness (collectivism) – yet I felt alone. Little did I know that I belong to this unique generation called ‘80 Hou’ (meaning the post-80s generation). I am the only child of my family, and so as most of my friends and classmates. When I was 4 years old, my mother once showed me a red certificate. ‘It means you are the one and the only child’, she said to me. Later on, I found out that not only did this one-child certificate proves that no one can compete for my priority for love and attention, it also brought 5 RMB monthly to my parents’ account as the country rewards.

The Single Child

Loneliness is a comparison. However, when no kids have siblings, you just get used to this long boredom. Besides, there are so many TV programs. I accessed to Japan Anime such as *Sailor Moon*, laughed with American cartoons like *Tom and Jerry*, Disney films completed my childhood fantasy, and most impressively, *the Monkey King*. The media started to refer to us as 80 Hou when I turn puberty, ‘the beat generation’. We were labeled as little king or little princess, the spoiled, the incapable, the dis-responsible generation. An 80 Hou can be a rebel, there are young writers who drop high school to go against the education system, the national computer game-winner was condemned as a negative influence. The action of the 80s is so unpredictable, from our parent's perspective, that any choice can be considered noteworthy conduct and independent character.

One unanticipated finding was that this stereotype of the 80s rapidly changed in 2008. Chinese media eulogized the heroism of the 80s on their behaviors in the Wen Chuan Earthquake and the Beijing Olympics. The 80s is now considered the main force and the leading power of this society.

The 80s in China are fairly unique, it is singularly for one generation to encounter multiple changes. The earthbound society accommodated Reform and Opening-up, the planned economy transformed into the market economy. In addition, the one-child policy applied between 1980 to 2015, as all the 80s are now 30 years old, they are encouraged to give birth to the second child as national policy.

The one and only single-child generation is a massive convergence of history and culture. They are born with conflicts on self-identity; they seek individualization in collectivism background; they inherit the fundamental Chinese traditions and applied western knowledge practically; they are independent, lonely, different, and self-centered; they are facing multiple challenges from material life and social responsibilities. To go further, one married 80 Hou couple are taking care of four parents and one or two children, this 2 plus 6 structure became major pressure for most of the 80s. Thus, the 80s carry profoundly dynamic to change and to pursue freedom.

As a psychotherapist who is in private practice, I hear stories about people searching for true self, complains about loneliness, conflicts between family pressure and personal pursue, especially female patient who suffered major anxiety towards social expectations. What had made the young Chinese full of worries, how they understand life, gender, relationships and freedom, do we have a solution?

One Is in Oneself the Whole of World

Before defining Individualization or Collectivism, one must know how the Oriental world operates those concepts. As for oneself and the world, there is no binary opposition between one another, a person is viewed as a series of consequences, an undivided part from nature. One can further imagine, how ancient Chinese rise at dawn, down at dusk, follow the solar term.

Confucius and Junzi intention

Confucius suggested that family is the broadening of a person, and a country is the broadening of family. Cheng(1997) sustained that Confucius turn to held an optimistic attitude towards human nature, that Confucius had proposed several key positive ideas of 'how to be a person'. I conclude Cheng's ideas as follows.

First, a person can change and has no limitation of changing: as a teacher, Confucius believed that human can always improve themselves, and there is no limitation of perfectionism, one must learn and practice, enhance oneself through learning is the highest value of being a person. In his famous theory *Lun Yu* (The Analects of Confucius), he wrote:

学而时习之，不亦说乎；温故而知新，可以为师矣

Wasn't it a pleasure to learn and practice often? Widely familiar with classics, review the knowledge learned, and then get new insights from it, so that the degree can be called a teacher.

明知不可为而为之

Do something while knowing it is impossible: Here, Zhi 知 means knowing. However, the knowing in Chinese philosophy is knowing HOW instead of knowing WHAT. Confucius claimed that knowing itself is a potential action, knowing how to differentiate will be beneficial for a better life, and even for a harmonious society and the boundless universe.

Second, Ren and Li as Junzi measurements: Confucius had argued that a Junzi (gentleman) shall not be defined by family background, but by one's personality, the moral trails. Thus, we could consider Junzi as the definition of individualization from Confucianism. In addition, Junzi is matured by Ren and Li.

The Chinese character Ren 仁 has two parts, the left is modified 人 (Human), the right part means more than one. It is obvious to see that Ren is not just about an isolated person but also meaning the person within relationships. Although Confucius had enhanced Ren as the most significant inner part, he never gave a clear definition of what is considered as Ren. In his answer to fellow students, he explained that Ren is to love others. Also, he considers one shall stay away from imposing, extreme or partiality, and to seek for inner balance of kindness and justice.

Li can be understood as manner. Yet, it requires people to restrain themselves to follow the moral standards, such as always have food prepared when a friend is visiting. There are several moral standards that influenced Chinese tradition and mind-setting deeply and fundamentally. I would say that one of the most harmful requirements is the three obedience and four virtues for women.

The three obedience are obedience to father before marriage, obedience to husband after marriage, obedience to son after husband's death; the four virtues are morality, proper speech, modest manner, and diligent work. One can easily tell that this is a typical double standard as men do not have those requirements at all.

Third, using morals to solve problems in life: Confucius believed that if everyone could restrain themselves with Li and Ren, there shall be no more conflict either inside or outside. He had progressed a life stage marked with age. This had also become the standard for personal growth for many Chinese people. To reflect and to contrast, and to bound personal growth with social harmony, and to dedicated one's whole life into became a saint.

吾十有五而至于学，三十而立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲，不逾矩。

The Master said, at fifteen I set my heart upon learning; at thirty, I had planted my feet firm upon the ground; at forty, I no longer suffered from perplexities, at fifty, I knew what were the biddings of heaven; at sixty, I heard them with the docile ear; at seventy, I could follow the dictates of my own heart; for what I desired no longer overstepped the boundaries of right.

It is worth notice that Confucius build a set of system standards, no one had ever done as he did before. As Confucius and his ideas carry strong maneuverability, they were widely promoted by the ruling classes for 2000 years in China history.

Confucianism is like the structure of the mind building, with all kinds of frames that developed, one can get contact with Confucianism in daily life nowadays. However, Confucius held an optimistic attitude towards human nature, it is easy for one to follow the structure and yet now knowing WHY. Despite Confucianism is highly advanced in ancient time, it created a gap between being a real person and being a Junzi.

Although Confucius himself never wanted binary opposition of his thoughts, the later generation was more likely to interpret those into right or wrong. Thus, many of the behavior is labeled as Good or Bad. It appears as a strong superego and deep shame within personality clinically, especially among OCD patients or Anxiety sufferers. I would suggest we take our attention to another important philosopher, whose ideas might become the 'solution' for personal suffering.

Chuang Tzu and Wu Wei

From the fifth to the third century BC was considered as the warring state period, different philosophers were extremely active during this period of time, they each had several independent ideas about truth of the world, after generation would call this special period Bai Jia Zheng Ming (contention of a hundred school of thoughts).

Chuang Tzu's proposes was like a breath of fresh air in this chaotic time. Both Chuang Tzu and Lao Tseu suggest Wu Wei. Wu Wei might mean non-action, do nothingness, but the application is far more than not doing anything. Most Chinese concepts can only be perceived but cannot be described with words. I would like to refer to an allusion called Ou Lu Wang Ji (Egrets sense the purpose), futurity had made this allusion into a Gu Chin (Chinese Zither) score.

Once upon a time, there is a man who loves egret. Each time, when he sails the boat, the egrets would stay on his boat, sometimes there are over one hundred egrets. His father said: 'Why don't you catch some egrets while they are sailing with you so that I can play egrets'. The next day, the man sailed the boat as usual, with an idea of

catching an egret on his mind, but this time, none of the egrets would stay with him, they fly up high circling in the sky, not come down to his boat anymore.

Taoism would claim that a private purpose is going against nature, thus was called Wei. On the contrary, if one follows nature like water, just like the man in the story at the beginning, it would be claimed as Wu Wei. Additionally, Wu Wei can be translated as trying not to try. Although one shall not try to tell what Chuang Tzu's theory (as Tao cannot tell), here I would view this as a Oneness concept.

Chuang Tzu concluded that each person lives in co-exist world, that means all human are bond to the infinite universe. From Chuang Tzu's lens, the world is connected internally, just like William Blake wrote: *To see a world in a grain of sand, and a heaven in a wildflower, hold infinity in the palm of your hand, and eternity in an hour.* Chuang Tzu did not try to solve the conflicts, but undoing conflicts themselves.

Taoism suspects the reliability of language, instead of building language or concept, Chuang Tzu believed that language is constructed. He even questioned the reality, as he wrote in his Butterfly dream: *am I dreaming the butterfly, or is it the butterfly dreaming me?* Hence, he accepted the world as it is, but against the rational dimension towards the world.

One of the major differences between Chuang Tzu and Confucius would be the way to individualization. Confucius persuaded people to learn and try hard; Chuang Tzu suggested giving up learning but focusing on sensible skills. Kung Fu is a concept that combined psychical and spiritual practice, not as Kung Fu movies, it refers merge oneself into long term practice, and by capture that unspeakable essence, one can have Kung Fu towards skills and life.

Individualization is not a result but a process, Chuang Tzu inspired us to view it as an ever-changing journey, and each individual is different, there is no standard that shall bound or label a person, one shall seek Tao inside rather than searching outside. For pain and sorrow, Chuang Tzu enlightened that is just a temporary process, even death was seen as days turning into nights. Be free is free from trying. It influences Chinese descendants to view self-in-movement and to simplify the desire and being in the moment.

Chuang Tzu's idea seems to be more negative than Confucius. However, those promotions might be difficult to understand but can be realistic to operate. For Confucius created a high standard of being a person, Chuang Tzu never intended to teach or to moralize people, but encouraged one to search for their own understanding of life.

I realized that Chuang Tzu is more acceptable clinically, which is similar to psychoanalysis from inter-subjective perspectives. Bion (1996) enhanced that one shall have no memory no desire at the beginning of each session, this concept is clearly a Chuang Tzu definition towards Wu Wei (trying not to try).

To conclude, the Confucius theory sets frames for educate people, those structures had influenced China for over 2000 years, thus, it impacts the way a person think, behave, and understand oneself. Confucianism encourages people to fulfill moral standards and become 'advanced' person, with the responsibility of helping create a harmonious society. Taoism can be complementary to Confucianism.

While Confucianism advises people to try hard, Chuang Tzu as the key character of Taoism, suggested people shall trying not to try, that they shall accept things as the way they were and keep balance by viewing life as a journey, and be part of the great nature. Both theories of Oriental philosophy enhance the process over the result, none of those theories would limit a person just as an isolated individual, but to see a person as part of the ever-changing system. Furthermore, those theories all mentioned seeking balance inside instead of reaching out.

The Oriental Mindset: Characters and Names

In the science fiction novel *Story of your Life*, Chiang (1998) created a character Louise who is a linguistic professor, by getting in contact with the aliens and trying to find out their purpose on earth, Louise internalized the alien's language. As Louise began to understand the language more and more, she herself starts to see things from an alien perspective, which is beyond linear narratives. In a way, it seems that Louise has the capability of predicting the future, but the novel actually indicated that when you start to learn a new language, your ways of thinking will change as you're learning.

This language shift assumption was originality discussed by Sapir (1949), in his paper he described how different languages influence mindset, it was called Sapir-Whorf Hypothesis. Later on, the argument toward this hypothesis had been divided into two main opinions: Language determinism and Language Relativity.

The language determinism theory gave examples such as the Hopis see time totally different than Europeans; or the Inuit only speak number one, two, and many, thus they could not count on the same number as other language speakers do. The theory also developed a concept which is Language Relativity. That is to say the language influence our cognition thus differentiate the culture. Scholars had given several

examples, the number and the type of the basic color words of a language determine how a person sees the rainbow.

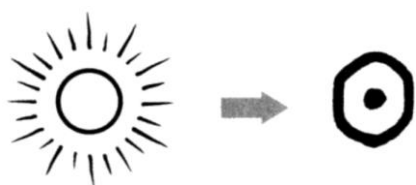
Recent studies had proved that those influences may be deeper than we thought. Dr. Lera Boroditsky had done a series of research at Stafford University, she claimed that Children process the story differently according to the language by which it was told. I would discuss this in further detail as a focus on Chapter two. Here, I want to introduce how and why Chinese character plays a major role in Oriental mindset.

The Chinese character

The ancient Chinese language does not focus on analysis, it seems that there is no necessary to point out the problem, the theme, or the object. It may relate to how a Chinese character is written. According to Wang (2001), English is alphabetic writing, and Chinese is ideographic writing. For instance, the word 'Book' can be spelled as b-oo-k as its sound, but in Chinese book cannot be spelled and have only one sound in it.

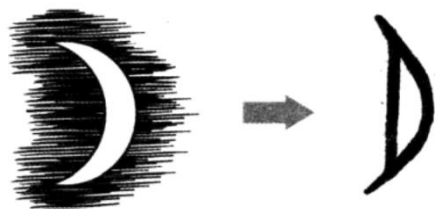
In addition, if one knows the way of English speaking, one can read all the English words without necessarily knowing the meaning. On the contrary, if one knows the sound of Chinese characters, one cannot read an unknown Chinese word.

Interestingly enough, one may be able to guess the meaning of words visually from the context. For instance, the word Sun came from Oracle bone script, which writes 日.



(the nature image to circle)

Now if one knows 日 and its meaning, it may be easy to guess the meaning of 月.



(the nature image to arch)

Each word has a meaning, instead of a string repeating meaningless syllables, Chinese characters have contents in the content. The word 性 (human nature, or

quality, or sex) is organized by left part 心 (heart, ancient Chinese believe the mind and emotion all lay in the heart) and right part 生 (live), thus the meaning of the words merged with nature.

Additionally, the Chinese character is not about creating objects to observe, but to place one into it, and to keep a sensation toward it. The ideographic writing may be determined by nouns and verbs, phrases and vowels, tense, singular or plural, and each is divided into different roles within one sentence.

However, the relationship between a Chinese expression is only determined by the position of words in the whole paragraph. It may be difficult for an English speaker to learn that Chinese does not have subject + predicate form and would sustain an object by refer to something. In ancient Chinese, there is no such thing as “is” or ‘are’, so to speak the China's mind is not constructed by logistics or epistemology.

The Chinese characters originally came from Oracle bone script, by burning the turtle shell, people take auspice, thus the character has a rooted function of divination or heaven worship, that had determined that this language is deeply related to nature. Another important factor is that the character is usually organized by left, right, up, and down part, each part may carry a meaning itself, it is more efficient in message delivery comparing to ideographic writing.

Later stage characters are carved on bronze ware, bamboo, and eventually written on paper. With the invention of movable-type printing, rich materials could be preserved. I suggest that those images of character have a ‘side effect’ on brain, as I have mentioned in my dissertation, the right-brain storage memories or image, sound, touch, and smell, those memories were reserved with emotions they evoke (Ma, 2019). The Brodmann area 19 is a region in the visual cortex that registers images when they are delivered to the brain.

Along this line of consideration, the written characters are like riddles that connect a person to their ancestors, some may say it linked the power between the individual and nature. Despite that, such a written character does not leave much space for personal expression. Cheng (1996) had sustained this idea with an example of the word 经 Scriptures.

It literally means the grain of the cloth. The text is like cloth, Chinese character are more about present the grain of universe but did not enhance a theory on the universe. By doing so, 经 is the weft of the universe as represented by written symbols, it never intended to separate personage from the world, but to connect both within.

The Chinese name and Influences

Statistic showed that there are over 22000 Chinese family names by the year 2002 (Wang, 2010), it is an important human phenomenon across time and space. A Chinese family name has a trial that can reach the beginning of the human species. It can be view as the connection between each Chinese and their family history. In the beginning, the ancient family name came from primitive totem worship, the tells and legends would describe this time as a matriarchal society, archaeologists proved this assumption.

According to Wang (2010), the period of vulvae adoration had left many stories like the female got pregnant by the river or the stone or the tiger, history would refer to this as totem induced. Nowadays, the Bai nationality (lived in Yunnan province) still believes that their family name Bai came from the story of a white tiger. The story goes like there used to be a woman who saw a white tiger, and then felt belly pain and realized she was pregnant, she delivered a human child. By the time this child grows up, he became a white tiger and lived in the forest, people say that there is a white tiger that protects the tribe from animal attacking and suffering, thus they remain the name Bai (meaning white). In consequence, the Chinese family name usually has a connection with nature.

Xing and Shi can both be translated as 'family name'. However, Xing emerged after Shi. The primitive society would determine one Shi to whole tribe so that everyone inherits this family name. By the time of the Qin dynasty (the feudal society), the Shi had evolved into Xing. A Xing is not resolved by tribe but by the blood trail of the father. Since the man was allowed to marry several women, the wealthy person would have many descendants that carry his name.

Another way of getting Xing is an election or getting married, the officer that would have Xing or the married women would start to have husbands' Xing. For instance, my family name Ma came from the second way. There used to be a general named She Zhao, when he won the war, the kingdom of Zhao (warring period state) names him as the leader of Ma Fu counties (a place in He Bei province nowadays), so the future generations (along with everyone who lived in this area) of She Zhao start to inherit the family name Ma Fu, then involved as Ma. Today, I inherit the book of my family tree, which can track the names of ancestors back to 600 years ago.

Despite the Qin dynasty's many misdeeds, there was one thing that could be considered as advance. The Qin dynasty has a strict marriage law that said that people cannot get married with the same family name. Although no biology was

recognized 2200 years ago, this single law had guaranteed that no more consanguineous marriage.

However, women do not have equal rights in the feudal society; neither they have a name of their own. In the early feudal time, a woman can only have a family name as Shi, then after they got married, they put the husbands' name Xing before the Shi, and that would be the way to refer to a woman, no given name at all. Although Chinese family names have a rich history and cultural content, women are still not allowed to be recorded in the book of the family tree. As an exception, my given name appeared on my family tree represents all my ancestors who admitted my status as the heir.

A Chinese name is constructed with a Family name then a given name, some families would name their child's middle name following the family tree guide (not many follow this tradition now). Thus, one can research the ancestors by following the family name trail, and then the middle character as seniority in the clan, then the last name as the given name.

Nonetheless, if a person's name only has two characters in it, the order would be family name, then given name. It is unused for people to call a person by family name (as there could be so many same family names), usually, a person is called by family name and given name, friends would refer to each other by given names.

Earthbound Society and Psychotherapy Challenges

In Chinese, people refer to Psych as Xin. Xin 心 is a typical Oracle bone script, as it was like draw a heart. This means the heart, the inner. The Chinese medicine consider the heart as the commander of all (functioned as brain), Xin is also known as the mind and the emotion procession center. Inevitably, one could say Xin is not separated from the mind and soul, rather a combination of feelings, desire, wish, love, and intelligence. A psychotherapist is called Xin Li therapist, which is not meaning the therapist of heart condition but the therapist of suffering souls.



(The Oracle Bone script of Xin 心)

Both Confucianism and Taoism consider using Xin as the noblest way to become a human being, they argued that there is no such thing as evil or poor, but rather the missing of Xin (Humanistic). Accordingly, building Xin is the oriental way of Individualization.

Awareness and Poetry

Christopher Bollas (2014) had compared the oriental mind and the western psyche. He claimed that what oriental pursuing is numinous awareness. He further stated that Zen had provided a supplement for Confucianism theories, the lack of cultivating Xin would lead to chaotic minds and destructive actions. Hence, the enemy is inside Xin, so is psychotherapy. The Chinese medicine recommends that a person be treated systemically.

The same idea had been claimed by Carl Jung, he suggested that a psychotherapist is a rain collector, by bring the harmonious to the system is what the therapist shall attempt. Jung argued that the problem is not about ask for the Sun or the rain, it is the inner environment that lost balance, what the rain collector did is synchronize the balanced inner world, and the human body could operate by itself.

Bollas (2014) enhanced that the oriental mind is maternally ordered, and the western mind is paternally ordered; he sustained his idea by pointing out that the oriental mind is a farmer who focuses on metaphor, and the western mind is a sailor who seek to surpass. I agree with Bollas that oriental language and mind are about tale its own tale. Communication came before language expression. It lays in the unconscious interaction between the mother and the infant. Winnicott claimed that there is maternal element in each of us, it was formed prelingually. Not like the western mind needs a clear, sharply, ordered definition.

I would like to use Chinese poetry as a window to the oriental heart. Chiang (1998) described in his novel, 'the heptapods were using a nonlinear system of orthography that qualified as true writing'; 'Their script isn't word divided; a sentence is written by joining the logograms for the constituent words. They join the logograms by rotating and modifying them'. If one uses a calligraphy brush pen to write ancient poetry, one might have almost the same feeling as the novel described.

Instead of writing, the Chinese is drawing the picture of a cluster of ideas, every single character has its own meaning, thus each character can be viewed as a poem itself. There is no certain linear order in poetry, each line can be an independent image. If we see each and every person as a poem, thus every poem is the sound of the individual.

There are many transfers between the person and nature. However, there is not much expression of the Subject. The Chinese poems seem timeless, despite knowing every journey ends, and yet embrace life itself, welcome every moment of it.

国破山河在，城春草木深

——杜甫《春望》

The country broken mountains and rivers in, the city the vegetation are spring deep

A poem contains experiences--to feel the poetry by reliving in those experiences from seeing, hearing, smelling, tasting, and touching. Bollas (2014) concluded that if we see the oriental psyche as a process of balancing the conflict between self and society, the solution for oriental people is to search for a harmonious point between the inner and outer world. To write a poem is to create a space and inhabit that thinking space. The purpose of this kind of art is the art itself, it is not just the function of Xin, it is itself.

Both Taoism and Winnicott supported this idea, they both referred that one shall simply oneself and connect the self to the inner world, the relationship with others, and to live, to create, to play within. With imagination, Chang-Tuz created a solution for surviving in a chaotic world: when in adversity one shall learn to be the giant fish Kun, and dive deep into the ocean, accumulate energy; when the time comes, one shall learn the enormous bird Peng which flying in favorable circumstances.

The challenges

In my time of traveling and studying abroad, I witnessed an interesting phenomenon: there are many Chinese immigrants plant vegetables in their garden. I was once asked by a local British, how come all Chinese prefer to grow vegetables in the garden than simply plant beautiful flowers.

To answer that question, I feel there is a necessity to understand the earthbound society of China. Clearly, the immigrants are mostly considered as the well-educated, the middle class, they can easily afford a pair of vegetables, or even fancy cars large houses, how come this obsessive passion of being a farm in once little garden had been their center concern? I believe the answer lays in the unconscious of agricultural civilization.

Xiao Tong Fei and his famous book, *From the soil: the foundations of Chinese society* (2012), had painted this image of a person half grow into the land. When I went to college which is in southern China, my mother sealed a bottle of the soil from my hometown and said this cures acclimatization. In earlier times the people

who left their hometown also use this way to treat their homesick. Despite that there is no scientific approval, this bottle of soil became a major element in a person's life no matter where one goes.

The character and the poem might be the upper-class thing, that originally modified from worship in the temple. The substratum is rooted earthbound. Fei (2012) concluded the aggregation would benefit farmers: Firstly, the land requires a close distance to the plant. Secondly, the plant needs water, gathering would help farmers seek water supplements. Thirdly, more people meaning more security. Fourthly, it is convenient to inherit from generation to generation. People born here and die here. Their whole life needs could be supplied in this solitary landscape.

Imagine a situation like this, you were born and raised the same way as other kids in your village, all your knowing never go beyond the village, the rules and principles apply from your great grandfather to your grandfather and to your father. All you have to do is trust and follow those basic rules of life, to farm and never ask why, to get married because your parents told you to and because each and every person are like this in your village. The experiences can be passed on to your children, your grandchildren, and so on. People may never have 'conflicts' of being, as they do not need to question their being as long as they live in the same system.

However, this self-consistent system had a huge challenge. The reform and Opening-up. This change in economic policy was founded in and introduced by ideology, by way of reformulating the Principal Contradiction in Chinese society during 1978's third plenary session of the eleventh central committee of China, the contradiction between the growing material and cultural needs of the people and backward social production. The socialist market economy was manifested in the new Constitution of the CCP (18 October 1992) and its four modernizations: agriculture, industry, science and technology, and the military. No reform was initiated for the purpose of introducing a market economy or democratic system in the western sense.

The massive group of people moved from the countryside to the cities, the solitary principle faced unprecedented challenges, the rules and morals do not fit in this marketing-oriented stage anymore. These 40 years of revolutionary change had influenced people's ideas on self, marriage, family, and the world. The conflict between inner and outer is stronger. Chinese nowadays may have high moral standard as Confucianism, but the primitive drive that desire pleasure, luxury, material stimulation, and freedom for choice.

Western society defines family as a fixed character. If one says I will come with my family, this family may mean husband/wife and children; If a Chinese say I will

bring my family, this family can be anyone related, the uncle, the brother, the parents, the siblings of parents, the wife/husband, the siblings of the wife/husband. 'All under heaven are of one family', the traditional Chinese does not have the concept of the individual but see the family as a person-centered extension.

There is no clear boundary between one and the whole family, 'If the son behaves offer, then it is the father that shall be blamed'. To view a western society, one could see it as the stick tide up together, that each stick represents an individual, by bonding within a specific group, each participant knows their common interests and could fight for their common benefits. On the contrary, the eastern society can be viewed as a stone thronging into the water, the circle of a ripple this stone created would be the relationship of so-called family.

In some region of southern China, there inherits a tradition of celebrating the long-lived elderly people's birthday with the whole village, on those banquets, every guest shall have a bow of longevity noodle, and it is the tradition of each guest to pick the longest noodle of each bow and gather into one bow so that the elder birthday god could have the longevity noodle as they wish from the whole village. 'It is different than self-centers, but egoism', Fei (2012) argued. Similarly, large cooperations are constructed by family members rather than employees, companies in Fujian and Guangdong areas are more likely to use their relatives to cope on business. The law comes after the application of Li, and sometimes gets in the way of fulfilling the Li requirement.

Consequently, one does not see as the child of their parents, but the son of the family, the grandparents are more likely to take care of the grandson/granddaughter when parents are not available, sometimes the aunt and uncle would become the caregiver too. The marriage was not designed for love, as romantic love and passion could be destructive for urban society, parents order and matchmaker's recommendation became the standard in old marriage. I would say that the traditional concept of stereotypes harms both genders, neither the man nor the woman could have the freedom of choice, they are victims of ancestor power.

Indeed, those conflicts had created challenges in psychotherapy work in China. From my clinical observation, the young generation is suffered from self-struggle, such as lack of true self, loss of purpose, failing on balancing between their own will and their parents' will. Many young women are under the pressure of being persuaded to get married before the age of 30, those well-educated and financially independent women suffered the anxiety that society expected (get married and have children).

The young mothers and fathers are concerned about the way to bring up their children, as they do not want their children to experience what they experienced in childhood, they want to provide the new generation more freedom and space to explore self-interests, and not force them to do things as a checklist in their life. It can be difficult to work with a Chinese family, as there has no clear boundaries or respect for agreements, I once took a college student as new patient on individual therapy, and instead of coming to my office by himself, the whole family: his mother, grandmother, aunt, and baby sister crowded in my office. There is no space for the boy to speak up for himself as each sentence was finished by his mother or grandmother.

Conclusions

To sum up, the oriental mind goes beyond language and logic, a Chinese character or poetry are not limited by language or rational principles, this systemic mindset had provided both opportunity and challenges on modern psychotherapy. The oriental unconscious is deeply affected by the earthbound social structure, it is the mission of psych professionals to reflect on their own cultural influence and search for a way inside. Then ancient philosophy theorists suggest embracing and merging with public and private, to create a safe space as poetry and think within that space, to ease oneself and keep harmonious as nature offers. There is no clear difference between individualization and collectivism, one is all, all is one.

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