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PSYCHO-SOCIAL NORMS CORRESPONDING TO THE “FIVE PHASES” OF ORIENTAL MEDICINE

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Abstract

In consequence of its universal disposition the equivalent system of the “Five Phases” in Traditional Chinese Medicine (TCM) offers possibilities for differentiating its details and enlarging it by factors not being structured until now even if they may be settled in fields not taken in consideration by the practice of ostensibly organically orientated traditional medicine.

The influence of “culture and civilization” on health and illness of man is as high as the influence of other internal or external (pathogenic) factors of TCM.

Psychotherapeutic experiences show a specific pathogenicity of a disturbed relationship to certain socio-cultural and psycho-social norms (“Primary and Secondary Capacities”).

The attempt is made to harmonize these norms and their respective disturbances with the “Five Phases” in order to enlarge a causal-analytic explanatory model in a way to make explaining even differentiated psycho-somatic interdependences possible, to make them regularly derivable, and thereby to establish well-aimed specific therapeutic intervention.

Key words

“Five Phases”—transcultural “Positive Psychotherapy” —Psycho-social norms—Socio-cultural norms—“Primary (Basic) Capacities”—“Secondary (Actual) Capacities”—Psycho-somatic lawfulness

In consequence of its universal disposition the equivalent system of the FIVE PHASES in Traditional Chinese Medicine (TCM) offers possibilities for differentiating its details and enlarging it by factors not being structured until now even if they may be settled in fields not taken in consideration by the practice of ostensibly organically orientated traditional medicine.

Western medical thinking and general practice of these days is looking for possibilities to catch and comprehend causes of affections and diseases not exclusively as organic phenomena but as well as intricacies of mental disturbances.

Psychoanalysis, psychosomatic and different psychotherapeutic investigations have been eagerly searching for ways to recognize relations between body and mind.

For all pondering efforts the urgent problem is still lurking to be solved : Why do definite psychic conflicts lead to definite somatic alterations, disorders, and affections?

Not yet defined at all has even been the notion as such of psychosomatic function as an inseparable integral function and entity.

There is systematic concept about the intrinsic concurrence between the concerning psychosomatic functions in the sense of scientific lawfulness.

Suitable keys to open new horizons for the medical science might become the integration of the equivalent system of Traditional Chinese Medicine's Five Phases.

The classics of Chinese medicine have, as you know, functionally related to the singular phases of change not only the ZANG-FU, the layers and orifices of the body, and with them colours,

Tastes, smells, and factors of climate, time, and cosmos, but also man's emotions.

And that they distinguish between SEVEN SENTIMENTS being related to the FIVE PHASES, inseparately matching with body and mind (see diagram 1) .

Diagram 1 : The Relations between the SEVEN SENTIMENTS and the FIVE PHASES of Traditional Chinese Medicine.

The Chinese emotions present themselves in rather an undifferentiated way. That is why the attempt has been made of introducing into their system the equivalents of western psychology.

By this tentative we have been able to derive consequently and in rather a regular manner, what psychic conflict may cause corresponding affections of the body, and to define differing psychosomatic functions as integrated wholes, realizing therewith a helpful systematization of their respective relations among one another.

On such a base of extended systematization psychopathogenous factors may now also be carefully aimed at.

As Traditional Chinese Medicine has it, any emotion getting overpowering will in the long run bring definite organic troubles into being. But what be the cause stimulating feelings to become overpowering?

What makes a man getting angry?

What makes you beaming with joy?

What do you worry about?

What are you sad at?

What are you afraid of?

Our feelings are deeply rooted and rooting in the underground of our cultural surroundings, of space, time, and happening.

Man's life is determined by NATURE and by CULTURE. Both being potential factors for his welfare as for his affections and diseases.

Between the inner and the outer pathogenic factors of Traditional Chinese Medicine

CULTURE and CIVILIZATION, reference quantity respectively reference quality, may be ranked in the middle between both of them (see diagram 2) .

Diagram 2 : The traditional classings with the FIVE PHASES extended by CULTURE AND CIVILIZATION.

The old Chinese medical practitioners knew already lots about the influence of culture and civilization upon respective psychosomatic functions. The different functional groupings within the structures of the state of yonder times were classed by them with the organs ZANG (see diagram 3) .

Diagram 3 : Classing of the state functions in Old China with the organs ZANG.

The evolution of socio-cultural and psycho-social norms is bound to the faculty of man to learn these norms, to spiritualize them, and, applying them, to make good use of them.

His actual faculties determine and enable, existentially and essentially, the individual's life within his community by way of intensive interaction of both, accomodation and confrontation (see diagram 4) .

Diagram 4 : DAI-Differentiating Analytic Inventory of transcultural "Positive Psychotherapy" according to Peseschkian.

"Primary Capacities" (Basic Capacities) are modulations of the FACULTY OF LOVE, innate-hereditary, respectively acquired in earliest childhood, and formed in context with its surrounding culture.

"Secondary Capacities" (Actual Capacities) are modulations of the FACULTY OF COGNITION, obvious expression, criterion, and attribute of its surrounding culture.

Implications with norms lead to CONFLICT OF NORMS (see diagram 5) .

Diagram 5 : The Potential Psychomathogenetic Factor CULTURE AND CIVILIZATION.

Transcultural work of research has resulted in the discovery and realization that differing cultures may reveal respectively differing conflicts of norms. On the other hand, the singular conflict of norms has its specific pathogenicity.

Hence follows the possible classing with the FIVE PHASES and thereby the enrichment of the systematics of psychosomatic functions (see diagram 6) .

Diagram 6 : Supplement to the systematics of the equivalent system of the FIVE PHASES.

The close compass is set by PEOPLE and MINISTER, tantamount to the functional spheres of KIDNEY and LUNGS.

Between both of them there is : living, growth, change, action and interaction—CULTURE AND CIVILIZATION, tantamount to the functional spheres of LIVER and HEART and SPLEEN.

LIVER

LIVER is the domain of impulsive steering. It is the sphere of which have their share all animal, brute, unconscious, subconscious, repressed, vegetative impulses. As a whole affectation, emotion. This complex is bound to the muscular system. Beyond that the differing affectations are respectively attributed to that functional sphere they are most intensively related to—including their respective troubles deriving from them.

HEART

Unlike that all characteristic human emotionals are not bound to liver but to HEART. Due to it and its inherent mental HEART plays a leading part, thus occupying a kind of princely privilege. HEART is indeed “master and lord of all organs”. In its realm it is prince. No wonder that joy, heart’s grand emotion, is made “master and lord of all emotions”.

As long as HEART is functioning normally, it is supposed to be strong and sound, “ITS SELF” and its person’s personality is sound and strong. The person’s primary faculties are well developed. He or she is active, is powerful, is successful. He is the born leader, embodiment of the masculine–paternal principle.

Faculty of love, time sense, patience, perseverance, and sense of justice respectively love of justice, all of them make HEART master and lord, nay “prince of the primary (basic) capacities”.

Singular primary faculties may be attributed to those functional spheres, with which they obviously interact most strongly (see diagram 7) .

Diagram 7 : The Primary Capacities–according to Peseschkian–in the classing with the functional spheres of Acupuncture.

SPLEEN

Whereas heart is the pivot of the primary faculties making man differ from animal and enabling his individualisation, SPLEEN is the pivot of those faculties enabling people to live with one another, and with it, to take their chance of survival.

HEART and SPLEEN are bearers of human culture, SPLEEN playing its essential part in the sphere of organs. It is centre, innermost midst, and store of everything substantial, real, earthly, everything balancing, equalizing, compensating, adjusting, settling, harmonizing, in short it embodies the feminine–maternal principle.

Whatever concerns fertility, food and feeding, digestion, whatever deals with having, refers to striving after material values is function of SPLEEN. SPLEEN is competent and appropriate for the cultivation of the soil, and so it is for the cultivation of human society.

In the sphere of the Five Phases SPLEEN is nourished by HEART. That is why any conscious social integration can only be realised, after the self has been developed and the requirements are met for the relations to “YOU” and to “WE”. Only then can be accepted, integrated and assimilated the rules of behaviour animating the respective community and, with it, determining its cultural life and level.

Accordingly do the secondary actual capacities with their culturally strictly observed norms, their respective disorders included, belong in their totality to SPLEEN (see diagram 8) .

Diagram 8 : Primary and Secondary Capacities–according to Peseschkian–in the classing with the functional spheres of Acupuncture.

They are bound to the faculty of integration, of perception, recognition, differentiation, reflection, and of discovery and conclusion.

According to the well known principle secondary norms are in their turn specially related to definite functional spheres.

Diagram 9 : Correlation–Nexus / Response formation within the corresponding functional sphere.

From the integral chains of the systematics of the FIVE PHASES (see diagram 9) , being enriched by the psychopathogenic factor CULTURE AND CIVILIZATION in the from of the sociocultural / psychosocial norms, do result new hints at and concrete indications to the mode of genesis of diseases, complaints, and ailments, as tangible as comprehensible, and in the end realizable too. Moreover promises for many an attempt and approach to scientific argumentation as well as for practising diagnosis, and finally for therapeutic intervention.

Our knowledge about different cultures undergoing different conflicts of norms, requiring on their part different answers and ways of finding solutions to those conflicts will lead us to further psychotherapeutic possibilities by which medical work of research and trial should be encouraged to the profit of TRANSCULTURAL INTEGRATING MEDICINE.

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CORRELATION - NEXUS

CONFLICT
SITUATION

affection
disease

CLEANLINESS → LUNGS-COLON → SKIN → skin - diseases
allergies

THRIFT → SPLEEN-STOMACH → DIGESTIVE
SYSTEM → 'hunger'-
diseases

COURTESY → LIVER-GALLBLADDER → TENDONS
MUSCLES → 'rheumatism'

Response formation within the corresponding functional sphere

the Primary and Secondary Capacities (according to Peseschikian)

in the classing with the functional spheres of Acupuncture

KIDNEY	LIVER	HEART	SPLEEN	LUNGS
TRUST	COURAGE	LOVE	JUSTICE	HOPE
CERTITUDE	DECISION	JUSTICE	CONTACT	DOUBT
MODELING	SEXUALITY	PATIENCE	HUMOUR	FAITH
PRIMETRUST	ADAPTATION	ACTIVITY	HARMONY	PERFECTION
reliability	courtesy	diligence	orderliness	
obedience	(can't say 'no')	punctuality	conscientiousness	
faith (humility)		frankness	accuracy	cleanliness
courtesy	diligence	honesty	thrift	
(respect)	(competition)	faith (loyalty)	honesty	
			courtesy (civility)	
FEAR	ANGER	JOY	PONDERING	SORROW
masochistic	psychopathic	rigid	oral	schizoid
		attitude of defense

Supplement to the Systematics of the equivalent system of the '5 Phases'

Potential Psychopathogenetic Factor 'Culture and Civilization'

Differentiating Analytic Inventory - DAI

according to Peseschkian

from: 'Wiesbaden Inventory for Positive Psychotherapy and Family Therapy - WIPPF'

KIDNEY	LIVER	HEART	SPLEEN	LUNGS
POWERFUL OFFICIAL	COMMANDER IN CHIEF gall - bladder general	PRINCE SOVEREIGN LEADER master of all organs master of all emotions	CENSOR - CENSORING OFFICIAL TRADESMEN CRAFTSMEN	MINISTER SCHOLARS PHILOSOPHERS PRIESTS
PEOPLE PEASANTS	SOLDIERS			

Classing of the state functions in Old China with the organs ZANG

The traditional classings with the "FIVE PHASES" extended by "CULTURE and CIVILIZATION"

Relations between the "SEVEN SENTIMENTS" and the "FIVE PHASES" of Traditional Chinese Medicine (TCM)

KIDNEY	LIVER	HEART	SPLEEN	LUNGS
FACULTY OF:	FACULTY OF:	FACULTY OF:	FACULTY OF:	FACULTY OF:
prime trust	courage	LOVE	JUSTICE	hope
trust	resoluteness	delight	contact	doubt
certitude	decision	justice	interaction	faith
assurance	adaptation	confidence	humour	
		activity	endurance	
modeling	sexuality	patience	harmony	purity
sexuality	(urge)	integration	sexuality	purge
(reproduction)		unity	(fertility)	
WILL	AFFECT	EMOTION	THINKING	IMAGINATION
POWERFUL	COMMANDER	PRINCE	CENSOR	MINISTER
OFFICIAL			PONDERING	SORROW
FEAR	ANGER	JOY		

The Primary Capacities in the closing with the functional spheres of Acupuncture (according to Peseschkian)