

Trauma Counseling and Psychological Support in the People's Republic of China (PRC)

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Most literature and media coverage of trauma emanate from western countries and from a western perspective, while in China psychological trauma has not attracted much attention until recent years. The term “psychological trauma” appeared in local media reporting and in more widespread conversation in the wake of the Wenchuan Earthquake in 2008.

Even in academic circles, the study of psychological trauma has not been given much attention until recently, and this has been a very gradual process. This chapter will briefly discuss the Chinese people's understanding of trauma from their traditional cultural point of view, methods of coping with trauma from a Chinese perspective, and the development and evolution of psychological and trauma counseling in China.

Chinese Cultural Background

Traditional Chinese culture is based on Confucianism, Buddhism, and Daoism which value the harmony and unity of human and nature; and, according to the traditional Chinese medicine which was developed out of this cultural background, diseases are deemed to stem from an imbalance of “yin” and “yang.” Yin and yang comprise an ancient Chinese philosophy which is based on the idea that everything in the universe is formed and influenced by the combination of the yin and yang forces and the disorder of the “five elements”: wood, fire, earth, metal, and water. These elements were used for describing interactions and relationships between phenomena.

This imbalance or disorder of yin and yang may result in the obstruction of the human body's energy for life, known as “qi” (also commonly spelled ch'i, chi, or ki). Qi is a fundamental concept of everyday Chinese culture, most often defined as “air” or “breath” and, by extension, the life force or spiritual energy that is part of everything that exists. This belief still deeply influences Chinese people's concept of disease and even their symptoms.

1 According to traditional Chinese medicine, body and soul are linked together, so
2 there is no obvious distinction between physical disease and mental illness. This concept
3 holds that, in order to keep physical or mental health, people should avoid extreme
4 expression of emotions and maintain the harmony of family and other social relation-
5 ships. Traditional Chinese medicine regards the “visceral system” as the center where
6 body and soul unite and internal organs as the manifestation of physical diseases. This
7 may be one of the reasons why there are more somatic symptoms in Chinese patients
8 involving depression (Kim, Li, & Kim, 1999).
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10 **Changing Coping Strategies and Social Development**

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12
13 The cultural background of Confucianism, Buddhism, and Daoism has a profound effect
14 on the strategies that Chinese people adopt when they encounter disasters and trauma.
15 When facing circumstances beyond their individual control, Chinese people of tradi-
16 tional views always hold the belief to “Do one’s level best and leave the rest to God’s
17 will.” Many events outside of human action are attributed to “God’s will” or the
18 “arrangement of fate.” While this could be seen as a negative coping strategy, it
19 effectively relieves feelings of shame, self-accusation, and helplessness in the face of
20 trauma and, at least to some degree, reduces the negative effects arising from the trauma.

21 Traditional Chinese culture is based on agricultural culture, in which there is a
22 phenomenon of “authority worship” and the strongly held belief that “Losers are
23 always in the wrong.” In such a belief system, people are not devoid of mercy and love,
24 yet it’s difficult for people who suffer trauma to fully express sorrowful emotion,
25 because everyone else in the society believes that no matter how difficult the situation
26 one faces, one should be strong enough to face it. To not do so would even see the
27 person experiencing the disaster as being described as a coward.

28 In China there has traditionally been a strong social support system tied to the family
29 or clan. In fact, in traditional Chinese people’s view, people of the same surname belong
30 to one clan, and these people share weal or woe (the population of the largest clan with
31 the same family name in China is close to 100 million). In such a huge network based on
32 the patriarchal surname, one’s trauma is no longer regarded as personal business, but
33 something that the whole clan will cope with together. In these circumstances it could
34 be seen that the degree or impact of such trauma or disaster is diluted. This belief is
35 evident in ancient Chinese stories recounting how immigrants experienced various
36 misfortunes in other lands – because they were far away from their clans and lost the
37 strong social support of the clan.

38 This situation had lasted for thousands of years until the founding of the People’s
39 Republic of China (PRC) in 1949. Along with the establishment of a new state structure
40 this resulted in earth-shaking changes in the social structure. The sense of “clan” with
41 feudal traditions was vigorously challenged, and new thoughts and concepts such as
42 independence, equality, democracy, and freedom were gradually conveyed to the
43 society by scholars and the government.

44 Yet such a transformation has not been always easy, especially during the first three
45 decades after the founding of PRC. China suffered many natural disasters and social
46 movements in which many people experienced severe psychological trauma. At that

1 time, urban and rural residents were affiliated to different “units” and “production
2 teams” for their different work places. As basic administrative organizations, these
3 teams represented in a sense, government power, and when people experienced trauma,
4 they often turned to the unit for help. Consequently, the role of clans in relieving
5 trauma gradually declined. This transformed social support system could still cope with
6 psychological trauma, but the units were less concerned with affection elements and
7 more with rational elements. Therefore, during this period, people who suffered
8 trauma became less inclined to express emotions, and many psychological pains were
9 constrained and internalized. However, because of the authority of production teams
10 (or other organizations which represent government) and people’s confidence in these
11 organizations, traumas which occurred in workplaces were generally dealt with through
12 the organizations and, because of this, possibly in a positive way.

13 Nevertheless, the Great Proletarian Cultural Revolution had a severe psychological
14 impact on many Chinese people. Many individuals and families experienced traumatic
15 situations. Because of the sensitivity of this topic, many people who experienced
16 psychological traumas during this period tried their best to avoid referring to it. This
17 silence resulted in many individuals not dealing with the traumas for a long time. Today
18 patients with psychological traumas arising from the Cultural Revolution can be seen in
19 clinics of psychiatry and psychological counseling organizations in China.

20 Some scholars have put forward the theory of intergenerational transmission for the
21 kind of psychological trauma attributed to the Cultural Revolution (Scharf, 2007), and
22 a few Chinese scholars have tentatively made some investigations into this, but to date
23 there is no published Chinese literature on this area. And while the intergenerational
24 transmission of trauma is full of complexities, Kellermann (2001) reported that these
25 children do show signs of stress and specific disturbances and demonstrate a higher
26 vulnerability to post-traumatic stress disorder (PTSD).

27 Since 1979 China has undergone profound, even revolutionary change under the
28 late Deng Xiaoping’s reform program and “open door policy” (Liang, 1997). After
29 China implemented the policy of reformation, the young modern society established in
30 China changed greatly once again, and western culture and ideology moved swiftly into
31 China. In the China of this period, the importance of the individual and the attention
32 paid to the individual by people gradually increased, and the population’s mobility
33 greatly increased. This saw the influence of units and production teams rapidly
34 decreasing, and the psychological support and sense of security provided by them
35 to people weakened synchronously. The influence and support system of clans, which
36 had been weakened in the previous 30 years, continued to diminish.

37 China at this time did not have a social security system similar to that found in
38 developed countries in the West, and this, together with the changes mentioned in this
39 chapter, resulted in Chinese people finding themselves in a relative vacuum in relation
40 to social support systems. People had to cope with more intense psychological stresses
41 from life and work without sufficient psychological support. When people in this period
42 experienced psychological traumas, they had to turn to other means for help because it
43 was difficult for them to obtain enough resources from traditional psychological
44 support systems. This resulted in the development of a western-influenced psycho-
45 logical counseling services and employee assistance programs (EAPs), particularly in
46 major Chinese cities experiencing economic growth and an emerging middle class.

A Brief Introduction to the Development of Psychology in China

The development of indigenous psychology in China can be traced to the Pre-Qin Dynasty (221–206 BCE), and many psychological thoughts concerning body and mind relations, self-awareness, group mind, and individual psychology were clearly recorded in *The Book of Changes*, *The Book of Songs*, *The Classic of History*, and other early ancient books and records. From the Han Dynasty (206 BCE–220 CE) to Tang Dynasty (618–907), along with the combination of foreign Buddhism and the indigenous cultures, people attached a deeper level of attention to psychological problems. Buddhism emphasizes the inner world and has a strong connection with psychological phenomena, and it inspired many Chinese scholars to study psychological problems.

Achievements in science and technology during the Sung, Yuan, Ming, and Qing Dynasties (especially achievements in physiology in Chinese medicine) greatly influenced the development of psychological thought. However, though ancient scholars had explored human psychological activities, there was no real science of psychology in China at this time. The psychological thoughts were found in works of traditional philosophy, politics, history, ethics, education, medicine, military science, religion, and so on.

During the late period of Qing Dynasty (1644–1911), western civilization was spreading out to the East and western psychology gradually entered into China. The dissemination of modern western psychology by Chinese scholars who went to Europe and America strengthened the combination of Chinese and foreign psychological thinking and accelerated the formation and development of a modern Chinese psychology. The provision of psychology courses in new-style schools and missionary schools also played a role in the early development of a Chinese modern psychology.

Around the May 4th Movement of 1919, with the catchphrase of “Science and democracy,” psychology aroused further attention in Chinese society and there were increasingly more people who went to Europe and the United States to learn psychology. After returning home, they were engaged in the teaching of psychology and began to introduce theories of various schools in western psychology. A few psychologists also began to establish departments of psychology, psychology research institutions, and academic organizations related to psychology. There was also some limited academic exchange and the development of psychology journals and publication.

For example, at the beginning of the 1920s, colleges and universities in Beijing, Nanjing, and other cities began to offer psychology courses; Peking University founded the first psychology laboratory in China in 1917. After this, the development of Chinese psychology slowed down because of the unstable political situation in China and the influence of World War Two. After the establishment of PRC in 1949, Chinese psychology entered a period of renaissance. Following the development of economic construction and scientific undertakings, psychology research institutions were founded. The Chinese Psychological Society was re-established and psychologists from the whole country were gathered and organized to study the philosophy of dialectical materialism and the theories of Pavlov in particular. There was also a focus on Soviet psychology and attempts to transform western psychology to suit Chinese

1 thought. However, because of the influence of politics and society and other factors
2 during the Cultural Revolution, psychology was eventually disparaged as idealism, and
3 its development was greatly impacted upon and obstructed.

4 Since the 1980s, psychology began to obtain a new life and this corresponded with
5 the deepening of reform and opening up of the PRC. Western psychology began to be
6 taken seriously again and with the economic development of the 1990s China saw
7 professional institutes in various cities offering various kinds of psychology training
8 courses through cooperation with overseas universities or psychology research insti-
9 tutes. An example of this was the Sino-German Senior Psychotherapist Continuous
10 Training Program held by the German-Sino Academy for Psychotherapy jointly with
11 Shanghai Mental Health Center, Hamburg University, Freud Research Institute of
12 Frankfurt, and other organizations. This became the eminent training program in
13 China at this time. It developed workshops in psychoanalysis, cognitive therapy, and
14 family therapy, and many graduates of this program have become cornerstones in the
15 Chinese psychotherapy field. Additionally, the Chinese-American Cognitive Behavior
16 Therapy Training Program, the Chinese-Norwegian Psychoanalysis Training Program,
17 the Chinese-American Trauma Therapy Training Program, and other training pro-
18 grams have been accepted gradually by the industry. Meanwhile, various kinds of
19 training classes for the examination of Chinese psychological counselors sprang up like
20 bamboo shoots in the 1990s; however, the quality of the training was mixed. In short,
21 the current Chinese psychological counseling and therapy industry is going through a
22 period of ongoing and rapid development.

23 On December 9 1997, *China Daily* reported on the expansion of psychological
24 education. It stated that “more and more college students today have come to realise
25 that healthy emotions and personalities are important for their lives and studies”
26 (Cui, 1997, p. 2). It also reported that 70 percent of colleges and universities in Beijing
27 and Shanghai provided psychological counseling services for students (Cui, 1997).

28 At present, Chinese psychology is taking its lead from the West, but people have
29 begun to reflect on the cultural characteristics of western psychology and attempted to
30 see psychology from a cultural perspective. Research on the Sinicization of psychology
31 has been given much more attention in recent years. Chinese psychologists emphasize
32 the study of Chinese people’s special psychology according to different characteristics
33 of Chinese culture. Additionally, the participation of Chinese scholars in international
34 academic exchanges on psychology has resulted in much development and advance-
35 ment in the development of a Chinese psychological paradigm.

36 37 38 **Trauma Counseling and the Development of Employee** 39 **Assistance Programs in China**

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41 As mentioned above, after the implementation of reform and the general opening up of
42 the PRC in the 1980s, significant and rapid changes took place in the Chinese social
43 structure. Modern thoughts collided with traditional concepts, traditional values
44 conflicted with external behaviors and an increasingly accelerated life and work rhythm,
45 and the inevitable competition resulted in substantial pressures and stresses. Yet the
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1 simultaneous weakening of the traditional social support systems resulted in those with
2 psychological problems not receiving support or assistance.

3 Together with the “one-child policy” implemented since the 1970s, a new gener-
4 ation of young people in China was growing up in an environment entirely different
5 from that of their parents. Many of them were spoiled by their parents and received
6 excessive attention from family members. This resulted in generational differences in
7 relation to a number of issues between the young and the older generations, particularly
8 regarding workplace conflict and workplace trauma. For example, in the face of a
9 superior’s unfair criticism, the employee from the older generation may often believe
10 they should accept and endure such criticism, and they should be strong to face it even if
11 feeling wronged. However, young workers would probably not accept this, and they
12 would most likely point out the superior’s mistake and safeguard their dignity. These
13 young workers may even experience emotional disturbance in relation to this criticism.

14 For trauma in the workplace, the older generation does not have many options
15 because they are used to “being strong to face them” and “believing that organizations
16 will solve them adequately,” while young workers are unlikely to accept the
17 organizations’ “adequate solution” when they are facing such traumas. Young Chinese
18 people’s mode of thinking is very different from their parents’, but they have inherited
19 the tradition of not being good at directly expressing their emotions. Therefore, young
20 workers seem to develop greater psychological pressure and often appear lost in
21 helplessness and despair when experiencing severe psychological traumas. They are
22 aware that, psychologically, there is something wrong with them but they don’t know
23 how to resolve these psychological problems. The provision of trauma counseling to
24 these young workers appears to be increasingly important.

25 During the 1980s and 1990s, the concept of psychological counseling was still new
26 and strange to many people in China, while the actual demands of Chinese people for
27 psychological counseling services were increasing. However, there is a significant
28 shortage of specialist practitioners who are able to provide psychological counseling
29 services in China. For example we estimate that there are less than seven people
30 providing psychological services persons for every million people presently in the PRC.
31 In particular it is difficult for people who experience psychological trauma to obtain
32 timely and effective psychological aid in the PRC. This contradiction between supply
33 and demand encouraged, to some extent, the development of a psychological counsel-
34 ing and psychotherapy industry including EAPs during this period.

35 In 1997, Tony Buon and Xiaoping Zhu developed the first EAP in the PRC in
36 Shanghai and began promoting the EAP concept throughout China (Buon, 1998).
37 The Hong Kong Christian Service also provided EAPs in the then UK-administered
38 Hong Kong from 1993 and reported “good usage” by Chinese people of their EAP
39 (Fong & Lam, 1998). At the Asia-Pacific Conference of Employee Assistance Programs
40 held in Hong Kong in March 1998, providers from many Asian countries also reported
41 good usage of EAPs in their countries. Throughout the early part of the new century,
42 many foreign EAP business began developing EAPs (to a limited degree) in China. In
43 2003, a not-for-profit organization, the Asia Pacific Employee Assistance Roundtable
44 (APEAR), was formed to promote standards of practice and continuing development of
45 EAPs in Asia. In 2005, a Chinese Government agency ran the First China International
46 Forum on Employee Assistance Programs in Beijing. Today there are more than 20

1 providers of EAPs in China, both foreign and local, and these include organizations
2 such as the EAP China Service Center, a local Chinese provider.

3 In fact, even before the development of these services in the 1980s and 1990s,
4 Chinese enterprises were aware of paying close attention to staff's physical and
5 psychological health. This was mainly reflected in the "ideological and political work"
6 taken charge of by the Chinese Communist Party and government departments. There
7 was also an emphasis on using methods of behavioral science in relation to staff
8 management issues and the scientific ideological and political work after the imple-
9 mentation of reform and "opening up" during this time in Chinese history.

10 However, at the beginning of the twenty-first century many organizations began
11 to pay attention to occupational psychological health and organizational develop-
12 ment, and the concept of EAPs was introduced by some large-scale foreign-owned
13 enterprises.

14 At first, some foreign-owned enterprises adopted internal EAP models or contracted
15 with foreign EAP services to provide EAP services to their expatriate staff. But with an
16 increase in the demand for EAP services, and the inclusion of Chinese staff in EAP
17 contracts, a boom in EAP work began in earnest at the start of the twenty-first century.
18 Services were generally provided to mainly foreign-owned enterprises that already had
19 EAPs in their home countries. Some foreign companies who were the early adopters of
20 the EAP model in China were Coca Cola, HP, Motorola, Cisco Systems, Alcatel, and
21 Proctor & Gamble Co. However, at this time few Chinese-owned enterprises also
22 developed EAPs.

23 Human biological makeup, the distribution of cognitive abilities, and the general
24 features of the physical world are similar to all people. However people from different
25 parts of the world have different sociocultural traditions and different experiences in
26 their interactions with the world. These social variances may lead to different perspec-
27 tives, from which they approach the same physical reality and how they conceptualize
28 the world. These different sociocultural traditions and different experiences suggest
29 that EAP counseling needs to be modified to suit the local market and be provided by
30 psychologists who are part of that tradition and consequently share the same perspec-
31 tives (Buon, 2000).

32 Over the past few years, there has been increasing belief in China that EAP services for
33 national staff need to be provided by local (Chinese) psychological professionals. For
34 this reason, a number of local EAP service agencies have emerged. This has also resulted
35 in some Chinese enterprises starting to use EAPs or similar services. This includes
36 organizations such as Lenovo Group, China Development Bank, China Mobile, and
37 the Bank of China.

40 **The Psychological Trauma Responses of Chinese People**

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42 Human beings have common psychological reactions in facing trauma, and Chinese
43 people have no difference in this regard from people of other cultures. Chinese people
44 experience normal post-traumatic psychological reactions. However, the Chinese
45 culture generally includes a strong volitional quality in facing traumas or difficulties
46 and doesn't encourage the expression of emotions, especially for men. For example,

1 Chinese men will often believe that “A true man only weeps where he is touched to
2 the marrow.”

3 When hearing that someone has experienced a traumatic situation, it would be
4 common for those around them to say “Pull yourself together.” Therefore, in
5 experiencing trauma, a person’s fear or emotions are often not fully ventilated and a
6 common coping strategy would involve suppression or isolation.

7 When a group experiences natural disasters or other traumatic events, this tends to
8 result in different coping strategies or reactions. For instance, in facing disasters such as
9 earthquake or flood, Chinese people tend to think “This is fate or God’s will.” They will
10 tend to face such situations outside of their control with a mind-set of “Do one’s level
11 best and leave the rest to God’s will.” This reaction reduces guilt and makes it easier for
12 people to accept the reality. Meanwhile, Chinese people hold a belief of “One who
13 survives a great catastrophe is destined to good fortune for ever after,” which can be a
14 positive belief system in the treatment of trauma.

15 This may explain, at least in part, that after experiencing the Wenchuan Earthquake
16 on May 12, 2008 the actual incidence rate of post-traumatic stress disorder (PTSD) was
17 reported as being 2.37 percent (Sun, Sun, & Li, 2010), far below the data reported after
18 disasters in western countries in spite of a huge number of disaster victims. According to
19 a report on September 25, 2008, authorized by the Earthquake Relief Headquarters of
20 the State Council of China, the death toll reached 69 227, with a further 374 643
21 injured and 17 923 reported missing (see also Sina, 2008).

22 Of course, during such natural disasters faced by groups, people will still experience
23 negative emotions and individuals still tend to cope with these by means of suppression
24 or isolation. Such coping strategies may be propitious to the mental adaptation of
25 people involved in the short term, but later, psychological pain may reappear in other
26 ways, including depression, anxiety, or even dissociative disorders. Therefore, it is
27 essential to provide suitable trauma counseling to people who experienced trauma.
28 Nevertheless, it is not easy to practice trauma counseling in China.

29 For most Chinese people, counseling of any type is a new concept, and with the
30 disaster relief of traumatic accidents in the past, trauma counseling was not provided.
31 This has resulted in many Chinese people rejecting assistance and psychological
32 services. Additionally, because some professionals who provide trauma counseling
33 haven’t received sufficient training on trauma counseling, the risk of secondary trauma
34 is high. This occurred during psychological intervention after the Wenchuan Earth-
35 quake, which saw the avoidance of psychological intervention by many disaster victims.

36 However, in the 11.15 Large Fire which happened in Shanghai on November 15,
37 2010, the response was different. This fire resulted in 53 deaths, and psychological
38 professionals involved in this crisis demonstrated a high level of professionalism. They
39 established contact with victims’ families and survivors of the fire, provided basic
40 psychological support to survivors through non-intrusive approaches such as active
41 listening and accompanying, and guided survivors to express their distress and fear with
42 empathy.

43 It should be pointed out that there was a common phenomenon in trauma
44 counseling after both the Wenchuan Earthquake and the Shanghai fire disaster. For
45 some people who demonstrated great fortitude or bravery in public or in group
46 counseling, their sadness, fear, or other emotions would burst out suddenly once they

1 came into an environment of individual counseling or had the opportunity to have one-
2 to-one professional trauma counseling. This may be related to the subtle defense
3 mechanism of repression and isolation in Chinese culture, and may also be the result of
4 the fact that Chinese people do not want others to feel that they are weak or “not
5 mentally strong,” or that they don’t want to “lose face.” Nevertheless, a majority of
6 people who experienced trauma are unwilling to receive psychological counseling; they
7 will avoid the contact with psychological counselors because even simple contact means
8 that they are not strong enough psychologically and it’s difficult for them to “show their
9 soft side” in public.

10 With the development of EAPs in China, some companies do utilize EAP providers
11 for trauma counseling for traumatic events or work accidents. An example of this was
12 the much publicized case involving the suicide of an employee in a manufacturing
13 enterprise in China. A female employee of this company killed herself by jumping from
14 the roof of a residence community. After learning the internal news, the human
15 resources (HR) department immediately informed the companies’ EAP provider and
16 this EAP provider established the trauma intervention program within the hour and
17 assigned its staff to enter the workplace to carry out a field evaluation.

18 This employee, a recent graduate and recently engaged, was seen by other employees
19 as an optimistic and outgoing young woman. Her suicide was a great shock to her
20 colleagues and no one in her team could believe she had taken her own life. The first
21 response of everyone was “It’s impossible”; afterward, emotional reactions such as
22 sadness, compunction, self-accusation, and bewilderment emerged among the team;
23 some suffered sleep problems; and some team members felt demotivated and lethargic.

24 During the trauma intervention, the EAP professionals provided assistance with the
25 depressive emotions of team members and enabled them to begin to accept their
26 normal reactions to this incident through one-to-one sessions. This team had a good
27 cohesion, and the team members appeared to trust and support each other. Following
28 group counseling, they started discussions that demonstrated self-awareness and
29 mutual understanding on the feelings of guilt and life values.

30 Since this traumatic incident did not take place in the company, it may have been
31 expected that there would be less impact on other employees of the company. But in
32 fact the event led to very significant reactions by other employees and management.
33 Internal support systems developed and staff found they could support each other.
34 Under a safe group-counseling environment, a wide range of employees received
35 support and assistance.

36 37 38 **Perspectives on the Development of Trauma Counseling in China**

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40 China is a country with a population of 1.3 billion, and it is experiencing economic
41 development and social changes of an unprecedented scale. In China, various forms of
42 trauma resulting from natural disasters or workplace accidents occur daily. While
43 trauma counseling in China is at the initial stage of its development, we are convinced
44 that trauma counseling will develop significantly over the next decade.

45 On one hand, following the continuous improvement of the economy, people will
46 certainly demand more in relation to their psychological health along with their basic

1 material demands; on the other hand, along with globalization and influence of western
2 culture, Chinese people's means of expressing emotions are gradually changing.
3 Compared with their parents, young Chinese people can express their inner emotions
4 more openly and appear to accept trauma counseling and other similar psychological
5 interventions more easily. Government departments and an increasing number of
6 private companies or organizations are paying greater attention to the psychological
7 health of their staff and are much more willing to provide trauma counseling and other
8 psychological services than they were even five years ago.

9 The development of trauma counseling in China must take into account the unique
10 history and culture of the Chinese people and have what is often described as "Chinese
11 characteristics." Among other things, the support of relevant Chinese government
12 departments is particularly important. For example, the National Emergency Response
13 Team for Public Health founded in China recently involved professionals in the fields of
14 psychological crisis intervention and trauma counseling. We believe that this will play a
15 demonstrative role for regional governments for trauma counseling to get attention,
16 policy support, and even financial resources from the government. Furthermore, we
17 believe this will allow trauma counseling services to extend from large-scale disasters and
18 emergencies to the handling of general psychological traumatic incidents in workplace.

19 Nevertheless, the ongoing development of trauma counseling in China is stifled by a
20 shortage of Chinese psychological professionals. It is presently a challenge to provide
21 sufficient training to practitioners involved in trauma counseling so as to guarantee the
22 quality and acceptability of trauma counseling. The development of trauma counseling
23 in China needs to take into account the cultural applicability and the Sinicization of
24 trauma-counseling technology. Perhaps Chinese psychological counseling experts will
25 draw more influence from eastern culture, rather than just accepting existing western
26 trauma-counseling methods. For example, Taoism advocates "Let it be," "Govern by
27 doing nothing that goes against nature," and other thoughts that have possible
28 implications for trauma counseling. Of course, some western psychological counselors
29 have even begun to look to the East for new therapeutic methods in their trauma
30 counseling; this includes areas such as meditation technology, mindfulness-based
31 cognitive therapy, and other methods with strong eastern thought.

32 Psychological trauma is no longer a foreign concept in China, and people who
33 experience trauma have gradually begun to seek professional psychological counseling
34 and assistance, yet trauma counseling is still a new concept and the experiences of
35 western countries can affect this process of development. However, most importantly
36 for the ongoing development of trauma counseling in China, we need to develop
37 trauma counseling modes that both respect and integrate Chinese culture.

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