

To Explore the Relationship Between “Thinking” and Social Phobia Based on Emotional Inter-resistance Therapy

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Abstract

Social phobia, also known as social anxiety disorder, is a high-risk factor for secondary depression and substance abuse. It is very important to understand the dysfunction and causes of social phobia individuals for their treatment research. For this modern mental and psychological disease caused by the public, especially young people, the treatment method of traditional Chinese medicine is still unique. This paper discusses the emotional performance and zang-fu physiological function of organs of individuals with social phobia from the aspects of etiology and pathogenesis and application and treatment of “thinking wins fear”. It discusses the connotation of traditional Chinese medicine contained in “thinking wins fear” from emotion and cognition. It discusses the mutual victory effect of a kind of emotional transformation on the traditional mutual restraint relationship of emotional inter-resistance therapy, so as to better provide theory and ideas for the formulation of intervention measures for social phobia.

Keywords

Emotional inter-resistance therapy; Social phobia; “Thinking wins fear” emotional therapy

Social phobia belongs to the category of neurotic phobia in the diagnostic classification system of mental disorders in China. Patients are self-aware but difficult to control. At present, 188 million people worldwide are affected by social anxiety disorders, and at least 11.3 million people in China [1]. According to China’s “Mental Disorder Diagnosis and Treatment Standards (2020 Edition)”, the age of onset of social phobia is generally early in the middle of childhood, but the age of medical treatment is usually in adolescence and early adulthood. About 60% of individuals who have not received specific treatment for social anxiety disorder will continue for several years or longer, and the severity is enough to cause obvious clinical pain or damage to social function, affecting social relationships, quality of life, and career prospects [2].

The treatment of social phobia in modern medicine is still based on drug intake as the primary therapy, with antidepressants as the main drugs. It not only has a short treatment cycle, but also has a large adverse reaction, and is even dependent on drugs. The treatment of social phobia is an urgent problem to be solved in the current medical field. Emotion is a unique concept in traditional Chinese medicine. It is the emotional response and expression of individual emotions in specific situations, involving changes in people’s psychology, physiology, and behavior. Zhang Jiebin put forwards the treatment concept of “emotional diseases are resolved by emotion.” The emotional therapy of traditional Chinese medicine can effectively alleviate the abnormal emotions of patients after the experience of doctors in the past dynasties [3]. Among them, emotional therapy refers to the doctor’s conscious activation of one or more emotions to restrict and eliminate the patients’ pathological emotional psychotherapy under the guidance of

traditional Chinese medicine theories such as yin and yang, five elements and the unity of form and spirit [4]. This article will explore the etiology and pathogenesis of social phobia and the relationship between emotion and zang-fu qi mechanism, in order to provide reference for the clinical application of “thinking wins fear” intervention in social phobia.

1. The etiology and pathogenesis of social phobia

“Huangdi Neijing” pointed out that the essence of the five zang-organs is the material basis of the occurrence of emotions, and the functional state of the zang-fu organs affects the changes of emotions and is expressed through emotions. The pathogenesis of social phobia is not yet clear. Traditional Chinese medicine divides it into ‘fear syndrome’. “Rumen Shi Qin” and “Zhengzhi Huibu” both indicate that fear comes from the tension and anxiety caused by some inexplicable threat subjectively felt in the heart. “Luo Shi Hui Yue Yi Jing” says: “Fear accumulates gradually.” which shows that the cause of fear is deeply hidden. Combined with the psychological characteristics of emotion, the etiology and pathogenesis of social phobia are discussed from the source of emotion and emotion itself.

1.1 Fear arises from emotion and cognition

Thoughtful emotion refers to the emotion that cognition participates in and comes into being after it. “Lingshu Benshen” says: “As for a human being, what is responsible for perceiving is the heart, whose perception, when memorized, is called Yi (consciousness); which, when reserved, is called Zhi (mind); which, when changed and amended, is called Si (thought); which, when reflected in various possibilities, is called Lü (worry); which, when treated properly, is called Zhi (wisdom).” Contemporary psychology believes that too much attention and care about the evaluation of others is the basic cognitive factor of the disorder, or because excessive imagination in the process of “change” leads to the patients’ fear of social psychology and performance. The description of “emotion” (external object-situational stimulation) is first in the heart, the heart hides the spirit, leading people’s conscious thinking activities, and the conscious emotion produced after the process of “object” is identified by the heart (cognitive activity). Zhang Jiebin’s general comment on the emotion of “Huangdi Neijing” shows that ‘emotions’ are not directly produced in the corresponding internal organs, that is, external objects (situational stimuli) first touch the ‘heart’ and then react to the internal organs. Here, emotions refer to emotions other than “thinking” [5]. In the process of identifying social movements (situational stimuli), patients have a rapid heartbeat, which is considered to be a manifestation of fear.

Momentary emotion refers to the emotion without cognitive participation stimulated by the situation, which is related to the patients’ personalities, the tendency when the emotion occurs, and the high sensitivity of emotional irritability. The weak and timid people are threatened and tend to have panic emotions without choice and thinking. The five different types of personality recorded in “Lingshu Twenty-five People of Yin and Yang” have different degrees of emotional regulation by reason. “Suwen Yin and Yang Yingxiang Dalun” describes that emotion is an instinct dominated by human physiological structure. According to neuroscience research, ‘emotional short circuit in the brain’ can be used as a basis for emotional experience to occur before cognition. Social phobia individuals’ fear of social interaction is instinctive, “Leijing Zhuyou” says: “The seven emotions of human beings are born of likes and dislikes”. Once the external events you like or dislike are touched, there is no need for too much cognitive evaluation of this, it presents a state of emotional stimulation. Social phobia individuals react badly to the action of social interaction, resulting in the performance of fear; or according to contemporary psychology, the pathogenesis of social phobia is related to heredity. Patients are born with fear disorder, which is an inherent fixed neural connection between external stimuli and organic reactions. At the same time the stimulus that triggers fear, although the individuals know themselves and most of them are ordinary things or living situations, there are irrational excessive emotional reactions that cannot be self-made. It can be seen that fear originates from the depths of the subconscious [6].

1.2 Fear expresses from zang-fu qi mechanism

“Xunzi Zhengming” says: “Yixinyi (according to the different heart)”, pointing out that different people have different understandings of expressing different feelings. Considering the generation of fear varies from person to person, “Lingshu Benzang” records “Ku Jiao Xin”, which refers to the psychological preparation state (psychological quality) of thinking and nervousness due to bad foreboding in peacetime. “Huan Yu Shi (do things slowly)” refers to being open-minded and emotionally stable [5]. The endowment quality of the five internal organs is different, and the changes in emotions are different.

People who are short of breath are good at fear, and they are wary of being captured. They also show no sense of security, and long-term fear will lead to the consumption of energy. Emotion is expressed through the physiological

function of the zang-fu organs and expressed by means of physical performance. When the social signal is given to the individual, it is considered that there is a part of the performance of surprise, so the individual's instinctive response when receiving social signals is "escape", but it is limited by environmental factors. Escape from society is not a common phenomenon, and the action of "escape" cannot be expressed. The 'qi' is not conducive to catharsis, which is hindered by the poor operation of qi and blood in the body, with tremors or muscle twitching. Social phobia individuals shift their fear and social attention through other behaviors, such as drinking water or going to the toilet frequently, looking around, changing their social posture constantly, pacing, etc.

Because social phobia individuals are fearful of the event itself and have always existed, it is necessary to consider the individual's pre-social behavior activities and think that this behavior activity can be traced back to hours or even days before social interaction, which means that there may be an incentive to cause disorders of the body's viscera or qi movement. According to the concept of health preservation of midnight-noon ebb-flow time proposed by traditional Chinese medicine, the possibility that the onset of social phobia has a time rhythm is considered. The twelve meridians of the human body correspond to the twelve hours of the day. The kidney meridian is prosperous from five to seven o'clock in the afternoon. The ancients called "Youshi Riru" (as sunset), and "Youshi" is the time when people finish their field work and return home to rest. At the same time, this is also the time for family members to gather for dinner, which has important family life significance. Social fear individuals have 'memories' after experiencing related social behaviors for one day, and are 'vigilant' for fear of social tasks for the next day so that it affects all hours after "Youshi", which is manifested as difficulty in sleeping and eating.

2. "Thinking win fear" treats social phobia

Emotion belongs to the advanced level in the concept of medical psychology and often exists in an implicit form or in a subtle way. It exists for a long and stable period of time, mostly without obvious explicit behavior and physiological changes. In addition to the explicit manifestations of emotional anger, joy, sadness, and so on, it is also the internal psychological process. The ideas and methods proposed by traditional Chinese medicine to achieve emotional regulation by changing the intention. This paper summarizes 'thinking wins fear' as a confrontation between rational and non-rational levels, and expounds on the clinical significance of two aspects of emotion and cognition.

2.1 "The emotional part of thinking" overcome the fear of social

Emotional thinking is the emotional reflection of thinking about external spiritual stimuli and then showing responsive reactions, or joy, or sadness, or worry, or fear, it should be regarded as the emotional transformation of thinking.

The "thinking" of the "five minds" in the "Huangdi Neijing" refers to the multi-level complex emotional response of sorrow, which is the center of negative emotions. Du Wendong [7], Zhang Guangji [8] and other scholars equate thinking with 'depression' emotion and the expression of anxiety and uneasiness when the problem is not solved and the matter is unresolved, which are all related to negative emotions. Studies have shown that the methods of inducing emotions are roughly divided into two categories: external induction is to apply specific emotional stimuli to the subjects (watching emotional pictures or movies) and internal induction, that is, to activate the emotional materials in the memory of the subjects through the guidance of the experimenters, and then induce the emotional state of the subjects (autobiographical memory, situational imagination, etc.) [9].

The story of "Bei Gong She Ying (suffer from imaginary fears)" is the negative emotional reaction of fear (responsive reaction) caused by over-interpretation (thinking) of the "shadow of the snake" (external spiritual stimulation) in the cup, and through the "lacquer painting as a snake", the over-interpretation and interpretation of the heart are disassembled, and the thinking is re-generated to achieve the effect of sudden understanding. This case is through implicit exposure therapy to achieve the effect of "overcoming fear". It is believed that the clinical use of emotional thinking to eliminate the fear of social phobia individuals can be completed through the emotional communication between the therapists and the patients so that the patients' psychological feelings are recognized, the patients' self-doubt is dispelled, and the self-identity psychology is improved. The patients transform the emotional reflection of 'thinking' and express it through language forms [10].

The treatment of modern medical-emotional diseases often requires the guidance of the therapist to guide the patients' social direction so that the patients can independently perform emotional conversion. Guo Fang [11] listed one patient's growth background and traumatic stimulation in the report on treating social phobia in two forms of musical psychodrama. The patient has low mood, irritability, anger, panic, dizziness, insomnia, sweating, and other physical discomforts in social interaction. The therapist guides the patient's positive experience through music performance, appeases the patient's tension, enhances the patient's sense of security, and uses role-playing and role-switching to

trigger the patient's thinking on different perspectives of traumatic events. Communicating with the acceptance and understanding of other people's feelings to overcome social barriers.

2.2 The mental part of thinking knows the fear of social

Cognition in psychology refers to a person's understanding of something, which in turn produces emotions, feelings, motivations, and behaviors. Studies have shown that the separation of thought from "anger, joy, thought, sadness and fear" belongs to the category of cognition, and divides its relationship with emotion. The process of repeated consideration based on the understanding formed in the description of thinking activities by "Lingshu Benshen" is called thinking, which is a purposeful cognitive activity. Wang Bing commented that "thinking deeply, then see the source of the matter" [10]. Cognitive thinking is the change of consciousness that is repeatedly studied and thought in order to realize a certain will. 'Rationality' can be used to describe 'cognitive thinking'. Rather than fear of social interaction, it should be considered that most people in modern times do not know how to solve the problems encountered in social interaction, when they recall the past experience in the process of social interaction, the fear comes naturally. The most important manifestation of each patient's excessive thinking here is fear.

"Xuming Yilei'an Jingji" records that Lu Buyuan treats Shen Junyu's fear of death as forgetting to think, letting Shen Junyu re-understand life and death, establishing cognition to get rid of fear, which is consistent with the above definition of cognitive thinking. It is considered that this is also similar to cognitive behavioral therapy in modern psychology. This case is to enable patients to think and resolve fear through the form of "meditation". Modern psychology believes that Shen Junyu's thinking and imagination of 'death' occupied a dominant position at that time, and was quite stable, becoming Shen Junyu's cognitive fixation. Through cognitive activities, patients will understand the truth of things or deep rules, so as to return to normal. Yang Guifen [12] used interactive training to intervene in social phobia, allowing patients to express themselves by thinking about the problems raised by the therapist. After constructing self-awareness, they tried to communicate with other patients or medical staff. Finally, the therapist encouraged patients to use the methods in the above training to solve social difficulties and conduct a resumption under the guidance. Through several steps, patients gradually formed a social response mode in thinking and reduced the expected social difficulty level of patients.

3. Conclusion

Because excessive attention and care for others' evaluation are the basic cognitive factors of social phobia, the cognitive fixation generated by the patients' past experiences leads to the patients' excessive pursuit of "perfectionism". By using the exposure therapy of contemporary psychology, patients are repeatedly exposed to the social environment, breaking the patients' cognitive fixation to produce the "spotlight effect" cognition, so that the patients' repeated experiences, observations, and thinking, and finally achieve "see things" to overcome fear, so whether it is emotional or cognitive category, the process of resolving the patients' fear is the transformation of "thinking".

The leading role of emotion centered on thinking is the core content of this article discusses the treatment of social phobia with emotion and aims to provide a reference for the clinical application of this therapy. According to the overall concept of traditional Chinese medicine, it is believed that emotional victory should not only measure the effect of treating disease from the perspective of emotional overcoming but also allow patients to understand the emotional performance from the perspective of patient cognition. However, at present, due to the lack of operable treatment norms and quantitative standards for clinical treatment, the clinical related operation only stays at the theoretical research level, so it is more necessary to carry out deep and multi-angle consideration on the feasibility of emotional therapy.

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