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Understand The Embodied Concept Of Traditional Chinese Medicine Through Practitioner Patient Interaction As Culturally Specific Constructs.

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Abstract

Both the relative effectiveness of Chinese medicine and the disagreements caused by globalization have created problems for the practice. Despite TuYou being the first Chinese woman to win the Nobel Prize in chemistry for her work in developing Chinese medicine as a treatment for malaria, the Wall Street Journal reports that the Nobel Prize committee attributes more credit to modern technology that was impacted by plant-based treatments than to traditional Chinese medicine.

The growing popularity of traditional Chinese medicine (TCM) has piqued the interest of researchers in both China and the West. They have examined TCM from several angles, including cultural, linguistic, medicinal, and business. Researchers were watch how Chinese practitioners of traditional Chinese medicine (TCM) interact with patients in order to learn more about the philosophy and principles of TCM. This research employs a discourse analytic technique, anthropological field notes, and interviews to fill in the gaps using video recordings of practitioner-patient interactions during traditional Chinese medicine (TCM) practice sessions. Incorporating massage, tuina, or acupuncture—all components of Traditional Chinese Medicine (TCM)—into these sessions is a possibility. Understanding the dynamics of "healing, quiet, and the miracle cure" in love relationships formed inside healthcare institutions is the primary purpose of this research.

KEYWORD: *Modern Technology, Medical Practitioner, Plant-Based Treatment, Practitioner-Patient Interaction*

INTRODUCTION:

Traditional Chinese medicine (TCM) encompasses a wide range of practices with deep historical roots in China; the Chinese government supports and makes use of these practices, as well as others that have their roots in ancient China. Despite the growing popularity of traditional Chinese medicine (TCM) in the West, studies have shown that it lacks the scientific credibility of Western medicine (WM) **(Pritzker, 2019).**

They identified TCM by comparing Western and Traditional Chinese Medicine (TCM) using Comparative Effective Research (CER) methodologies, which took into account the primary diagnostic

discrepancies between the two systems. Traditional Chinese Medicine (TCM) is gaining popularity across the world, despite the fact that its medical concepts and procedures could seem strange and unfamiliar to many Westerners. A literal or meaningful translation into another language is challenging for Traditional Chinese Medicine (TCM) due to its roots in Chinese culture, especially in its terminology and lexicon. While conventional Western medicine continues to ignore traditional Chinese medicine (TCM), researchers in both China and the West are examining TCM from the same cultural, communicative, and medical perspectives in order to determine its efficacy. The goal of this thesis is to understand how traditional Chinese medicine (TCM) is put into practice in China by analyzing practitioner-patient interactions. Research used a discourse analytic approach to examine film of acupuncture treatments, tuina (traditional Chinese massage) sessions, and prescriptions for Chinese herbal cures. Field notes and discussions with TCM practitioners provide more evidence. The major purpose of this thesis is to investigate the real-world impacts of healing, tranquilly, and the miraculous cure.

Western medicine has done more research on the doctor-patient interplay than TCM has. There are now a lot more areas of study within traditional Chinese medicine (TCM). Included in this are models of holistic medical communication, acupuncture terminology, acupuncture discourse on spirituality, and qi-based speech code. Following Nixon's trip to China and California's 1975 legalization of acupuncture, the US healthcare system started to incorporate TCM treatments into its holistic plan. More and more people are starting to recognize the natural and medical benefits of TCM. While visiting Kunming, China (where they were born and raised) in 2014, they had the opportunity to see a live tuina demonstration, have an acupuncture treatment, and learn about traditional Chinese medicine (TCM) herb prescriptions from a knowledgeable practitioner. Their three ideas form the basis of research on the practitioner-patient relationship as it relates to the culturally relevant fundamental principles of TCM.

A sense of calm, serenity, and mysticism permeates TCM therapies. Plus, when they can see similarities, they learn best. All through this thesis, the term "practitioner-patient interaction" is used interchangeably with "provider-patient," "doctor-patient," and "physician-patient contact." In countries where Western Medicine (WM) is the norm for treatment, such as the United States and many English-speaking nations, the term "practitioner" is preferred over "doctor" when referring to TCM practitioners **(Poon, 2020).**

BACKGROUND OF THE STUDY:

It would be an oversimplification to propose that healing can only take place inside human societies. The search of healing is something that is shared by all kinds of life, including non-human animals, plants, and inanimate things at the same time. There are many different academic viewpoints that have been investigated in the past about healing. Some of these perspectives include religious, biological, medical, and ceremonial healing. According to the perspectives of these academics, healing is of the utmost importance, both in terms of science and spirituality. According to the concept of this healer, universal healing encompasses not only the physical but also the mental and spiritual well-being of the individual patient. Not only are meditation and other forms of spiritual healing helpful in and of themselves, but the very fact that they are looking for them is therapeutic as well. "Reaction," "regeneration," and "adaptation" are the three primary ways that researchers categorize the healing process based on their findings. The capacity to mend itself is one of the most basic traits that are shared by all forms of life; it is startling to learn that human bodies really

possess this potential. According to his point of view, healing is not something that is exclusive to living things; in fact, he goes so far as to claim that even rocks have the power to cure themselves, although at a much slower speed than what most people can see. In order to determine whether or not traditional Chinese medicine (TCM) is beneficial in treating patients, it is necessary to take into consideration the fact that TCM is based on Chinese culture and philosophy. There is a consensus among academics in the fields of medical anthropology and religious studies that it is essential to acquire knowledge on the viewpoints of various cultures regarding health care. Biomedicine is the sole example of the many different types of alternative medicine that have been established by human cultures from time to time. Every individual has a different set of medical difficulties, responds differently to treatment, and has their own personal criteria for what it means to be healthy. On the other hand, not all of these academics have been successful in disentangling the many kinds of religious healing from the social, political, psychological, and political circumstances that lie underneath them **(Molina-Markham, 2019).**

PURPOSE OF THE STUDY:

The question of whether or not Chinese medicine is more successful than Western medicine has been the subject of a great deal of discussion, and the discipline of medicine has also had to respond to the difficulties that have been brought about by globalization. According to the Wall Street Journal, the Nobel Prize committee gives more credit to contemporary technology that is generated from plant-based remedies for malaria than they do to TuYouyou's Chinese medicine herself. This is the case in the case of TuYouyou, who is the first Chinese woman to earn the Nobel Prize in chemistry.
To counter this, academics are becoming more interested in comparing the medical, cultural, and communication components of Traditional Chinese Medicine (TCM) success in China and the West. This is because TCM is gaining popularity as an integrated therapy all over the globe. They are going to observe practitioners of traditional Chinese medicine (TCM) in China as they interact with patients in order to understand their practices. This was assist us in gaining a better understanding of how the fundamental ideas and principles of TCM are being implemented in the field. The researcher plans to examine video recordings of practitioner-patient interactions that take place during traditional Chinese medicine (TCM) practice sessions. These sessions may include acupuncture, the prescription of Chinese herbal medicine, and TCM massage or tuina. The researcher intends to perform this examination using a discourse analytic approach, which was supplemented with anthropological field notes and interviews. The purpose of this study is to provide light on the many ways in which "healing, silence, and the miracle cure" express themselves in the relationships that take place during the practice **(Flesch, 2018).**

LITERATURE REVIEW:

In this part, they dig into the theoretical underpinnings of the three fundamental principles of Traditional Chinese Medicine (TCM): healing, tranquilly, and the miraculous cure. Their goal is to assist readers in better comprehending the physical manifestation and expression of these concepts during TCM sessions. Using debates from health communication, rhetoric, and medical anthropology as a basis for the construction of theories and analyses that are specific to traditional Chinese medicine (TCM) in each of the three analytical chapters, the researcher intends to fill a vacuum in the existing body of literature. The use of these fundamental ideas in different settings, such as acupuncture, pulse reading, and tuina, has been suggested by researchers **(Chung, 2020).**

- **Regaining One's Health**

All living creatures have a need to be healed, whether it is via a physical act, an emotional condition, or something more abstract. Healing is something that they were always want. It would be a limiting assumption to assert that healing is something that only occurs in human civilizations; non-human animals, plants, and even inanimate things are capable of mending themselves via adaptation to their circumstances. There have been a great number of academic articles that have investigated healing from a variety of perspectives. Some of these perspectives include cultural healing, medical and biological healing, and others. These sources contend that healing is not just a medical and technological endeavor, but also a religious and spiritual salve that may relieve suffering. According to Weil's (1983) conception of healing, which takes into account not just the physical body but also the mind and the soul, the fact that they are pursuing spiritual remedies such as meditation is an example of physical healing. Through this, the two historically distinct spheres of healing—the medical and the spiritual—are brought together with one another. According to him, the human body is capable of repairing itself in three separate ways: via reactions, through regeneration, and through adaptations. Researcher describes these three potential mechanisms. Processes such as wound healing, bleeding, and scarring are included in this category. Because the rhythms of living things are so much slower than ours, he believes that healing may occur outside of living things. This is because they are unable to detect when the rhythms of live things are changing.

"Keeping one's mouth shut"The eerie silence fills us with fear. In their perspective, what exactly is the flaw? When presented with an intractable situation, the silent treatment is reserved for individuals concerned; when it happens in casual conversation with friends or acquaintances, or with a significant other, the question "did they do anything?" commonly emerges. How far were they go from this point on? When there is stillness, their minds are flooded with ideas that come to us. Stillness, and especially sudden silence, is disturbing, troublesome, and unpleasant, according to the attentive examination of silence as rhetoric and rhetorical art that scholars have conducted. As a result of the Western culture's tendency to place an excessive amount of importance on self-promotion and speaking, stillness is usually overlooked in their society. Keeping silent in social situations could be a problem for some people. There need to be a gap of between 0.9 and 1.2 in a Western conversation. If the situation continues for an excessive amount of time, the other person may get embarrassed or may ask questions. Regardless, silence is not meaningless or unresponsive; rather, it is extremely engaging and has the potential to create meaning in a number of sociocultural contexts."Revealing Solution"They are of the opinion that the area of religious studies has achieved an adequate level of success in the investigation of miracles. This is especially true with regard to the Christian religion and the role of God. The topic of miracles is investigated in great depth, with a particular focus on the ways in which various religious beliefs might play a role in transforming the ordinary into the extraordinary. It has been determined by scholars that there is no universal framework that can be used to examine or characterize miracles, and that this framework were never exist. It is possible for the word "miracle" to be used to refer to anything, from the simultaneous discovery of a pen that had been lost for a long time to the treatment of a disease that cannot be cured. Because of the intricacy that miraculous healing brings, which encompasses both the accepted mending of the ego and the psyche as well as the indigenous ceremonial ramifications, religious scholars are also particularly interested in miraculous healing. They conducted an investigation on the patients' faith in miraculous healing in order to give insight into how doctors might manage the possible harm and benefit that they bring to their patients. This is an impressive improvement **(Bell, 2019).**

RESEARCH QUESTIONS:

- In what ways do the tenets of TCM become apparent and tangible during treatments?
- What possible connections exist between these ancient notions and the cultural roots of TCM?
- "Xuewei" and "jingluo" are terms used in ancient Chinese health; how do they relate to the practitioner-patient flexible?

RESEARCH METHODOLOGY:

The video footage of several TCM treatments, such as acupuncture, herb prescription, and massage, serve as the primary source material for this thesis. There are three versions available: one in Mandarin Chinese, one in a Chinese dialect, and one in English. Doctor Wen's private clinic in Kunming, China was the site of their ethnographic notes, and they want to use them to sway my research. As a successful TCM worker, Doctor Wen has been a friend of my parents' for many years. Their talk on TCM's globalization, his practice philosophy, and accounts of patient experiences during demonstrations were among the many subjects noted by them as they conversed. Additionally, Wen, a Kunming-based TCM practitioner with more than 25 years of experience, was interviewed. By including ethnographic notes and interview transcripts, the video recording study was enriched and contrasted with the real-world implementation of TCM principles. By using search phrases such as "acupuncture sessions/practice/treatment," "tuina," and "Chinese medicine," they were able to extract relevant films from YouTube and YouKu, a Chinese video-sharing network that functions identically to YouTube. Next, they selected the data according to the films' interactive features, length, substance, and suggestive aim. Written and falling under the semi-naturalistic type, most of the TCM treatment videos on YouTube take on an instructional or commercial tone. Incorrect sentence openings and the verbal filler "um" are examples of the speech patterns seen here. The second installment of the five-part video series demonstrates this point vividly as the practitioner uses their understanding of traditional Chinese medicine to arrive at a diagnosis. On YouKu, the Chinese YouTube equivalent, they may find the "TCM pulse reading" video. According to the video's three-and-a-half-minute synopsis, a "folk practitioner" and a tourist patient ("Dali" is a city in Yunnan province near Kunming city) are taking the patient's pulse. The practitioner's accent and the patient's T-shirt, which have Chinese characters, provide this impression. The doctor is from the southern Kunming dialect in China, whereas the patient is speaking a Mandarin-like northern Chinese dialect in this video. Instead than taking the patient's pulse in a specialized TCM clinic, the practitioner does it in the comfort of their own home. They were review their notes and the footage from the Kunming pulse reading session to have a better understanding of what happened.

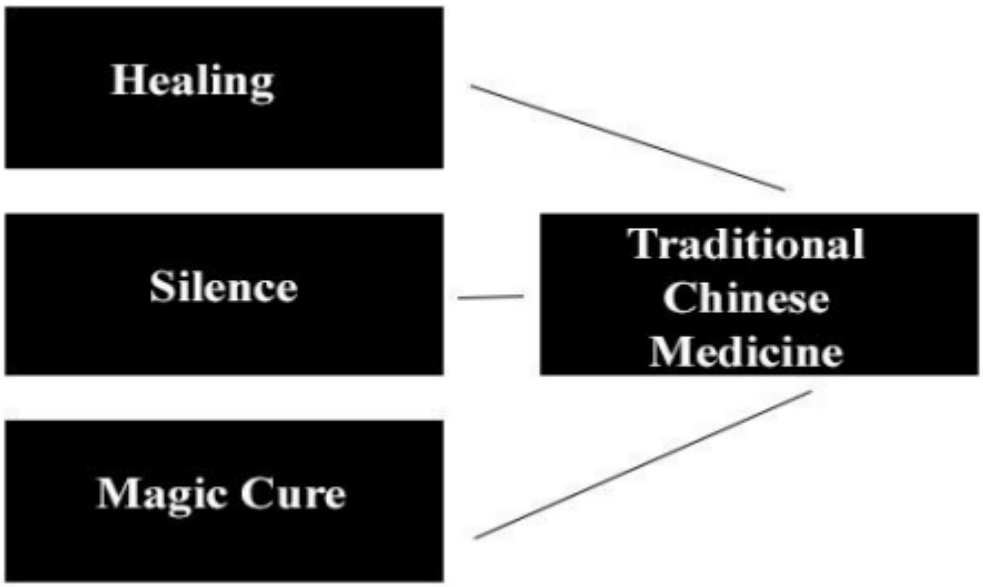
"Fully Documented Big Love," a documentary series from Taiwan, has the following clip: "The Hand that Handles Pulses6." The show, which debuted on August 11, 2012, shows how patients of all ages hold traditional Chinese medicine (TCM) practitioners in high regard, despite the fact that their numbers are declining in modern society. Important concepts from traditional Chinese medicine discussed in this narrative documentary include holistic therapy, miraculous cures, and the idea that the human body may harmonize with nature. To bolster my case, they were highlight two sections of this lengthy film: the patients' accounts of healing and the interviews with the "practitioners."My research notes, four sessions of traditional Chinese medicine (TCM) treatment (including acupuncture, herb prescription, and tuina), and conversations with Wen, a Chinese-speaking practitioner, are all part of my thesis. In addition to an initial in-person semi-structured interview, they met with the practitioner for a second interview over Skype. Throughout the conversation, they took notes and videotaped both the in-person and online segments. The online interviews were

more structured and adhered to a specified protocol, whereas the in-person interviews took an anthropological tack and depended on questions drawn from direct observation. Each interview followed a predetermined format. Interpreting the practitioner's statements from Kunming hua (also known as Kunmingese) into English was their task. Supplementing the data analysis with notes and the interview transcript are recordings of traditional Chinese medicine (TCM) treatments and observations taken at the practitioner's clinic. Due to the nature of the interviews being expert testimony, no personally identifying information is included in them. They conducted a semi-structured interview to ask the practitioner a wide range of questions after each session, including about his experience with traditional Chinese medicine (TCM), his philosophy on patient care, tales from his own life, his ideas on the profession, and much more besides. The online interview method is based on the communication between the patient and the traditional Chinese medicine practitioner.

- **Research Design**

Search terms like "acupuncture sessions/practice/treatment" and "tuina" help narrow the results from video sharing websites like YouTube and YouKu in China. Criteria for video evaluation include duration, subject matter, level of engagement, and overt or covert sexual material. If they search YouTube for different purposes (such as demonstration, commercial, or introduction), they could find a number of scripted and semi-naturalistic TCM treatment videos. In traditional Chinese medicine, the practitioner's capacity to diagnose is shown by instances of repetition, such as the use of the verbal filler "uh" or words that begin incorrectly. This thesis focuses on the application of TCM ideas during sessions and examines just the relevant portions of the videos, which vary in length from two to thirty minutes. Movies shot while traveling may have more natural, spontaneous encounters than those shot in a studio. The intended purpose and demographic of the film guided these edits.

CONCEPTUAL FRAMEWORK:



RESULT:

The doctor checks the patient's pulse while looking at him with a puzzled and disapproving expression on his face. According to researchers, who are experts in Chinese communication, when

a practitioner takes a patient's pulse, they anticipate that they were remain motionless for the sake of the practitioner's own convenience and to honor the jing (silent, static, stillness, and peaceful) aspect of this cultural practice. This concept originated from Confucius's dread of luan (disarray, noise, As soon as Chou finishes his rhythmic bouncing and hopping, a powerful mythical light emanates from his pulse, as if he were sending a stream of supernatural energy into the sky. At the same time, the practitioner looks upward and points to the light, as if he understood that in order to see one's pulse clearly, one must be calm. Chou demonstrates that pulse reading is about more than just achieving a state of silence; it also has significant connections to the overall Chinese cultural identity, which prioritizes harmony, respect, and tranquility. Given this, the purpose of this chapter is to delve into the ways in which practitioner-patient interactions in pulse reading, the terminology used in traditional Chinese medicine prescription, and my own ethnographic experiences with visiting TCM clinics all contribute to the embodiment and construction of silence as a status and discourse. They want to explore silence as a mental state in the pulse reading method via the practitioner and patient's interaction, which they now see as interacting silences rather than participating in silence itself.

Figure 1

Figure 2

Instead of serving as a passive subject or blank space in discourse, silence may operate as a conversation in some settings, such as pulse reading. My goal in conducting this ethnographic study is to gain a better understanding of the TCM herb prescription process by analyzing a video recording that was made available on YouKu and conducting an interview with the practitioner. They want to know how the practitioner and patient both embody silence and how it is highly interactive. Let me start by giving their a little history of traditional Chinese medicine (TCM) prescriptions. Then, using the session their witnessed and the recorded pulse reading, they were explain how TCM handles silence, how the interaction shows up within, why it's more accurate to call it a discourse than an empty space for interaction, and why they prefer to call it interacting silences instead of interactions in silence.

There are significant differences between seeing a Western doctor and seeing a daifu (a practitioner of traditional Chinese medicine; dai means treat and fu means master) in Kunming. At one point they accompanied my buddy to his first orthopedist visit since his knees had been giving him trouble for

a while. Upon their arrival, my friend and they were met with a lengthy five-page information form to fill out. They were then asked to wait for ten minutes. After five minutes, they were called into the physician's office to wait. The nurse then re-checked the information on the form and told us to wait for the orthopedist, who finally arrived ten minutes later. Since the doctor was sat in a chair while my buddy lay on an examination bed, he had to look up at my friend to ask him questions about his knees; this made him feel like the center of attention and showed that he was really "patient-centered."

After the doctor carefully examined the patient's knees and made a series of movements to make them worse, he hurriedly grabbed a prop to show what had happened.During the six-minute wait for the prescription, they asked the patient to confirm if he had any more concerns. From the waiting area to the doctor's examination room, they overheard the nurse, patient, and doctor engaging in conversation rather than silent interaction.

While the above-mentioned experiences with daifus in China are similar in some respects, they vary greatly in others. While the wait times are about the same, the traditional Chinese medicine clinics I've been to (or heard of) place less emphasis on meticulous record-keeping and don't use computers. In most cases, the doctor was write the prescription in unreadable handwriting; all they need to know is the patient's name, age, and sex to complete it. Wen asserts that a skilled practitioner ought to be able to infer the patient's background only by seeing their pulse.

It is considerate to inquire about the patient's emotional state about their physical self. They have to depend on the information their body gives me via their "pulse" in the end, but the patient's self-diagnosis may provide some insight into their symptoms. "That's the source of their discomforts, and it can be hard for 49 the patient to pin down," After doing the wang (look), wen (smell), wen (ask), and qie (pulse reading)24, the practitioner makes note of the one-of-a-kind and irreproducible therapy for the patient. When the herbal specialists or chemists get this yaofang (herbal prescription) to prepare the herbs and "dosage," they were not use a copy machine.The gender of traditional Chinese medicine practitioners is an intriguing but understudied topic. So far, every practitioner I've spoken with has been a man. In Chinese, the word for instructor is daifu, which also contains the character for "men" (fu).Although exploring gender problems might be a valuable endeavor in the future, it is outside the scope of my thesis at the moment. 24 For more information on the theoretical underpinnings and clinical "applications" of TCM.

DISCUSSION:

The human body is enormous and complex, therefore there is much more for us to discover about it. Lacking a shared language, integrating the best of Western and Eastern medicine has always been difficult. They may see in EC that the language tools of Western holistic science, Yin-Yang and Wuxing, are inherently compatible with Eastern philosophy. By bridging the gap between system-level characteristics and behaviors and component-level features, their results may aid future research in connecting qualitative and quantitative methodologies and transferring theoretical notions from theory to practice **(Fang, 2019).**

CONCLUSION:

This study's author learned about Chinese medicine from an early age since it does not interfere with the body's inherent equilibrium. They need a sturdy cow horn to scratch my back in order to induce

bleeding by "scraping sand," which were help their body release the cold and return to a normal temperature. As an additional stress reliever, she rolled moxa in a circular motion over my aching area.

Huge and complex, the human body defies complete comprehension. Traditional attempts to combine Western and Eastern medical practices have failed due to a lack of common language. In other words, they find EC's Yin-Yang and Wuxing to be the language of Western holistic science, which is inherently accommodating to Eastern philosophy. Their findings may help future research connect qualitative and quantitative methods, as well as transfer theoretical concepts from theory to practice, by bridging the gap between system-level traits and behaviors and component-level features.

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