

Reflection on Constellations Work in China - 2010

By Cheng Lap Fung (Ah Fung)

Systemic constellation works point to underlying common nature of human being. Dynamics revealed can be found across most of cases. While order of love seems to be universally applied, yet it may also need to adjust in different cultures. Different socio-political environment, cultures and traditions may shift the focus of work. This is definitely the case of China, and perhaps also true in other countries. On the other hand, constraints in China have been becoming motivation for innovation. Alternative ways of working are then developed to suit the local situation.

How SCW works in China given her socio-political environment

China is notorious of her non-democratic regime that has been a traditional ruling form. Centralized government power, Confucian culture and familial collectivism have been considered vital to the nation's survival. With importation of communism, it is first time the country is ruled under ideology that promotes shared and equal wealth, minimization of individuality, materialism and scientism while spiritualism is considered superstitious. With opening door policy in last 30 years, China has effectively abandoned communism and shifted to capitalistic economy which results in fast economic growth. However, ideological paradigm has changed much slower than economy. It is true that China is now much more open, It is also true that more tolerant to different thoughts, religious and spiritual practices. The fundamental materialistic paradigm has not changed so much. So called "Scientific Development View" proposed by communist party has been the main propaganda in recent years.

With the painful memory of the Cultural Revolution and other political movements, Chinese government and public are also very suspicious towards "absolute authority", "master" and "guru". Alleged "spiritual leaders" especially those with image of idol and can engage in organized activity are considered potentially sabotage to the society and under strict control. Some spiritual courses were cracked down by government in last two years, e.g. a famous trance camp, past life hypnosis, some Osho trainings, motivational seminars, even Hellinger's visa to China was rejected etc.

In order to survive in such environment, several key things are considered a must:

1. Open heart and respectful to Chinese government, communists and the policies that we may consider conflicting with our own ideas and moral standards; looking into their underneath intention, not just the victims suffered in past and current

situation.

Case: Phoenix Reborn

It is well known that abortion is a big problem in China. One child policy definitely plays a part. We usually only look at the effect of abortion on the mother, her relationship and surviving children. However, there're much more people involved in the abortion in China. A woman who was previous medical doctor came to my workshop. She was responsible for aborting children in hospital. In her 10 year medical life, she aborted numerous children. She quit the job as there's one occasion in which a woman wanted an abortion when her pregnancy was already 7 month. The doctor took the baby out but the baby was still alive. She couldn't do the work anymore. Her personal life has been in a mess with lot of emotional eruptions and continuously seeking for spiritual relief.

I set up four persons: herself, one for aborted children, life, and death. The representative for aborted children immediately lied down on the floor. The medical doctor knelt down in front of aborted children with her head knocked on the ground, weeping in deep pain. Death went to the "aborted children" and held her in arms. Life looked at the medical doctor with sympathy. That lasted for a while and the then medical doctor lied onto the floor, death lied onto the floor, and life lied onto the floor also. The whole field was in a moment deadly peace.

After a long while, Life suddenly stood up and Death sat up. Death went to hold the "aborted children" again in smile. Life went to pick up the medical doctor, and look into her eyes. A healing sentence came and medical doctor said to Life: "Let's create a new world". It was deep healing experience to the whole group. The medical doctor said to me: "It is a rebirth experience."

We may imagine the medical doctor's experience can extend to other people involved, e.g. policy makers, working officers that execute the program etc. Non-judgmental and future oriented attitude are critical to China. One of the key features of SCW is reconciliation and experience in China shows that it is possible to do constellations of reconciliation on wars (60 years) before and generational family trauma (i.e. it may date back to 100 years), but it seems too early to do reconciliation constellation on the Cultural Revolution and political movement later on. What helps Chinese in this transition period (or may be not) is that what brings hope, what brings possibility, what brings choices, what can serve life in nurturing way.

2. Offering plausible scientific explanation and education to workshop participants as much as possible. This is done in three different ways:

- a) An introduction of systemic constellations to public made in powerpoint presentation with video clip is shown to the workshop participants. Most of the current studies including morphic genetic field, quantum entanglement, mirror neuron theory and others that might explain representative perception are shown.
- b) Putting together a number of simulation exercises that clearly show patterns of order of love, entanglement and conscience movement. Participants are able to have first hand experience of the key ideas of constellation. Therefore, participants won't misunderstand the works as exorcising ghost work.
- c) When doing constellation cases, the steps of thinking, working hypothesis and healing procedures are clearly explained to participants while the constellation process is ongoing. And the emphasis of the work is concentrated on living, how living person can acknowledge what has happened, what is happening and what may happen, never on the dead. Some people have asked me how many generations I have to go back to find a resolution. My reply was that I rarely go back to find resolution. I may go back to maximum four generations to identify the pattern of entanglement, but I realize that resolution is only in here and now.

Putting all those together, I have chosen a way of working that away from mysticism, ghost or spirit talks, past life or karma. I also position myself one of the constellation facilitators or contributors who providing ONE more choice people, refusing to play role of "guru" or "master", as well as ideologies. Making SCW closer to current issues, easier to understand and more down to the earth are becoming one focus of my work.

Some specific focuses of SCW in Chinese cultures and traditions

The principles of SCW fit into Chinese mainstream culture in a perfect way. Many of SCW ideas have already existed in Taoist and Confucian teachings. However, those philosophical teachings don't cover the cultures expressed in daily life and recent history. Customs, habitual thinking and traditions affect Chinese psychics and soul to at least the equal extent of philosophies. Some main focuses or themes have been repetitively showing up in SCW.

1. Acknowledging own gender

It is estimated over 50% of Chinese women don't accept themselves as female in SCW. Women were considered subordinate to men in Chinese culture. Women suffered so deeply in last couple hundreds of years. Those sufferings exist in many levels: deprivation of right to education, lack of freedom to choose marriage partner and physical damage (e.g. small feet) in order to please men. The current ratio of men to women (suitable for marriage) has become 120 to 100 in China reflecting a big problem that still exists. Many baby girls are killed after they are born. Only boys are considered the legitimate heritage of family continuity. Girls are generally not very welcomed by parents. Deep grief for the previous generation of Chinese women and hatreds towards men are embedded in many Chinese females. Usually those feelings have become some of the key reasons of broken relationship, infertility, numerous voluntary abortions and tense relationship with their own children.

An exercise is usually carried out in workshop and very useful for female participants. Men are generally very please with their own gender identity.

Exercise: Embrace your femininity

Two women do this exercise together. One as explorer and the other represent her femininity. They start by standing far apart and face each other. Femininity representative keep standing still, and the explorer follows her inner impulse. The explorer can stop at any moment as she feels appropriate. The important thing is that she got a clear feeling of her relation to femininity. It would be great that the explorer can come close to her femininity and embrace her.

2. Acknowledging children as they are

In Confucian teaching, filial piety is perhaps the highest virtue: a respect for the parents and ancestors. It corresponds to the deepest love of children to their parents and put obligations to children as well. Filial piety is at heart of Chinese conscience. Normal responsibilities of children includes obeying parents, taking care of parents when they are old, responsibilities of family of origins come first than personal wishes. But often children are considered possession of parents, expendables or replacement of parents' loss. They are sometimes required by parents to fulfilled the wishes that parents couldn't realize, consciously or unconsciously. Recently there're many miscarriage cases after Sichuan earthquake. It happens that those mothers who lost children in the earthquake quickly got pregnant again. But in many cases

they gave the same name of dead child to the baby in pregnancy.

As mentioned before, abortion is very popular in China. In my workshops, it is estimated that each women has two abortions on average, 80% of abortion are not attributed to one child policy. On one hand, most of those children are not remembered or acknowledged. On the other hand, the unconscious wishes or expectation, have not disappeared. They shift to surviving child – usually the only child. This is one of the underlying reasons that a lot of Chinese children are overtly spoiled with material possession and suffered big pressure from their parents in schooling, career path or even marriage choice. How parents should treat children is nearly missing in Chinese philosophical teaching. Common belief is that good children are made by sticks.

James Hillman's notion, "Who is this child who happens to be mine?" seems to be complementary to this part of culture. Chinese parents may also need to respect their children as individual being. An exercise of accepting children is usually conducted in my SCW workshops.

Exercise: Accepting children as they are

Two persons stand opposite to each other. One is the explorer, and the other represents his or her children (living or dead). Explorer just looks at the eyes of children representative. If the explorer feels comfortable, open his or her arms to welcome the children. Children representative feels if the invitation is authentic and feed back the feeling and thought to explorer. Explorer may then adjust his or her inner attitude. If the children representative can come close, embrace him or her. Alternatively, explorer can stop at any moment.

3. Acknowledging adulthood

One of the main focuses of SCW is reconnecting with parents and ancestors to access our strength and source of life. In China, connecting with parents and ancestors is not bad. Actually it may be too close as this connection is deeply rooted in culture even though the Cultural Revolution has shattered up a lot of families. Parents or family influence on children permeates in every aspect of children's life. Marriage, career, and even place to live are heavily affected by parents' preference. Sometimes parents help children to buy apartment or pay for wedding ceremony. Many young men or women choose their partner or leave their partner because of objection from parents.

Some young adults (those were born after 80s) have actually had very happy childhood, with rich material possessions and good cares from parents. They sometimes refuse to grow up. Those were born earlier, e.g. in 60s and 70s, many of them suffered from early separation with their parents due to political movement. One common phenomenon is that they still cling to unfulfilled needs, and behave like children. Those child-like feelings and behaviors result in many relationship difficulties. I usually got a “No” answer to following questions even they have become husband/wife, father/mother:

- a) Are you prepared to be a mature man/woman?
- b) Are you prepared to be a father/mother?

One “MUST” exercise in my workshop is that everyone no matter how old he or she is, need to go through an adulthood exercise. Adulthood ritual was a very important ritual in Chinese tradition. It sets boundary between adolescence and adulthood. After that ritual, the young man or woman is ready for responsible for his or her own life, marriage and family. It was considered an old custom of feudal society and was abolished in the Cultural Revolution.

Exercise: Adulthood Ritual

All participants need to find his or her adulthood gift one day before. In a group there are three people, two as parents and one as explorer. Parents stand together with adulthood gift in their hand. The explorer stands far apart and looks at parents. Slowly the explorer move closer, bow down if possible. Then the explorer says the following sentence: “Papa and Mama, I am your child. My life comes from you. Now I have grown up and am responsible for my own life. Thanks for everything that you gave me. I’ll make something out of it. And you are always are my parents.”

In sum, SCW is not only a therapeutic practice, a healing method or a coaching approach. It may also means a new Cultural Evolution to Chinese society as a whole with practical values.



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Fung is one of the pioneers of constellation in China. He offers training and workshop himself and conducted more than 120 workshop days in mainland China, Hong Kong and Taiwan annually. He is also an active organizer of international constellation trainers' workshop and training in China as well. He's translated two books into Chinese and also the real time translator for international trainers. In 2009, he helped to propose first prototype of curriculum for ISCA.