

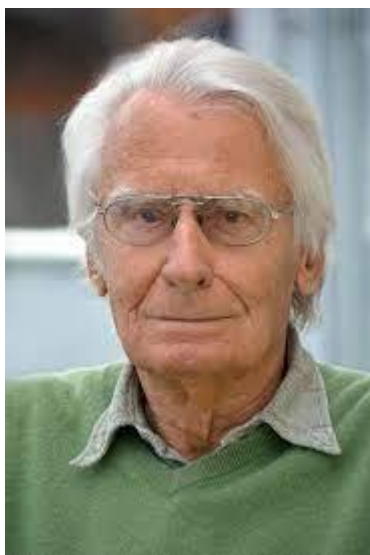


DEUTSCH-CHINESISCHE AKADEMIE FÜR PSYCHOTHERAPIE

Newsletter December 2021

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1. Obituary for Prof.nDr. med.et phil. Helm Stierlin



German and Chinese psychotherapists mourn the loss of Prof. Dr. Dr. Helm Stierlin

On 09.09. Prof. Dr.med et phil. Helm Stierlin passed away at the age of 95. As a pioneer of systemic family therapy in Germany, he influenced generations of psychotherapists. His work is still internationally effective in a variety of ways.

In 1985, for the first time after the Cultural Revolution, a delegation of Chinese psychologists and psychiatrists travelled to Germany to get to know about current psychotherapeutic treatment methods. They visited the Department for Basic Psychoanalytical Research and Family Therapy, whose director was Prof. Dr. Stierlin. They participated in a systemic therapeutic session with a family behind the one-way mirror. This experience impressed the delegation very much. So, it was agreed that further contact and science exchange would continue to take place.

In 1988, the first German-Chinese symposium for psychotherapy took place in Kunming, the capital of Yunnan Province, on the road to Burma, in China. This symposium became a milestone in the development of psychotherapy in China. For the first time in China, the foundations of systemic family therapy were presented in the lecture by Helm Stierlin.

This opened the door for this new therapy school in China. The first seminar on family therapy was conducted by him and Fritz Simon in 1988. The translator for Helm Stierlin and Fritz Simon at that time was the young doctor Zhao Xudong. He was so impressed that he learned German, came to the University of Heidelberg and did his doctorate under Prof. Dr. Stierlin, on the "Introduction of Systemic Family Therapy into China, a Sociocultural Experiment". Thus started an exchange in teaching and research between Chinese psychotherapists, from the most important Chinese clinical institutions and universities and German psychotherapists. The cooperation with different German institutions of systemic therapy including the University of Heidelberg and the Helm Stierlin Institute last until today.

Helm Stierlin's courage to think new and implement new ways in psychotherapy, his openness to talk about his experiences in the Nazi era and his scientific career as a psychotherapist already touched older colleagues at the first psychotherapy congress in China, who had themselves experienced a lot during Cultural Revolution and were now trying to find new ways to treat their patients. At the moment, a Chinese colleague, Wu Jijia, doctoral student from Prof. Dr. Zhao Xudong is writing a biography of Helm Stierlin.

On behalf of the German and Chinese colleagues, we wish Satu Stierlin, who accompanied her husband so caringly with the support of their daughters in the last years of his serious illness, to find strength and consolation within her family.

Margarete Haass-Wiesegart

2. Zhong-De Ban, Chinese-German Class Training in Psychoanalytic oriented Psychotherapy at Shanghai Mental Health Center

For 23 years now, there has been a training in psychoanalytically oriented psychotherapy at the Shanghai Mental Health Centre, organised by German-speaking psychoanalysts together with Chinese colleagues. More than 1400 Chinese psychologists and psychiatrists have undergone this training to become psychotherapists. Today, they work in inpatient and outpatient care, at clinics, in outpatient clinics, in counselling centres, but also in their own private practice. Numerous patients make use of their services, try to find access to themselves and their inner and outer conflicts in psychotherapeutic dialogue. Together with the graduates of similarly structured trainings, for example the Norwegian-Chinese project in Beijing, the American-Chinese training in Wuhan, but also the internet-based training of CAPA (Chinese-American Psychoanalytic Alliance), they are representatives of a new profession that has found its place in Chinese society. At least in the large urban agglomerations of China, it has become possible for members of the Chinese middle class living there to see a psychotherapist and enter into a treatment process with him or her. The profession of psychotherapist, which is new to China, has in the meantime found a legal basis in the Mental Health Law passed in 2012, which regulates, for example, the cooperation between psychiatrists and psychotherapists, but also defines the psychotherapy methods that can be offered. Representatives of the Chinese health authorities, but also of the legislative bodies, have visited Germany several times to find out how professional law and social law for psychotherapists is regulated there. This also revealed an interest in integrating psychotherapy as a possible service into the developing health insurance system in China.

This welcome development gives us cause to once again present the history of the German-Chinese training programme and to reflect on the role it can still play in the Chinese psychotherapy landscape today.

Origin of the training project

The training in psychoanalytically oriented psychotherapy in Shanghai was originally embedded in a larger training project within the framework of the German-Chinese Academy for Psychotherapy, which was founded in 1996. This foundation was the result of a development since the end of the Cultural Revolution in 1976, when the first encounters between Western psychotherapists and Chinese psychiatrists and psychologists had taken place. Behavioural therapists, psychoanalysts and systemic family therapists had come together in the German-Chinese Academy for Psychotherapy with the interest of communicating their specific approaches to patients to Chinese colleagues.

After initial conferences and symposia, the first training course in these therapies took place in various cities in China from 1997-1999. In these cities, psychotherapeutic outpatient clinics at psychiatric hospitals were also initiated with the holding of the course. Dr. Antje Haag and Prof. Dr. Margarethe Berger from the University Clinic in Hamburg worked together with Dr. Alf Gerlach, a psychoanalyst from Saarbruecken, as lecturers for the training in psychoanalytically oriented psychotherapy. The latter had already been invited to the psychiatric clinic in Canton in 1983, together with Dipl.-Psych. Elisabeth Troje from the Department of Psychotherapy and Psychosomatics at the University Clinic in Frankfurt, to lecture on psychoanalytical topics there as part of a psychiatric symposium. This had resulted in a scientific exchange which, among other things, had also led to a joint research project on Koro- epidemics in southern China.

Outcome of the first training: Psychotherapy becomes accepted as part of the scientific life

Almost all of the Chinese participants in this first curricular psychotherapy training in China took over newly established chairs for psychotherapy and psychosomatics at Chinese universities in the following years, founded departments for psychotherapy in psychiatric hospitals or brought their experience to psychiatric and psychotherapeutic outpatient clinics. Some also founded private practices and offered training courses, which, as so-called platforms, organise a good part of psychotherapeutic training in China today. Some of the participants who went through the training in psychoanalytically oriented psychotherapy later became the first candidates in the training to become psychoanalysts offered by the International Psychoanalytic Association. They are now founding members of the Study Group of the IPA.

On the part of the Shanghai Mental Health Centre, Dr. Xiao Zeping participated at that time, who subsequently decided to take part in a one-year research stay at the Sigmund Freud Institute in Frankfurt and completed an analysis during this time. She gave the impetus to anchor training in analytically oriented psychotherapy at the Shanghai mental Health Centre from the end of 1999. Initially, the German group of lecturers adopted the previously tested model of offering six training units of five days each. It very quickly became clear that the six times the German lecturers spent in Shanghai was too much of a challenge, both in terms of time and finances. From the fourth training course onwards, we changed the schedule to four stays of eight days each, largely retaining the original curriculum. This still includes self-experience in a psychoanalytic attitude, theory and the performance of treatments under supervision. Since then, participants of the first training course have been working in the project as Chinese teachers, supervisors and self-experience trainers, together with the foreign experts. In the first years, Prof. Dr. Xiao Zeping was particularly responsible for the programme until she had to take on other responsibilities in the Chinese health

system. Since then, Dr Qiu Jianyin, Dr Xu Yong and Dr Zhang Haiyin have been organisers and contributors on the Chinese side.

Growth of the project at Shanghai Mental Health Center

The number of training groups of 16 participants each had to be continuously adapted to the spatial and personnel possibilities of the SMHC. Only after the demolition of the old buildings of the psychiatric clinic and the construction of new wards, outpatient department and teaching buildings are 13 parallel training groups possible today, each with a German-speaking psychoanalyst and a Chinese psychotherapist as lecturers. In this way we try to create a deeper bond with the respective lecturers, but we are aware that this may entail a loss of the possible teaching of different attitudes and therapeutic approaches. The lecturers also act as self-experience facilitators for the training participants. They can arrange five sessions with one of the Chinese or German lecturers in each of two different weeks of the training, in which conversations in a psychoanalytic stance are offered. These sometimes have the character of a prolonged initial conversation, but are also used as a brief therapeutic experience. We are always surprised how, perhaps under the pressure of the very short period of time for self-experience, deep inner conflicts can be expressed and worked through in these sessions. Sometimes it becomes necessary to call in a translator from among the therapeutic staff of the SMHC due to limited English skills. This attempt can fail, but often also offers, with appropriate practice of a necessary restraint, a new experience for the translator, both in identifying with the participant and with the analyst. From the beginning it was clear that this self-experience could only provide limited insights and was far from satisfying the demands we usually make on the training of a psychotherapist. It was always linked to the invitation to take advantage of an opportunity for a longer process of self-experience, as far as this might arise.

The teaching of theory includes seminars on the psychoanalytical theory of mind, psychic development, furthermore general and special neurosis theory, basic concepts of psychoanalytical therapy and its technique. Within the framework of the training, a textbook "Psychoanalytic Psychotherapy" was developed from the lectures, which is now available in German, English and Chinese versions. "Psychoanalytic psychotherapy" is a compact textbook for students and teachers of psychotherapy and psychoanalysis and for psychotherapy training candidates from the different directions. It is aimed at psychiatrists, psychologists and teachers for the day-to-day work with their patients and clients.

Since the publication of the Chinese edition in 2018, it has become easier for Chinese training candidates to learn about the basics of psychoanalysis and its therapeutic applications. This book has been widely distributed in China and a 2nd edition has now been printed.

Support from German funds

For about ten years the programme was financially subsidised by various German institutions. Donors included the German Psychoanalytic Association, the German Society for Psychoanalysis, Psychotherapy, Psychosomatics and Depth Psychology, the Sigmund Freud Foundation, the Breuninger Foundation, the German Academic Exchange Service and the Federal Republic of Germany. The aim of this support was to make the training accessible to those interested Chinese colleagues who were not assigned to it by their work unit or received subsidies from it. With China's increasing economic development, however, it became possible for the Chinese side itself to cover the entire costs, including flights, accommodation and fees for the German lecturers.

The programme since 2000 at the Shanghai Mental Health Center was initially continued by Alf Gerlach and Tomas Plaenkers from the Sigmund Freud Institute in Frankfurt. Due to the large number of participants, the two training groups had to be divided into an inner and an outer group of participants, with the inner group taking part in the discussion while the outer group only listened. From session to session, there was an alternation between direct participation and participant observation. Even then, graduates of the first training from 1997-1999 were included as translators in the course. They also offered self-experience talks, with the advantage that these could now take place in Chinese language. Again, and again, however, it was observed that the participants preferred the psychoanalysts from abroad, despite the difficulties of expressing themselves in a foreign language about inner experience. We developed the hypothesis that this phenomenon could be related to a particular shame, especially when it came to traumatic experiences from childhood or profound current conflicts in couple relationships.

Very quickly, we then had to expand the number of lecturers. The programme gained an outstanding reputation among Chinese psychologists and psychiatrists under the Chinese name "Zhong De Ban" (German-Chinese Class). More and more participants asked for a continuation in an advanced course. Finally, it was possible to offer six groups for beginners of 15 participants in each run of three years. In addition, from 2008 onwards, we offered new groups for advanced participants who had completed the course for beginners and were interested in a more in-depth course. Here we had the opportunity to anchor self-experience in a group setting across all parts of the training, so that a total of 56 sessions of 90-minute group self-experience could be completed. The self-experience is held by a German psychoanalyst who is not a teacher in the same group (cross-over setting). The theory seminars now dealt with analytical group therapy, but also offered an extension of the knowledge and skills acquired so far.

Conditions for training certificate

The following conditions had to be fulfilled to finish the training course successfully: A continuous participation in the training, taking part in the theoretical seminars, the clinical seminars and supervision and in the self-experience in group setting, continuous over 30 days of the training. For the evaluation, it was necessary, to present min. 1 case report about an individual psychotherapy and 1 report about a group psychotherapy in the clinical seminar. A final case report in English language between the third and fourth part of the program had to be written and to be assessed. The participant had to show and discuss the process of a long-term psychodynamic psychotherapy (individual or group) including the initial interviews and probation sessions. The therapy should not have been finished at the time of writing the report. If the planned long-term-therapy was stopped or broken-up, the report had to reflect the failure of the therapy. This report followed an "outline for case-reports and case presentation". It had to include an example of a verbal dialogue to illustrate how the therapist has been working with the individual patient or the group.

In 2014, a third level was added to the programme, in which participants are trained in the ability to offer supervision for trainee psychotherapists themselves. Since then, each run of the programme has included six groups for beginners, five groups for advanced practitioners and two groups for training in supervision.

Evening lectures

So, the programme itself was essentially geared towards training psychotherapeutic competences. In addition, it was our concern from the beginning to also present applications of psychoanalysis in the social field, for understanding social processes and for the interpretation of literature and film. Actual and special theoretical, clinical and cultural topics related to psychodynamic psychotherapy and psychoanalysis have been presented by the evening lectures in the plenary assembly of the beginner-groups and the advanced-groups of this training program. These offers were primarily aimed at the participants of the training courses, but were also open to interested people from outside, so that, for example, mental health professionals, teachers, educators, journalists and other interested lay people came to listen the lectures. This often resulted in exciting and lively discussions that were not limited to questions, but allowed the participants to think further about the content presented. It was also often enriching for the lecturers to experience how their own psychoanalytical reflections were echoed by the audience.

Are there reasons for the engagement of German psychoanalysts?

The fact that German psychoanalysts in particular have such a strong influence on the development of psychoanalytic psychotherapy, psychoanalysis and group analysis in China, has historical reasons.

Up until the end of the Second World War and the collapse of National Socialism, German medicine enjoyed an outstanding international recognition. Some Chinese doctors spoke German as a foreign language, partly because they were taught by German professors at Tongji University in Shanghai, for example.

The first contact made by A. Gerlach and E. Troje from the Department of Psychotherapy and Psychosomatics at Frankfurt University Hospital in the early eighties to Chinese psychiatrists was with Professor Dr. Mo Ganming, a psychiatrist from Canton, who had studied in Würzburg and could speak German. Another aspect that was mentioned again and again in the informal conversation was the impression Willi Brandt, the German chancellor, had left with his genuflection in Warsaw: In the eyes of many Chinese, this genuflection symbolises an ability to ask for forgiveness and to show remorse and ask for pardon which is sorely lacking on the part of Japan after the atrocities against Chinese people. This can be understood as a large-group fantasy that facilitated the acceptance of the German lecturers in China, if not idealising it.

The development of the group of lecturers on the German side followed its own development process. In the first training round from 1997 to 1999, there were three colleagues from Hamburg (M. Berger, A. Haag, M. Stuhr) and two colleagues from the Frankfurt Psychoanalytical Institute (M. Elzer, A. Gerlach), the following groups of lecturers were recruited mainly from members of the Frankfurt Psychoanalytic Institute, whereby most of them already knew each other from their training as psychoanalysts in the eighties of the last century. About half of these lecturers worked at the same time in the former Department for Psychotherapy and Psychosomatics at Frankfurt University Hospital, which was headed by Prof. Dr. Stavros Mentzos. This department already had a group therapy project at that time, in which the course of analytical group therapies was investigated. The group affiliation of the lecturers was also based on another group identity, namely membership of the German Psychoanalytic Association. Its specific tradition of understanding psychoanalysis and the working through of the Nazi past formed a framework for the self-understanding of the group of lecturers in Shanghai to pass on their own experiences with psychoanalysis. This not only concerned the specific individual processing of one's own life story, but also an inner mission shared by all, which was never formally laid down, but nevertheless became tangible in the emerging bond with the experience and the enthusiasm for the joint work. This was about an understanding of psychoanalysis as a background for a culture-building process in which experiences with one's own destructive impulses as well as traumas suffered can become bearable.

An external view of the group's self-understanding would have provided clues for this inner motivational situation both in the many joint conversations, in which the lecturers tried to understand the historical significance of this project, but also in the time and financial commitment of the lecturers, who made time demands and financial sacrifices for their work in Shanghai.

This preconscious embeddedness in various group processes did not hinder the group of lecturers from reaching out beyond their own group boundaries to lecturers from other psychoanalytic societies when there was a reason to do so. So, members from the Swiss Psychoanalytic Society and the German Psychoanalytic Society could be integrated.

The group process in the group of lecturers

The group process in the respective group of lecturers began long before departure in the joint curriculum discussion, which took place partly at personal meetings and partly via e-mail contacts. Here they agreed on the topics to be covered in psychoanalytic theory of neurosis, developmental psychology, treatment techniques and cultural theory, but also, and above all, about the respective structure, the setting of the training project. Each lecturer remained responsible for his group of about 16 Chinese psychiatrists and psychologists throughout the entire course of the training, whom he accompanied in the working sessions, which were spread over four to six working visits. A separate, intensive group process developed in the respective training groups on the Chinese side, which was also reflected in many informal contacts between the working sessions, in long nightly group discussions and in the design of a joint performance at the final festival. But a separate, intensive informal group process also developed among the respective lecturers: everyone was accommodated in the same hotel, breakfast and dinner were eaten together, usually accompanied by lively discussions about the experiences of the day and resulting conflict constellations that had to be resolved. In the breaks between the sessions and for lunch, people gathered in a "teachers' room", which provided opportunities for quiet retreat, also in a small group, but also for short organisational consultations. This experience of being integrated into a common group process was of a special uniqueness for all the psychoanalytic lecturers involved: they all emphasised the uniqueness of the event of being involved in such an intensive exchange process with colleagues over several days as they could never find at their workplace at home. This experiential space of the group acted like a container in which even the often confusing experiences in the encounter with the Chinese participants could be verbalised, endured and partly dealt with. Here tensions that arose from the encounter with attitudes and rules of conduct that originated in the foreign culture could be ventilated. Only access to the different cultural dynamics of denial or postponement of decisions then helped in understanding one's own irritation.

Introduction of group self-experience

In retrospect, it may seem surprising that, despite the intense importance of being part of one's own group process, the project's lecturers did not develop the idea earlier to offer a more intensive process of self-experience in a group setting instead of the few sessions of individual self-experience, that could be offered. Given the preliminary assumption that group attachment is a prominent feature of society in China, the first idea was certainly to open up access to an understanding of one's own subjectivity with an offer that is limited to five to seven individual sessions. These conversations were offered to the group participants on consecutive days at fixed times and were conducted in a psychoanalytical attitude like a prolonged interview process. As a rule, idealising transference processes occurred, which could not be resolved in the shortness of the time. Another factor was that the lecturers only showed up in Shanghai for seven to eight days at a time and were then no longer available for further work, but only returned for the next part of the project. At that time, we asked ourselves whether we induced these specific memories of traumatic experiences of separation by offering this unique setting. In comparison with the initial interview sequences in the German analytic practice, with the unstructured interview we not only offered a space for the individually repressed, which was to be presented scenically and in terms of content. In addition to the usual abstinence of the analyst, which invites transferences and projections, we have been confronted with the cultural strangeness between the Western analyst and the Chinese trainee. The confrontation with the foreign culture made the work of understanding more difficult for us analysts. Fascination and alienation acted as a resistance to counter-transference, which was not easy to overcome. In the case of the Chinese trainees, on the other hand the foreignness was idealised, since in their eyes we, as Germans and analytical teachers had experience and knowledge that were considered desirable. However, the open conversations with these idealised strangers also raised hopes, to regain access to culturally tabooed topics that otherwise tended to be subject to individual and collective repression. In this respect the stranger worked as a container that is supposed to absorb and preserve what has been individually and culturally repressed.

The teaching experience as group process

During the encounter in the seminar weeks, the teaching analysts as well as the training participants are exposed to special experiences of separation: Both sides come together over thousands of kilometres in a specific place, only to part again after a week of intense encounters and rapprochement, which also trigger violent processes of transference. If at the beginning there is a separation from the usual place, from the family and from the work context, the separation from each other follows at the end, usually ritualised by a final banquet with eating, drinking and singing

together. This can be seen as the staging of the unconscious separation dynamics in a process of psychosocial defence: Closeness is established and expressed in a joint regressive act, which is underlined by the sudden break-off, but whose deepening is also warded off. Thus, separation anxiety and separation aggression push all the more into the transference situation of self-experience and touch on unprocessed wounds there. It was of course not possible to deal with these in the short time of the encounters. It was above all this discomfort with the limitations of individual self-experience, that gave the group of lecturers and the Chinese colleagues the idea of offering self-experience in a group process.

The importance of the translators

Another special feature of the project was that the call for participants required all to be fluent in written and spoken English, but in reality, there were always immense difficulties in understanding when English was insisted on as the common language. Many participants lacked practice in passive listening, but above all in the active use of the English language. For many it was also an effort to put aside their local dialect during the group sessions and to use Mandarin as the common language in China. Ultimately, the problem could only be solved by assigning a translator to each of the group analysts and lecturers. To this day, the seminars, when held in English by a German-speaking lecturer, are accompanied by a Chinese translator. This translator must not only be able to translate the lecturer's English into Chinese, but must also be familiar with the psychoanalytic nomenclature in both languages. This is a particular difficulty because many Chinese translations of Freud's writings, as well as those of other psychoanalysts, are still not based on a uniform translation tradition, and thus different translation options are in circulation for many psychoanalytic terms. It was a great advantage that staff from the Shanghai Mental Health Centre, who had received intensive analytical psychotherapeutic training from A. Haag over several years, could join the program and take over this task. The experiences with this special modification of the setting were generally positive. The translators showed a special ability to take a step back and listen to the conversation of the group participants as well as the group process and the group analyst. The group analyst was required to not only to follow the verbal expressions in the respective translation, but also to pay particular attention to the changes in the atmosphere and the group tension. The interpretations had a corresponding weight on the perception and interpretation of the group tension expressed a-verbally and scenically. All these particularities of the group setting naturally had to be included in the process of understanding and interpreting. For example, it was important to consider the anger caused in the group by the strangeness of the group analyst, his unfamiliarity with the cultural roots of the group and the use of the interpreter with the resulting delays.

Alf Gerlach

The text will be published in: *Psychoanalysis and Psychotherapy in China* 4(2) 210–220 (2021)

3. Online training for trauma cases

I provide online supervision for trauma cases 2 1/2 hours per month. There is an „in-group“ of ten people, who present cases and discuss during the first two hours. There is another „out-group“ of twenty professionals, who listen and comment on the cases during the last 30 minutes. Participants of this supervision setting come from all over China.

Alexander Korittko

4. Rüdiger Retzlaff: Systemic therapy

Around 2005 I was asked by Manfred Cierpka if I wanted to write a book on systemic therapy with children and adolescents for the Klett-Cotta publishing house. With some ambivalence about the expected effort - I was already more than busy with the work for the expertise on the effectiveness of systemic therapy - I agreed. At that time, I had no idea that the "Spiel-Räume. Textbook of Systemic Therapy with Children and Adolescents" book would be a long-runner. In 2018, a workshop on systemic therapy with children and adolescents started in Beijing, followed in 2019 by a first compact advanced curriculum that Manfred Vogt and I designed with other colleagues (and unfortunately had to be shortened due to the pandemic). We learned from our Chinese colleagues that there is a huge need for well-trained therapists for children, adolescents and their families, but at the same time there is a lack of suitable teaching material. Fortunately, Prof. Qija Shi offered to translate the "Play Rooms". This was done in a very short time - thank you very much for this great support! The book has now been published in Beijing and will hopefully become a resource for many Chinese therapists!

5. China Experiences 2021 by Ulrich Sollmann

As in the previous year, due to Corona, it was not possible for me to work on site in China. This restriction was also greatly regretted by the Chinese colleagues. Likewise, the longing for a reunion in 2022 was mentioned. This shows how significant the cooperation, but above all the relationship that has developed through it, is for all involved. Here are some spotlights on my virtual engagement in China:

- Some publications were completed and published:
 - o Book reviews on two specific guidebooks regarding Covid-19 Pandemic. It was a great pleasure for me to review the books by Zhao Xudong and Bertold Ulsamer. The book by our colleague Zhao Xudong has meanwhile been published in millions of copies. This confirms the need for such practical guides. <https://ijbmc.org/index.php/ijbmc/article/view/330>
 - o Together with my Chinese colleague Cui Feihuan we wrote an article on the interplay of stress and corona crisis in practitioners. <https://ijbmc.org/index.php/ijbmc/article/view/243>
 - o As part of the IJBMC's special issue on the pandemic, I was asked to write an article about my personal and professional experience as a body psychotherapist in times of the pandemic. <https://ijbmc.org/index.php/ijbmc/article/view/266>
 - o Our colleague Li Wentian had set up the first psychological (online) counselling centre in Wuhan right at the beginning of the pandemic (early 2020). Together with his colleagues, he published a report on his experiences, which I was allowed to contribute to in a supportive function, so to speak from a distance. <https://ibpj.org/issues/IBPJ-Volume-20-Number-1-2021.pdf> (please have a look at page 96 ff)
 - o The journal "Psychosomatic Medicine Research" has shown increased interest in a body-psychotherapeutic, supportive article. This article is accompanied by an additional exchange of experiences via Wechat. https://www.tmrjournals.com/article.html?J_num=15&a_id=1210
- My book "Achtsam und Vital", which was published in German, was also published in Chinese in spring. In the meantime, the publisher has asked me for an additional, expanding chapter for a possible second edition. The chapter is now finished and deals with a specific, body-related approach in working with traumatised people (concept, series of exercises, instructions and specifica).
- My book on body-based work in the field of (sexual) abuse with a special focus on the therapist-patient relationship, published in German, has meanwhile been translated and is due to be published in early winter 2021.
- By invitation of Zhao Xudong, I was asked to speak at the Conference for Systemic Family Therapy in March. The topic "Isolation and Closeness in times of Corona or the Relevance of Touch" opened up a broad response. This did not surprise me as I had encountered interest in this topic in various workshops in previous years. After the lecture, there was an extensive, engaged discussion together with Zhao Xudong being streamed at bilibili. The videos of the lecture and the discussion are available online.
lecture: <https://www.bilibili.com/video/BV1z5411P7PX/>

discussion with Zhao Xudong:

https://www.bilibili.com/video/BV1yb4y197Jz/?spm_id_from=333.788.videocard.15

- In June, I was invited to give a keynote speech on "Relevance of Body Language and non-verbal Communication in Counselling/Psychotherapy" at the 9th international Psychology and Health Conference in Guilin.
- At the end of August, I was invited to contribute to the "5th World Congress for Chinese Studies". Colleagues from all over the world met there to discuss very different perspectives and experiences regarding China. I was particularly impressed by Harro von Senger's presentation. He spoke in a very detailed, differentiated and substantial way about the 36 stratagems and the art of cunning. Von Senger is one of the worlds, or perhaps the best-known, Western experts on the subject. The topic itself opened up the possibility for me to understand behaviour, relationship and communication in China from a completely new, specifically Chinese, historically grounded, perspective. I am glad about our exchange of experience.



- In autumn, I was invited by the journal Psychosomatic Medicine Research to take on a consultative role as editor for a specific column. I am curious and of course also happy that the collegial exchange is intensifying in very different places in the "network". By the way the journal is interested in papers from abroad.
- The Peking-Rundschau interviewed me in autumn about my work, but also about my understanding of transcultural exchange between China and Germany. The interview took place as part of the journalistic support for the 100th anniversary. The article has since been linked to the website of the Chinese Embassy in Berlin. http://german.beijingreview.com.cn/Meinungen/202106/t20210601_800248203.html
- As part of the internationalisation of education, science and research, the Federal German Government supports the regional development of China competence in science. As part of the preparation of a detailed concept and the application to the BMBF, I was invited to participate in the so-called "China Competence Cluster" in the NRW region. The project aims to further develop

the development, training and further education of "China competence" in a special way and to anchor this in the context of transcultural communication in the field of science and education.

- Our study on the mental state of Chinese students in Germany and their experience of the foreign culture has taken another step. In spring, the survey went online. In the meantime, the data is available so that it can be evaluated. We expect the first interim results at the end of the year. Incidentally, Zhao Xudong offered practical assistance through one of his doctoral students, which we gladly accepted. There is also among others active cooperation with Professor Altieri from the University OTH Amberg-Weiden and the University of Witten Herdecke. The cultural department of the Chinese embassy in Berlin has also already shown interest in the results of the study. The results will then be used in a further step to create guidelines for possible support for Chinese students in Germany, but also during their preparation in China for their visit to Germany.

- Finally, I again produced some practical videos for Chinese people, who were interested in stress management, stress relaxation, especially in times of Corona, for the "Family Help Centre" at Tongji University. They are available for everyone online.

- My book "Begegnungen im Reich der Mitte - ,it psychologischem Blick unterwegs in China" has now been translated into Chinese. Unfortunately, a publisher who had shown great interest has dropped out. Therefore, I am currently looking for another publisher who can step in at this point. I am therefore very interested in hearing from a publisher who might be interested. 😊

- In the context of the "World Conference for Chinese Studies", a socially relevant topic emerged that strongly moves social and political minds in China. It is about parts of the younger generation that do not want to submit to the enormous social pressure that can be found in China nowadays. Some of the youth subgroups are going into a more direct refusal. Other subgroups participate in social life, but without exposing themselves to the fast life as well as the excessive pressure to consume. This subgroup movement is often classified under the term "Laying-Flat-Generation". I am in a collegial exchange about this with colleagues who have developed an open-source journal ("Intercultural Thinkers").

- Improving and purposeful transcultural communication is a priority, especially for companies doing business in, with and in relation to China via their China desk. I am therefore pleased to be working in an advisory role in this regard for a business law firm and one large auditing company. The experience I have gained through the exchange of experiences in the DCAP as well as in the psychological activities in China that build on this are of inestimable importance to me.

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