

Chinese Perspectives on Cultural Psychiatry

Wei Wang

Editor

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Psychological Disorders in “A Dream of Red
Mansions” and Contemporary Society

 Springer

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Preface

Cultural psychiatry is an important area in psychological medicine and in social science, and many problems in the field remain unclear. The cultural influence on psychological (psychiatric or mental) disorders has been a topic for a long time, and previous studies in this regard have taken primarily a comparative perspective, looking for differences between cultures such as those between Eastern and Western cultures. Nevertheless, few works have focused on the cultural origin and even fewer on the core of a culture and the relationship with psychological problems, especially in Chinese context. This book is proposed to fill the gap by inspecting the elements of Chinese culture and their fitness with Maslow's Hierarchy of Needs Theory (the biological and physiological needs, safety needs, social needs, esteem needs, self-actualization needs, and self-transcendence needs) and their involvements in the psychological disorders. We will propose a link between cultural influence and psychological disorders and present both literature and lab evidence conducted in contemporary China to support it. We will explore the narrative sources in a very influential and realistic novel – *A Dream of Red Mansions* (DRM, a famous Chinese fiction of the seventeenth to eighteenth century) – to study the elements of Chinese culture in ancient China, which provides evidence of the cultural contribution, through its emic part, to some psychiatric symptoms. Admittedly, the positive impact that Chinese culture has on mental health has been recognized and investigated, such as on the personality development, emotion stability, treatment and therapy, and family solidarity. One of our current purposes is to look for the negative impact of Chinese culture on the psychological disorders, which might offer some suggestions for the prevention and management of these disorders worldwide.

Inside the book, we will discuss the Chinese personality structure and personality disorders, bipolar disorders, and other issues related to Chinese culture, with an emphasis on the cultural elements in late imperial and contemporary China, such as Confucianism, Collectivism, family factors, etc., contributing to these disorders. But firstly, we will introduce previous research on some important and distinctive elements of Chinese culture and their relationships with psychological disorders within the framework of Maslow's Hierarchy of Needs Theory. Specifically, the first

chapter is set to provide a working hypothesis, a framework for the whole book, and trains of ideas to future studies in this area. In order to look into the core of culture, we will open our discussion with the traditional culture in China, and the materials we used will be from DRM (Chapter “[Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions](#)”). The discussion about the cultural continuity in China from earliest times to the present day will be presented as well. Using adjectives chosen from text in DRM, a study looking for the structure of personality will be carried out using the psycho-lexical methodology, so that we might have an idea of what the structure of personality looked like back in time when the novel was written (Chapter “[Personality Traits Characterized by the Adjectives in A Dream of Red Mansions](#)”). The personality disorders in the novel affected by Chinese culture will also be discussed (Chapter “[Narrations of Personality Disorders in A Dream of Red Mansions](#)”), which will bring implications of the negative influence of Chinese culture on personality pathology.

On the basis of these personality studies, we will then turn to the literature study on the cultural contribution to personality disorder in contemporary China (Chapter “[Cultural Contribution to Personality Disorders in China](#)”), and thereafter the structure of personality will be acquired through the development of a questionnaire – the Chinese Adjective Descriptors of Personality (Chapter “[Personality Traits in Contemporary China: A Lexical Approach](#)”). Using this questionnaire, we will investigate whether the personality-related Chinese adjectives could predict personality disorder functioning styles well (Chapter “[Personality Disorders Predicted by the Chinese Adjective Descriptors of Personality](#)”). Similarly, we will characterize the structure of antisocial personality disorder in the contemporary Chinese culture (Chapter “[Adjectival Descriptors for Antisocial Personality Trait in Chinese Culture](#)”).

As for the cultural influence on emotion, we will discuss its contribution to bipolar disorder, especially in the Chinese context (Chapter “[Bipolar Disorders in Chinese Culture: From a Perspective of Harmony](#)”). We will then apply the Chinese Adjective Descriptors of Personality questionnaire to correlate the affective states of bipolar disorder patients (Chapter “[Predicting Affective States of Bipolar Disorder by the Chinese Adjective Descriptors of Personality](#)”). In addition, concerning that family plays an important role in people’s life and mental status, we will discuss specifically the relationship between psychiatric/psychological disorders and family factors in the context of Chinese culture (Chapter “[Chinese Family Contributions to Psychological Disorders](#)”). Finally, we will continue to consummate the framework which addressing the link between psychological disorders and Chinese culture (Chapter “[A Theoretical Framework Explaining Chinese Cultural Contributions to Psychological Disorders](#)”). Therefore, the whole book points to the significance of Chinese culture in sorts of psychological disorder and offers hints to the understanding, preventing, and treatment of these disorders in a Confucian or collectivistic context, such as in China or other parts of the world.

There are definitely important words which I would like to put forward here. I greatly appreciate the hard work and creativity of my colleagues who have contributed to this book; each colleague has also reviewed the whole book and provided their invaluable feedback. In particular, I thank Drs. Hongying Fan and Guorong Ma for their additional terrific job by intellectual and technical assistance.

Hangzhou, China
12 October 2018

Wei Wang

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Abbreviations

BD I	Bipolar I Disorder
BD II	Bipolar II Disorder
CADAP	Chinese Adjective Descriptors for Antisocial Personality Trait
CADP	Chinese Adjective Descriptors of Personality
CCMD	Chinese Classification of Mental Disorders
DRM	A Dream of Red Mansions
DSM	Diagnostic and Statistical Manual of Mental Disorders
HCL-32	Hypomania Checklist-32
ICD	International Classification of Diseases
MDQ	Mood Disorder Questionnaire
NEO-PI-R	Revised NEO Personality Inventory
PCL	Psychopathy Checklist
PERM	Parker Personality Measure
PVP	Plutchik-van Praag Depression Inventory
TCI	Temperament and Character Inventory
TCM	Traditional Chinese Medicine
ZKPQ	Zuckerman-Kuhlman Personality Questionnaire

Technical Chinese Words

<i>Ai</i> (爱)	Affection or love (first appearance in Chapter “ Personality Traits in Contemporary China: A Lexical Approach ”)
<i>Dao</i> (道)	A core concept in Daoism, which refers to the source of heaven and earth and in between, is elusive and vague, deep and obscure, and soundless and formless and thus cannot be seen or touched (Chapter “ Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions ”)
<i>Dao De Jing</i> (道德经)	The Book of the Way and the Book of Virtue, which is the Daoist Classic (Chapter “ Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions ”)
<i>Guan Xi</i> (关系)	Relationship (Chapter “ Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions ”)
<i>He</i> (和)	Harmony (Chapter “ Personality Traits in Contemporary China: A Lexical Approach ”)
<i>Huang Di Nei Jing</i> (黄帝内经)	Yellow Emperor’s Internal Canon of Medicine (Chapter “ Bipolar Disorders in Chinese Culture: From a Perspective of Harmony ”)
<i>Junzi</i> (君子)	Superior man or gentleman (Chapter “ Hierarchical Needs and Psychological Disorders in China ”)
<i>Li Ji</i> (礼记)	Record of Rites (Chapter “ Hierarchical Needs and Psychological Disorders in China ”)

- Lun Yu* (论语) Analects (Chapter “Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions”)
- Mianzi* (面子) Face (Chapter “Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions”)
- Ping* (平) Peace (Chapter “Personality Traits in Contemporary China: A Lexical Approach”)
- San Gang* (三纲) Three Cardinal Guides or Three Fundamental Bonds (Chapter “Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions”)
- Sheng Ren* (圣人) Sages (Chapter “Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions”)
- Shi Ji* (史记) Records of the Grand Historian (Chapter “Personality Traits Characterized by the Adjectives in A Dream of Red Mansions”)
- Tai Ji Quan* (太极拳) An internal Chinese martial art practiced for both its defense training and its health benefits (Chapter “Hierarchical Needs and Psychological Disorders in China”)
- Wu Chang* (五常) Five Constant Virtues, including *Rén* (仁, humanity or benevolence), *Yì* (义, righteousness), *Lǐ* (礼, propriety), *Zhì* (智, wisdom), and *Xìn* (信, trust or faithfulness) (Chapter “Hierarchical Needs and Psychological Disorders in China”)
- Wu Lun* (五伦) Five Cardinal Relationships, including *Zhong* (忠, loyalty and duty), *Xiao* (孝, love and obedience), *Rěn* (忍, obligation and submission), *Tì* (悌, seniority and modeling), and *Xìn* (信, trust or faithfulness) (Chapter “Hierarchical Needs and Psychological Disorders in China”)
- Wu Xing* (五行) Five basic elements, including *Jin* (金, metal), *Mu* (木, wood), *Shui* (水, water), *Huo* (火, fire), and *Tu* (土, earth) (Chapter “Bipolar Disorders in Chinese Culture: From a Perspective of Harmony”)
- Xiao Ren* (小人) A person with vile character (Chapter “Bipolar Disorders in Chinese Culture: From a Perspective of Harmony”)

<i>Xiao Shun</i> (孝顺)	Filial piety (Chapter “ Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions ”)
<i>Yin</i> (隐)	Being a hermit (Chapter “ Personality Traits Characterized by the Adjectives in A Dream of Red Mansions ”)
<i>Yin</i> (阴) – <i>Yang</i> (阳)	Two forces of the <i>Dao</i> , with <i>Yin</i> standing for female force, such as passivity and dark, and <i>Yang</i> standing for male force, such as activity and light (Chapter “ Societal Culture from Late Imperial to contemporary China: As Indirectly Reflected in A Dream of Red Mansions ”)
<i>Yong</i> (勇)	Courage (Chapter “ Personality Traits Characterized by the Adjectives in A Dream of Red Mansions ”)
<i>Zhong Yong</i> (中庸)	Doctrine of mean (Chapter “ Bipolar Disorders in Chinese Culture: From a Perspective of Harmony ”)