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The Publication of *Intercultural Communication*

Culture is national as well as global. Focusing on The Pyramid of Khufu of Egypt to the Taj Mahal of India, and pursuing to the Great Wall of China; associating Chinese shadow puppetry with British opera, superadding the American Oscars. Keeping our eyes on the west to East, meanwhile look back at the ancient times till today. Culture is everywhere, constantly developing and colliding all the time. Listen, the hard ice of Siberia runs into the winds of South Asia and plays a truly incredible song. Look, the Yellow River rushing out of the mainland, comes across the Bohai Sea and emerging an extraordinary view that the limpid water alternated with muddy water.

Cultural exchange is not only an important condition for the progress of world culture, but also an inherent requirement for promoting cultural globalization and diversity. Cultural exchange is not only about the people, the transplant of products, the mutual influence of customs and manners such as basic necessities of life, wedding and funerals, but also the spread of ideology, religion, literature and art.

It is in this context that our publication was officially published. *Intercultural Communication* is an academic journal, which is an important front for international scholars and graduate students to cohesion their wisdom and carry out activities of academic communication. It is possesses the peculiarities of advanced, timeliness, cultural, readability and comprehensive, meanwhile established on the field of culture, language, education. Under the premise of "focus on the international cultural exchange, facilitating the academic development of language and education" for the target, it records and studies the cultures, education and languages of countries all over the world from a keen and unique perspective, and presents a rich landscape of world culture.

The world was shattered by a sudden epidemic at the beginning of our publication. Although the hills and rills set us apart, we stand together regardless of situation. Facing the challenge common to the mankind, people join hands to resist the virus from all over the world. In spite of such an environment, the cultural exchange of people around the world has not stopped, people just make an appointment to meet online even if can't face to face. The epidemic has not stopped cultural exchanges, the game of Go has opened up a new living space through the Internet, and the volunteers of Confucius Institutes are still standing firm in different countries around the world, suspending classes and launching online courses one after another...

The epidemic will eventually pass, and the spirit of solidarity and mutual assistance forged by people around the world in these tough times will surely promote tremendous development of culture. Let's stand together to create new opportunities for cultural exchanges and cooperation in the world. We also hope that you will contribute actively and inspire a new era of world culture with your wisdom.

Xianjun Wei

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A Probe into Cultivation of Students' Creative Thinking in Composition Teaching

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Abstract: It is known that innovation can promote the progress of a nation and foster its development. Therefore, innovation education is an important factor for a nation to cultivate ingenious talents, so in the following essay ,the necessity of cultivating innovative thinking as well as its significance is regarded as the starting-point, and then the writer will carry out a comprehensive analysis of the current situation of composition teaching in the analysis part ,she will find out the reasons for the lack of creative thinking in the students' compositions. On such a condition, she will attempt to establish a feasible methodology of cultivating creative thinking in composition teaching when it comes to the theoretical basis of such a methodology , Chinese curriculum standard will serve as the theoretical basis . According to such a methodology as its theoretical basis . The students are required to enrich their knowledge reserves through comprehensive reading as well as real life , at the same time ,the teachers should abandon the obsolete guidelines and the traditional teaching model . They will be required to create a comfortable atmosphere for teaching activities and try their best to encourage students to participate actively in class activities, in other words, teachers should use specific examples of compositions to cultivate students' reverse thinking and divergent thinking, at the same time, they should help students to develop their imaginative thinking and associative thinking. Afterwards the writer will elaborate the ways of developing creative thinking in composition, and then she will make more efforts to encourage students to apply creative thinking in composition in order to strengthen their innovative ability and to improve the quality of writing.

Key words: Composition teaching; Productive; Thinking; Methodology

1. Preface

The 21st century is an era of knowledge and economy and the development of society has made enormous demands on talent quality meanwhile the "bookish" persons will not satisfy the requirements of rapidly developing society in the future, therefore, the cultivation of innovative talents has become an emergent task for our country. However, most schools don't pay enough attention to the cultivation of students innovative ability because of the exam-oriented education, students can't write in a creative way . Therefore, teachers should change the traditional model of composition teaching in order to cultivate students' creative thinking in the process of teaching.

2. The necessity of Cultivating creative thinking

2. 1 *Creative thinking is important for national development.*

It is very known that cultivating creative thinking is very important for our country's development . Because the 21st century is a century full of opportunities and challenges and It is a century for innovative education, all countries are faced with unprecedented competition. The competition among countries is becoming intensified dramatically and the essential part of competition is the one of talents and national innovation, therefore, the innovation in education is the basis of all kinds of innovation. In order to satisfy the demands from national development in the current epoch, teachers as well as schools ought to cultivate students' innovative competence.

2. 2 *Creative thinking is necessary for quality education*

Chinese government has been advocating the cause of quality education and the leaders of Chinese

government have recognized that the main aim of education reform is to improve the national quality and promote the all-round development of talents. However, students are required to learn a lot of theoretical knowledge from schools, in other words, they have to remember a large amount of conclusive knowledge, while they have no idea about the process of knowledge production. As a result, cultivation of thinking competence is neglected consciously or unconsciously by teachers. Therefore, the most important task of quality education is to emphasize the development of students' thinking competence and stimulate students' imagination, at the same time, cultivation of creative thinking should be emphasized by school teachers and the potential for innovation ought to be developed in schooling.

2. 3 Creative thinking is necessary for cultivating talents.

The demand for innovative talents has been increased continually since the beginning of the 21st century because under the pressure of intense competition among countries ,innovative talents are necessary for all countries' power, when it comes to a specific person, a person without innovative competence can't play any role in promoting his country's development ,because the knowledge he has learned will be obsolete in the future . Therefore, people of innovation will be able to play an important role in the development of their countries in the future.

3. Analysis of creative thinking

3. 1 Connotation

When it comes to the connotation of creative thinking, it can be elaborated from two different perspectives. From a broad perspective, it means the novel and unique thinking activities carried out by specific thinkers while from a narrow perspective, it refers to the thinking activities that are generated for the first time in the history of epistemology and have great significance for national and social development.

When it comes to the Chinese teaching activities creative thinking is so prevalent and extensive that most people can think in a creative way. Therefore, creative thinking can be regarded as the psychological process of recognizing reality and solving problems by novel, unique and meaningful ways on the basis of transcending the existent experience and the known theories and exceeding the previous cognitive frameworks.

4. Current situation the lack of innovation in students' compositions

It is well known that the creative thinking is absent from students' compositions and the writer will give an explanation to such a situation in this part from two different perspectives, the one is about the ways of expression and the other one refers to the content of composition.

The first perspective is the ways of expression, students express their ideas in a stereotyped and fossilized way, examples of stereotypes expression are prevalent in students' compositions, when students are writing compositions they will describe talented persons as handsome and versatile men, in their opinions, beautiful women are so attractive that no one can ignore them and they are admired by all people because of their beauty. Although it seems to reasonable to express oneself in a stereotyped way in compositions, excellent writers will regard stereotyped and fossilized expression as a taboo because such expression will prevent them from expressing true feelings in an honest way. Besides, examples of stereotyped composition structure are omnipresent in students' compositions, when students are introducing the main ideas of their papers they are willing to use parallelism sentences, for examples the theme of friendship will be described in the following way,

'Friendship is a comfortable chair in a tired day which can comfort you silently after you have finished a tiring journey. Friendships can be a lamp in dark days, which can help you to get rid of darkness. Friendship is sunshine in your lonely days which can make you happy and warm'.

In a word, students are reluctant to make more efforts to design their compositions. The only thing they want to do is writing in a stereotyped way because it may be effortless for them to do so.

Another kind of stereotyped composition structure is arranging a short preface at the beginning of compositions, for example, when students are writing compositions whose theme is happiness, most of them will begin their compositions with a short preface, some typical prefaces used by students are



written as the following sentences.

'The wind blows the seeds of dandelion gently making them fly lightly in to the sky I will be taken to some distant places in order to look for true happiness. Happiness means enjoying sunshine after experiencing joy and sorrows of life what's happiness. It tastes like wine of many years' standing, you will know it's taste after tasting it carefully'

Students are willing to write according to the models of high-score compositions, using some proverbs of famous people or some classical sentences as the preface in order to make their articles attractive.

The third way of stereotyped compositions is that students will divide the compositions in to several sections in the process of demonstrating the main ideas, for example, while writing articles about growth, some students will use such subtitles as wind in spring, rain in summer, frost in autumn and snow in winter in their compositions. Meanwhile, students are writing their compositions by dividing them into several sections with such titles as sourness sweetness bitterness and spiciness.

Generally speaking, all the three kinds of stereotyped compositions mentioned above may be present in some students' compositions. It can't be denied that compositions are written ingeniously with exquisite descriptions and the structure can be rigorous. However, students can't express their true feelings in an individualistic way while writing their compositions.

After describing the examples of stereotyped structure in students' compositions, the writer will refer to the fossilized content of compositions, some clichéd and obsolete materials are still omnipresent in students' compositions, which are used as the arguments for the main ideas. For example, when students' are writing compositions with difficulty as the theme, they are likely to cite the experience of Si ma qian, a famous historian of Han Dynasty.

'The emperor was annoyed by his plea for the general Li Ling, as a result, he was sentenced to castration. However, he wasn't distressed and made painstaking efforts to read a lot of historical materials, at the same time, he travelled around the country under the reign of Han Dynasty. After decades' hard work, he succeeded in finishing the influential book—Historical records in the end. '

Because students are not equipped with sufficient knowledge reserves, they can't think deeply about the given theme while writing compositions, as a result, they can't find some new materials for their compositions, in the end they have to demonstrate the main ideas by using some clichéd materials in compositions.

Now there have been some dramatic changes on students' attitudes towards compositions. They don't regard compositions as the media of expressing their ideas or true feelings any more, instead they are writing compositions in order to have a high score. Therefore they follow the same pattern and can't express true feelings in compositions because of such attitudes towards compositions.

5. Reasons for the lack of innovation in students' compositions

5.1 Negative influences of exam-orientated educations

One of the negatives influences caused by exam-orientated education is that the score of composition is in a large proportion to that of other parts of test paper. It has long been considered by both teachers and students that the scores of all subjects in school are the life- blood of students. The scores will be more important when students take part in the entrance examination for senior high school or the National Matriculation examination, as one of the three major subjects, the subject of Chinese can play an important role in the examination and composition is regarded as the key part of test papers, as a result, teachers is under the influence of the entrance examination for senior high school and the National matriculation examination, in order to increase the ratio of enrollment, teachers have to adapt the examination-orientated methods, in other words, they will teach students to master the test-taking skills in order to get a high score in the examination, as a results, students have to learn various skills of compositions and lose the opportunities of expressing their true feelings in a creative way, the only thing they can do is that they have to imitate the so-called excellent models of compositions in the process of designing their compositions.

Except for the high proportion of composition score to those of other parts of the test paper, the shortcomings in the composition evaluation mechanism can be responsible for the lack of innovation in

compositions. Generally speaking, there will be about thirty seconds for teachers to finish their working for a composition and it is impossible for a teacher to make a comprehensive and objective judgement on students' composition in such a short period of time, in other words, teachers have to make a judgment on students' compositions according to the handwriting of composition, the beginning part and the final part of compositions. As a result, in the process of composition teaching, teachers will ask students to improve their handwriting and perfect the beginning part and the final part of compositions in order to attract the teachers who will mark their test paper, besides teachers will ask students to imitate the excellent models of composition, the theme should be emphasized at the beginning and it should be sublimated at the final part. So the compositions may be well structured, therefore teachers who mark the test paper will pay little attention to the specific content and will give a higher score in the end.

5. 2 The innate defeats of students as writers

Most parents or teachers have emphasized the significance of compositions to an excessive degree in the process of learning composition. Therefore, students have a confrontational attitude towards composition practice. In other word, the great pressure from parents and teachers becomes an important factor for the change of students' attitude towards compositions, at the beginning, most students are fond of compositions, as time goes, some of them begin to dislike the composition practice and in the end most students will have a confrontational attitude towards composition practice. The reason is that students will not be able to express their ideas in a relaxed way while they are writing under great pressure. In other words, they can't write in a relaxed way anymore and they have to worry about the score of their composition. They may wonder whether their compositions will meet the requirements of teachers and parents or not.

Except the confrontational attitude towards compositions the shortage of knowledge reserves will be another defect of students, at first, rich knowledge should be the basis of writing because people without a good knowledge of personal life and social reality are not likely to write admirable works at all. However, students have been isolated by monotonous school life from the versatile, colorful life and there are few opportunities for students to experience the real life. Besides, most students can't read sufficient books in their spare time because of the heavy burden of homework, therefore, they have to imitate other people's works in a mechanical way, in other words, they have to draw a dipper with a gourd as a model and make painstaking efforts to copy other people's experience.

5. 3 The isolated circumstances of composition teaching

At first, the outdated methodology of composition teaching is responsible for the lack of innovation in students' compositions. Although Chinese government has long advocated the reform of Chinese teaching and quality education, the conventional, outdated methodology has long been adapted by teachers of most schools under the disguise of quality education in the process of composition teaching, teachers are likely to indoctrinate students with writing skills, so students have to learn such skills by heart. Besides, the form of composition is emphasized by teachers while the content of composition is neglected by them, so students are isolated from the process of growth and real life by teachers under the influence of such an enclosed methodology of teaching and students are prevented from thinking in an active and flexible way, as a result, they have to obey the lecture given by teachers while they are writing, in other words, they have to draw a tiger with a cat as a model, which means that they are forced to design their compositions in a stereotyped way and express their ideas in a fossilized way, therefore, compositions can't be used as a media of expressing their ideas and true feelings and then compositions have been inactive in the end.

Secondly the negative influences of wrong guidelines can't be neglected by most people in the process of teaching, composition is regarded as a tool used for high scores and high ratios of admission by teachers and students, as a result, compositions have been isolated from true feelings and individualistic ideas. In order to get a high score, students are reluctant to express their ideas and true feelings while they are writing, therefore, more and more students are writing in a utilitarian way meanwhile students are not able to write in an individualistic way anymore.



6. Part VI Methods of cultivating creative thinking in composition teaching

6. 1 *Composition teaching should be carried out under the guide of Chinese curriculum standard*

According to the Chinese curriculum standard, it has been imparted that in composition teaching ,teachers should pay attention to cultivating students' ability to observe and think and they should emphasize the cultivation of students' ability to express their own ideas and create new things . Therefore ,students should tell the truth and express true feelings meanwhile they shouldn't tell lies and express themselves with empty and formulaic words ,especially students are forbidden to plagiarise in compositions. Therefore, teachers should consider the requirements of Chinese curriculum standards and have good understanding of such requirements and then regard them as the guideline of composition teaching . Students will become innovative only if their teachers are innovative. In the process of composition teaching, innovative teachers should abandon the outdated and traditional methodology of teaching . They should make a breakthrough in the guideline of teaching, as a result, they should create a good atmosphere of writing in order to encourage innovative writing ,in other words, students will have more opportunities of expressing their ideas. In the process of composition evaluation, teachers should develop students' awareness of innovation in a conscious way , in other words ,students are encouraged to think and express their ideas ,as a result ,the desire to express true feelings will become so strong that students will not express themselves in a stereotyped way anymore.

6. 2 *Collecting materials for compositions*

As Qin mu, a famous essayist, said, 'a writer should have three storehouses: one for material, one for materials from real life, and one for indirect materials from books and other materials. The third one is used for Linguistic materials from people in their daily life'. The more knowledge a man has , the more active his creative thinking will be. Therefore, teachers should help students to expand their knowledge and enrich their life become it is an important way to cultivate students' creative thinking. Only when students read more books and participate in more practice, at the same time, they should experience real life, and appreciate the sense of real life ,they can develop creative thinking successfully. Otherwise, they will have nothing to say and write, as the proverb says a clever woman can't cook a meal without rice.

6. 2. 1 *Collecting materials from the real life*

It is well known that writing reflects the real life, and the real life can provides an inexhaustible source for writing. Besides, rich experiences of real life can help writers to write better works. Therefore, teachers should lead students to real life and make them to get close to nature ,as a result ,students will gain source materials and inspiration from the stage of real life . In other words, teachers should help students to change the monotonous mode of life by doing so, students can break the boundary between school life and daily life . Besides, students are led to cultivate their tastes by getting close to nature ,at the same time, students can observe carefully everything in the world ,and can collect source materials for writing and stimulate their desires for writing.

In order to help students to get close to social life, teachers should ask students to pay attention to some influential events in daily life and they should encourage students to express their opinions on such events in classroom ,such appealing issues can include new policies on various fields such as politics,economy, education and their opinions on some social phenomena in their daily life ,such concerns on influential events will enrich students' material reserves to a great degree meanwhile they will improve students' ability to analyse problems, as a result ,the examples of tame expression and affected sentimentality will decrease to a great degree.

Besides students should be encouraged to learn the methods of collecting materials used by some famous people such as great masters of literature and political leaders for example Leo Tolstoy a famous Russian writer wrote down the materials he had found in a diary and Lenin, the great tutor of communist revolution, took a notepad in order to collect source materials. With the help of such efficient methods of collecting materials, students are able to build their own storehouses for source materials and will lay a solid foundation for better compositions.

6. 2. 2 *Collecting materials from books*

Except collecting materials from real life, students can collect some materials by reading . As a famous

proverb says, "Having ten thousand books read, you will write with godly power." Students should read more classical works in their spare time and then they can collect sufficient source materials from them, at the same time, they can enrich their own life, as a result, they will become more enthusiastic about real life and composition besides they can improve their ability to write.

Textbooks are the most suitable materials for reading drill all the texts are highly valuable to students because they have been carefully selected from voluminous books by educational practitioners. If students can make good use of their textbooks and absorb the essential parts of texts, they will be able to improve the quality of their compositions to a great degree. Besides, they can improve their ability to think unconsciously in the process of reading, especially, the ideas of thought and philosophy they've gained will play an important, auxiliary role in their compositions.

Except all the textbooks, students can gain some useful materials from voluminous extracurricular books. Just as Francis Bacon, a famous British thinker has said: 'History makes a man wise Poetry makes a man intelligent, Mathematics makes a man accurate, Philosophy makes a man profound. Ethics makes a man educated and logic and rhetoric make a man sophisticated'. Therefore teachers should recommend some books to their students, at the same time, they should provide students with some advice on ways of making notes and extracts while they are reading books. After having read some classical books, students will have a good knowledge of literature meanwhile they can learn a lot about the writers and the background of their works besides they can collect lots of materials and learn some methods of creation while will be useful for their later compositions.

6. 3 cultivating the ways of thinking

Through the interviews with teachers who have been teaching students directing. The writer can know that it is possible for teachers to cultivate students' creative thinking by helping students to learn some ways of thinking such as divergent thinking, reverse thinking, imaginative thinking and associative thinking.

6. 3. 1 Reverse thinking

It refers to the ways of thinking about the conventional thinking from an opposite perspective because it means acting in a diametrically opposite way, in other words, it means thinking about the problems in an opposite way, people can get some new ideas and create new images. A lot of proverbs and idioms can be used to imply various meanings, most people can know one of the meanings while neglecting other meanings when they are using them. Therefore, teachers can use such proverbs or idioms to cultivate students' ability to think about something from different perspectives, for example the proverb 'go on tolling the bell as long as one is a monk' can be used to criticize some unambitious people, besides, it can also imply the meaning of fulfilling one's duty, in other words, students can think about the meanings of such proverbs or idioms in a brave way in order to think of some unprecedented ideas, as a result, they will be able to write some ingenious and individualistic articles.

If students can make a breakthrough in the mindset and find a new way of thinking, they will write their compositions in an innovative way, for example, when the theme of composition is traffic safety students can design their compositions from different perspectives, they can write from the perspective of traffic lights, as traffic lights have witnessed the death of people killed by traffic accidents, people can be told by traffic lights that it is important for people to obey the traffic rules and appreciate their lives, in the end, such compositions will be very appealing and convincing, as a summary, teachers should encourage students to think about the content of compositions in an active way and should understand all the things from a new perspective, finally, they may gain some new ideas in order to make a breakthrough in the mindset.

6. 3. 2 Divergent thinking

Divergent thinking means the ways of thinking about the problems from various perspectives in order to find different solutions while they are solving problems. It is also called thinking of seeking different, radial thinking or multi-directional thinking. Divergent thinking is useful for students to get rid of the fetter of conventional mindset. By thinking in a divergent way, students can make a breakthrough and find a new solution, finally, they can have some new ideas. In the process of composition teaching, teachers can offer a specific theme of compositions and ask students to think about it from different perspectives and draw different conclusions for example students can analyze



the story named as filling a post without real qualifications in the following ways, the experience of Mr Nanguo has told us that no one can pretend to know the things which they have no idea about. However the fact that Mr Nanguo gave up his post in the ensemble has told us everyone should have a clear idea about their own capabilities and it has told us that Mr NanGuo was not brave enough to face the real situation. Besides we can know that talents should be selected in a careful way from the perspective of the king, as a summary, students can be creative while they are writing and they should express their true ideas in compositions.

Except writing compositions according to a specific theme from different perspectives ,students can choose different genres when they are writing compositions about a specific theme, teachers can offer a specific title to students without identifying the genre of compositions, so different students can choose different genres while they are writing for example when the theme of compositions is the root, students can write an exposition article by introducing the kinds of roots and their functions, they can also write an essay or prose, they can compare the affection to the root, the conclusion will be that we should keep the root of both our families and our nation, generally speaking, compositions can be versatile because of the difference of genres and students can develop their capabilities of divergent thinking and emphasize the themes of compositions regardless of the genres

6. 3. 3 Associative thinking

Associative thinking means the ways of thinking by connecting one kind of things with other things which are similar to them. Association includes such forms as contiguity association, similarity association, contrast association and relation association. In the process of compositions, people can use different ways of associative thinking, for example, they can express their feelings by describing a specific scene and they can also imply their own ambition by describing some specific things or events, besides, they can connect fictional things with real things, by doing so they can make their compositions more appealing. Students can observe carefully some trivial things in daily life and then connect them with some profound ideas ,for example people can remind themselves of Zhou Shu Ren(Lu Xun)'s comments on eating crabs while they are eating crabs such comments will be quoted in the following paragraph.

‘People who have eaten crabs first in the history are worthy of being admired by other people , the reason is that if they were not brave enough, they wouldn't eat crabs ,if there have been some people who have eaten crabs first, there may be some people who have eaten spiders first. The only reason for people not to eat spiders is that spiders are not delicious at all or spiders may be dangerous, therefore, we should be grateful to them for their behavior’.

From the comments quoted above, we can do further association and draw some new conclusions, the first conclusion is that innovation in the human history demands brave men because they will do something that no one has done before, the second conclusion is that some innovative approaches will lead to success while other innovative approaches may turn out to be failure so those men who have failed in the process of innovation should be worthy of being respected because it is known from the history that all kinds of successful results are in demand of brave men who have adapted innovative approaches first and such results have emerged from previous failure. As a summary, such conclusions can be validated in such a vivid way and we will be enlightened while we are thinking about them.

All the things around the world can reflect the law of unity of opposites. Therefore, we can make a philosophic demonstration by taking advantage of such an essential feature of all the things, for example, the essential characteristics have been demonstrated in the article whose title is the ode to time in the following paragraph.

‘Time is the strangest thing in the vast boundless universe it is the longest things meanwhile it is also the shortest thing in the world. It can move fastest, but sometimes it moves in the slowest speed, it can be lengthened to an infinite degree , but sometimes it can also be shortened to an infinitesimal degree, it is really impartial and very generous but sometimes, it may become so niggardly and prejudiced. Therefore, it may be very common but sometimes it will be very precious thing in the world’.

The writer of the Ode to time has finished his demonstration by the contrast association, in his demonstration, he has succeeded in writing all the contrastive concepts into a whole entity, as a summary, his demonstration is so convincing and full of philosophical significance.

6.3.4. Imaginative association.

Imaginative association refers to the ways of creating new images by processing some existing images, it consists of creative association, regenerative association and imaginary association, it is known that imagination can't be limited by time and space and it can help people to enjoy themselves in the surreal world. In the process of teaching, texts are the best materials for teachers to cultivate students' imagination, after having learned some passages; teachers can also ask students to finish their tasks of imagination on the basis of some concrete descriptions. In other words, they can add some reasonable, detailed descriptions or they can create a new context for stories. For example after having learned the famous poem written by Du Pu a poet of Tang Dynasty whose title is the spring view, students can carry out the task of imagination according to the following two sentences ;

'Grieved over the years, flowers make us shed tears. Hating to part, hearing birds break our heart'.

It can be imagined that Du Pu's homeland had been demolished by serious war, so he felt very sad when he had seen the flowers blossoming and heard the birds crying, therefore, students can give a detailed and reasonable description to Du Pu's psychological state with the help of imagination.

Besides, teachers can develop students' awareness of innovation through the way of imagination, many unprecedented things have emerged as time goes and people still are able to imagine the things that may emerge in the future such as the longevity of human beings, the reverse flow of time and alien beings' visit to our planet etc.

As a summary, teachers should encourage students to express their ideas bravely that they have imagined therefore students will have a lot of things to say while they are writing compositions with such titles as if alien beings have arrived at the Earth and go back to the Yuan Dynasty in a dream.

6.4 Create a good atmosphere for teaching activities

6.4.1. Students should be encouraged to express their ideas

It is known that having an interest in some things is the most important factor for people to do well in their jobs. If people have an interest in the specific tasks, they will be willing to make painstaking efforts to do well in their jobs, therefore, teachers should help students to have an interest in compositions in order to make them write good compositions and students will make great efforts to write only when they are interested in compositions, that is the reason for teachers to manage to interest students in compositions.

As first, teachers should abandon the obsolete guideline and the monotonous methodology of composition teaching in order to activate the teaching activities, they should provide students with various opportunities to express their ideas , at the same time, teachers should support students ' innovation in compositions in a feasible way, as a result, students will participate actively in the teaching activities.

6.4.2. Teachers should make a breakthrough in the methodology of composition teaching

Chinese government has been advocating the cause of Chinese teaching reform in order to break the fetter of conventional model of composition teaching and make students write in a flexible way.

According to the requirements of Chinese curriculum standard, the composition test should be improved and title-given compositions should be arranged in a smaller proportion, besides, the themes of compositions should be connected closely with the real life of students in order to offer more opportunities for students to express their ideas, as a result, students may change the confrontational attitude toward compositions, at the same time, teachers should prevent students from imitating the models of so called excellent compositions, in the process of teaching, in order to make sure that students will become more active while writing compositions, in other words, students can write their compositions which can express their ideas directly or they can imply their own emotions in a meaningful way ,the number of words in compositions shouldn't be limited to specific number, students can express their ideas by writing thousands of words or hundreds of words, as a result, students' desire for writing will be stimulated because of such a free atmosphere and they can also express true feelings more freely.



6. 4. 3. Teachers should appreciate students

It is known that all students have a strong desire for being appreciated by other people, therefore, teachers should attempt to give suitable advice on students' compositions in a patient way according to the specific characteristics of students, they should evaluate students in a positive way so as to make students feel confident of their achievements, besides, teachers should appreciate the individualistic sentiments in students' compositions and show their respect for students' innovative fruits, besides, teachers should also make a higher request with words of encouragement in order to improve students' innovative competence further.

7. Conclusion

It is known that it will cost a lot of time and energy for teachers to cultivate students' creative thinking and improve their creative competence in compositions, teachers should make painstaking efforts in the process of competition teaching. The writer has pored over a large number of relevant articles in order to absorb previous fruits of research while writing this paper, at the same time, the writer has interviewed with some teachers who have taught students directly in order to investigate the current situation of students' compositions, in the process of writing this paper, the writer has been obeying the principle of connecting the theories closely to specific practice of composition teaching and at the same time the writer has elaborated on some feasible ways of cultivating creative competence. However, the writer has investigated the issue from a narrow perspective because it has been a short period of time since the writer became a teacher and the writer doesn't have a good knowledge of pedagogy. However, the writer will continue to investigate the issue of cultivating creative competence in the future in order to make her theory perfect further. She believes that the phenomena of stereotyped compositions will perish in the future as the cause of education reform has been advocated by Chinese government and students will improve their innovative competence gradually.

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The Application of Content Schema to English Reading Teaching

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Abstract: The term “schema” was first stemmed from Gestalt psychology and Bartlett’s theory on human memory. Several decades later, it was introduced into reading by Rumelhart (1980, p. 22), Carrell, P. L. & Eisterhold (1983, p. 40). Schema often means the general postulated knowledge structure in Readers’ mind. Schema theory proposes that readers possess different conceptual frameworks which they bring to the reading material and which they use to understand what they read. That is to say, schema theory is an explanation of how readers use acquired knowledge to interpret and learn from reading materials. The theory suggests that the nature of reading comprehension is regarded as an active process. In this process, the reader starts from the visual stimuli in the passage through activation and mobilization of former schemata in his or her mind and gets a proper passage understanding, which is consistent with the intended intention of the author and has an impact on the reader. Efficient understanding requires the ability to connect the reading material with the reader’s own former knowledge.

Key words: Schema; Schemata theory; English reading comprehension; Reading instruction

Introduction

In English language teaching and learning, reading is an important part, for it is one of the most essential ways to obtain English language knowledge and skills. For most students, especially for high school students, reading is by far the most important of the four skills in English language learning (Carrel, 1987, p. 17). In every year’s College Entrance Examination, reading accounts for 40 percent or so, one of the largest proportion of all the items. Therefore, effective reading is becoming the focus in high school English teaching. However, a great deal has been done in this aspect indeed, yet we are aware that many students, after learning English for years, often end with failure about their comprehension when they are asked to read a passage (Grabe, 1991,p. 51) How should the students read to give a good effect? In 1970s, Rumelhart promoted the notion of schema in the process of reading, which holds much promise for our understanding the complex messages. This theory shows that the reading process is not only a process of polishing language, but also making use of the original background knowledge. If the reader has much background knowledge, it can strengthen the reading ability in processing the reading material. During the reading process, the “schema” is the basis for cognition, for all the information processing stems from it. Schema theory is much concerned in English language in recent years. This paper is about how schema theory can be applied to English reading and how we can help the students activate the schemata stored in their minds, especially the powerful effects of schemata on reading comprehension so as to improve their reading competence.

1. Schema

1.1 The definition of schema

Schema is knowledge that stored in our minds is well- organized rather than randomly structured. They, on one hand, form independently by virtue of the contents each schema contains. On the other hand they are connected by nodes, which enable them to communicate when necessary. Nearly all cognitive definitions of schema originate from Bartlett “An active organization of prior reactions of past experiences, which must always be suggested to be operation in any well-adapted organic response. ”



Schema defined in this method gives us an impression that it includes all aspects of knowledge and experience, but it is impossible. Studies illustrate that our minds don't absorb everything without any selection (Norman, 1975). Schemata are obtained through long years of experience. In this selective process some experiences are blocked from the in-coming information while others are retained permanently in the long-term memory, which are gradually gathered and finally schematized in our minds. When we are exposed to the same stimuli in the reading materials, the prior existing knowledge is activated and used to give a proper interpretation of the materials. In this case, text-processing is a process of retrieving the prior knowledge in the mind.

1. 2 The organization of schema

A schema is describing a particular class of concepts and is composed of a hierarchy of schemata embedded within schemata. The representation at the top of the hierarchy is sufficiently general to get the essential aspects of all members of the class. For example, if the conceptual class represented by a schema were "going to a restaurant" (Barnet, 1989), its top level representation would involve such information as that a restaurant is a profitable establishment where people pay money and to have someone else serve their food and clean up after the meal. At the level beneath this are more specific schemata such as going to a dinner, going to a fast food and going to a swanky restaurant, etc. Generally speaking, as one moves down the hierarchy, the number of embedded schemata multiplies while the scope of each narrows, until, at the bottom. Most levels in the hierarchy consist of descriptions of the important components of its meaning and their interrelationships, where these descriptions are themselves that schemata defined at the proper level of specificity. The power of this structure derives from the fact that the top level representation of any schema at the same time provides an abstraction of and a conceptual frame for all of the particular events that fall within its domain.

1. 3 Content schemata

Types of schemata have been identified clearly. It is regularly said that there are three types of schema: language schemata, formal schemata and content schemata, which are closely related to reading comprehension.

Language schemata and formal schemata must influence reading comprehension. However, it must be influenced more greatly by content schemata. Because my students are the best students in our county who were chosen to be admitted two years ago, they have little problem in learning sentence structure, grammatical inflections, spelling and punctuation, vocabulary, and cohesive structure, without mentioning the organizational forms and rhetorical structures of written materials. As for my students, the most important thing is to improve their understanding ability. Therefore, this paper is focused on the use of content schemata as facilitators of processing the materials. I will mainly deal with the content schemata.

2. The functions of schema

Two processes in employing schema are schema identification and schema application. The former is essentially a pattern recognition process and a data-driven process, in other words, the schema is essentially stimulated by information that is available to the reader just before the schema is identified. There are at least two factors that influence the course of schema identification. The first one is goodness-of-fit--the appropriate schema has a high likelihood of being identified if there is good match between the target schema and the information that has accrued. The second one is the amount of information that accrues as the amount of information increases, there generally is a higher likelihood that appropriate schema will be identified. Once a schema has been identified, the schema invokes a number of processes in a conceptually driven fashion, which is governed by the content and procedures provided by the schema. The reading schema mainly has the following functions:

2. 1 Providing background knowledge

At first, a schema provides background knowledge or context that is needed for directing the understanding of specific input that is related to the schema. When readers find certain specific or essential information is insufficient in the reading material. They will activate the corresponding schema and support the information related to the material during the reading comprehension. For example, Business had been decreasing since the oil crisis. Nobody seemed to want anything really elegant anymore. Suddenly the door opened and a well-dressed man entered the showroom floor. John

put on his friendliest and most sincere expression and walked towards the man.

When reading the first sentence, readers think it is the oil crisis that made business depression and think it is about the story of the sales of the cars and the oil. But in the second sentence the word elegant doesn't correspond with the oil in its meaning. So readers can guess elegant here means elegant cars, the word "showroom" in the third sentence shows that readers' comprehension is right. The readers' schemata about the oil and the showroom help them interpret the sentence correctly. From this, we can see that readers must construct meaning from their schemata to achieve the comprehension of the text. It is the schemata readers have that make them understand a text.

2. 2 Generating expectations

Once a schema is identified, the content of the schema provides the knowledge needed for readers to expect and predict future events and states (Anderson, 1977). With the schemata, the readers can have different expectation towards the topics of different types of reading materials, and especially, the readers can infer the latter context of the material with the help of the former context of the material. For example, when the reader reads:

One day, three girls were walking in the woods. They were enjoying themselves so much that they forget the time and stayed too long. A dragon kidnapped them. As they were being dragging off, they cried for help. Three heroes heard the cries and set off to save the girls.

The reader might draw a conclusion that the story involves kidnapping and rescuing as soon as the reader reads through the story--the dragon kidnapped the girls and three heroes heard their cries and set off to save them. Because the schema of the dragon is not like a hero while the schema of hero will not tell anyone that he will do something like kidnapping. In fact, the schema of a dragon is that it will finally be defeated by the hero, for dragon is the symbol of devil in the west, and the schema of heroes would lead to the anticipation that heroes will succeed in saving the girls, which turns out to be correct at the end of the story: The heroes came and fought the dragon and saved the girls. Then the heroes returned the girls to their homes.

2. 3 Facilitating inferences

Another function of a schema is to provide the background knowledge that is relevant for generating inferences. When statements are understood in prose, the reader constructs a cognitive representation that includes a rich configuration of inferences. These inferences come from somewhere and their source is not always provided by linguistic knowledge. Take for example, the following sentence: He invites her friends to a restaurant. Reading this sentence, the reader may draw a large number of inferences, including those that are below: They choose a restaurant. Then they go to the restaurant and find a place to sit. And a waiter gives them the menu and they place their orders. Then they eat their meals. In the end he pays the bill and leaves with his friends.

Specific schemata are needed in order to generate these inferences. If readers have such a schema as inviting friends to eat in a restaurant, these references are easily to be facilitated.

2. 4 Focusing the reader's attention

Another function of a schema is to direct the reader's attention. (Neisser, 1976; Norman and Bobrow, 1975) There are two ways that schemata direct the reader's attention. First, schemata direct attention towards realms of the information array where parts are present in the information array by issuing commands to seek and examine areas in the information array where schemata elements are expected to be. When the schema is facilitated during the reading process, it constantly chooses the most suitable part to comprehend the reading material from the schema net structure. Second, attention is directed to areas of the information that deviate from the content of the schema. Metaphorically speaking, it would be difficult to avoid paying attention to a hand with six or more fingers or a mouth with black teeth. In a word, attention is directed to parts of the information array that deviate from the schema constructs a cognitive representation that involves a rich configuration of inferences. These inferences come from somewhere and their source is not always provided by linguistic knowledge.

Specific schemata are needed in order to produce these inferences. If readers have such a schema as inviting friends to eat in a restaurant, these references are easily to be motivated.



3. Culture-specific content schemata and reading comprehension

From the above discussion we understand that content has more influence on reading comprehension. What should be suggested is that one type of the content schemata especially has a great and enormous influence on students' English reading comprehension, that is, cultural-specific content schemata. The main reason simply is that language and culture are closely connected and learning a foreign language is the learning of both language itself and its culture because there is cultural difference which is considered to be one of the biggest obstacles in English language learning.

Thus, this part will be intended to introduce the nature of language learning relationship with culture, and then the influence of cultural-specific content schemata on students' English reading comprehension. Let's first come to the relationship between language and culture.

3. 1 *Culture and language*

3. 1. 1 The relationship of culture and language

In English language teaching, regularly we classify culture into two categories: culture and Culture. The former refers to culture in an anthropological sense, in other words, the entire way of life of people of a society. While Culture denoting culture in the socio-history sense can be defined as the products and contributions of a society, that is to say, man-made products of technology and all products of the mind. Here is a much broader meaning of culture which refers to the total pattern of beliefs, customs, institutions, objects and techniques that characterize the life of a human society.

Language and culture are connected with each other, that is to say, they are closely and intricately related. Any language is a part of a culture and any culture is a part of a language. Language is the outward expression of the spirit of people: their language is their spirit, and their spirit is their language. Language plays a very important part in culture. Language is a form of human cultural behavior. Generally speaking, language is the symbolic representation of a people and it comprises their historical and cultural backgrounds and their approach to life and their ways of living and thinking. The two interact, and that understanding of one requires understanding of the other.

3. 1. 2 Cultural differences

There are some differences between Chinese and Western cultures, such as, private and taboos, kinship terms, greetings, thanks and compliments. Cultural differences are caused by different social customs, different models of thinking and different concepts of value. The process of English learning is also a process of culture learning. Brown said that language acquisition does not follow a universal sequence, but differs across cultures (Brown, 1997). The process of becoming a competent member of society is realized through exchanges of language in particular social situations. Thus, language must be learnt as an integral part of learning about the target language's culture in order to gain a deeper insight into the target language.

Take, for example, the sentence "One interviewer eventually turned me down because, he said, I lack eye contact." In western cultures, there is a saying, "Never trust a person who can't look you in the eyes." Eye contact is very important during a conversation because too little eye contact may be seen negatively by westerners, which is usually ignored by Chinese. The differences may create obstacles in Chinese students' understanding of the sentence.

3. 2 *Culture-specific content schemata and reading comprehension*

Some schemata are said to be culturally specific. For example, much has been made of the way different cultures organize language into meaningful written texts and how members of these cultures then approach reading, understanding and using these texts. Or to give a down-to-earth, everyday example, the typical "schema" for ordering a meal in an American restaurant is surely different from it is in China. As culture does help to determine readers' life experience and how they make meaning of them. What would it mean to understand the word "cheese" in an EFL class where no such food existed? Could the word and the concept it represents mean the same thing to someone who has never eaten or seen it?

The awareness of the role of background knowledge, cultural or otherwise, led to a series of studies that demonstrate the effect of readers' background knowledge on reading comprehension. In fact,

several studies of second-language speakers and reading comprehension have indicated that prior cultural experiences are extremely important in comprehending text (Anderson, 1984; Johnson, 1982; Steffenson, 1979).

4. Implication of schema theory for reading comprehension

The role of background knowledge is quite important in processing materials when we apply schema theory to reading comprehension. The role of background knowledge in language comprehension has been formalized as schema theory (Carroll, 1987). According to schema theory, comprehending a text is an interactive process between the reader's background knowledge and the reading materials. Efficient comprehension requires the competence to relate the textual material to one's own knowledge. As Anderson points out, "every act of comprehension involves one's knowledge of the world as well" (Anderson, 1977, P. 369). Carrell (Carrell, 1979) suggests that "background knowledge becomes an important variable when we notice, as many have, that students with a Western background of some kind learn English faster, on the average, than those without such a background." "More information is contributed by the reader than by the print on the page." That is to say, readers understand what they read because they are able to take the stimulus beyond its graphic representation and assign it membership to an appropriate group of concepts already stored in the memories. The reader brings to the task a formidable amount of information and ideas, attitudes and beliefs. This knowledge, coupled with the competence to make linguistic predictions, determines the anticipations the reader will develop when he reads. (Carrell, 1977).

4. 1 The tasks of teachers in reading classroom

4. 1. 1 Building new background knowledge

As has been discussed above, schema theory proposes that adequate and appropriate background knowledge is vital to obtain reading comprehension; the more background knowledge the reader has in mind, the more efficient reading he will achieve, and vice versa. Just as Carrell says, "since students' apparent reading problems may be problems of insufficient background knowledge" (Carrell, 1983). Their lack of an appropriate content schema results in various degrees of failure in comprehension. If the reader's schemata are inadequate because of a lack of the appropriate background knowledge, then comprehension breaks down. When a passage is read, there is a large cognitive load on the reader as the reader is decoding the passage and incorporating the textual information into his or her knowledge base. The key to the incorporating information into the reader's knowledge base is partly depending on the amount of background knowledge of the reader. Having enough background knowledge will imply that the reader has a certain amount of knowledge of the subject of the passage or related knowledge. A reader's background knowledge permits the reader to supply coherence to the passage, permitting belief bridging predictions between non-coherent sections and also permitting additional elaborate predictions.

Therefore readers who do not have an enough amount of background knowledge on the subject of a passage will fail comprehension of the passage. If the readers do not have the background knowledge conveyed in the incoming passage, the teacher's task is to supply them relevant background knowledge. When the readers are provided with background knowledge, they can activate it and use it to predict and understand what is being read. Then they can assimilate, sort and store many features of the new passage. Finally they obtain a total impression of its form and meaning. Building background knowledge for reading comprehension helps students develop the knowledge base they need to be successful readers. The more background knowledge you get, the more new schemata you will construct in you brain.

4. 1. 2 Activating known background knowledge

Reading problems are not just caused by schema deficiencies, and the relevant schemata must be activated (Carrell 1985). There is some proof that the contextual and background information supplied may not always be used by the reader. Numerous researches point out that the attainment of background knowledge will not make sure that they are utilized correctly and appropriately. That is to say, the reader may come to a passage with prior knowledge but his schemata are not necessarily activated while reading. This failure to stimulate appropriate schema may be due to the passage he encounters does not contain sufficient cues to signal the schema to be activated. There exists another



case: the reader arrives at a consistent interpretation for the passage, but it may not be the one intended by the writer; he has the wrong schema stimulated because of their different cultural background. "Difference between writer's intention and reader's understanding is most obvious where readers have had different life experiences to the writer's model reader. Readers sometimes also feel that they interpret a passage, but have a different understanding to the author" (Hudson 1988). The concept of full moon, for instance, in Europe is linked to schemata that involve horror stories and madness, whereas in China it stimulates schemata for beauty and moon-viewing parties. Some alternates may be attitudinal: gun activates both shared schemata on the nature of guns and culturally distinct attitude attachments to those schemata (Wallance 1992).

If readers are unable to get an appropriate schema, they will have difficulties in understanding a passage. What is understood from a passage is a function of the particular schema that is stimulated at the time of interpreting the passage. So in teaching, the teachers should act as stimulators to help activate relevant background knowledge, to help relate the new passage to their prior knowledge. Activation of background knowledge is a fundamental aspect of reading comprehension.

4. 2 Teaching principles underlying schema theory

As has been discussed above, background knowledge is essential to reading comprehension, our teachers' task is to activate or build relevant background information to ensure our students to comprehend the written passage, not being affected by the lack of background knowledge. In view of the problems existing in the traditional teaching method which have just been discussed, we, as English teachers, should use the following principles in reading class while building or activating background knowledge.

4. 2. 1 Student-centered classroom

It has just been discussed that the traditional teaching regards reading as a passive process and students as passive recipients. Very seldom do students have opportunity to take part in classroom activities, to use what they have learned to practical communication. That is to say, students lack adequate independent practice in reading. In result, students tend to depend on a teacher in the process of residing and fail to read on their own. In fact, reading is an active process. Schema theory views that the reader is an active participant who can contribute to the construction of meaning. When reading, students comprehend the passage in light of their prior knowledge and at the same time modify their original schemata as new information is learned. In addition, our long-range goal as reading teachers is to develop independent readers outside the classroom. So, as teachers who teach reading, we should develop a learning environment that involves all individuals---teachers as well as students---in a cooperative process of setting and achieving goals, that engages students in previous knowledge experiences, that satisfies the mind's enormous curiosity and hunger for discovery, challenge, and novelty. In a conclusion, the class should be student-centered so that students' active roles are activated.

4. 2. 2 Cultural background knowledge oriented

A reader's failure to stimulate an appropriate schema during reading results in various degrees of non-comprehension. This failure to stimulate appropriate schema may be due to the fact that the reader does not have the appropriate schema himself anticipated by the author and thus fails to comprehension. One of the most obvious reasons why a particular content schema may fail to exist for a reader is that the schema is culturally specific and is not part of a particular reader's cultural background (Carrell, 1987). That is to say, the background knowledge that foreign language readers bring to a passage is often culture-specific.

It proves necessary to supply students with cultural background knowledge in reading class. For example, the shirt factory operates with a low efficiency. Sam Adams, the industrial engineer of the factory, finds out that one of the reasons for it lies in the fact that workers have no coffee break in the morning and afternoon. Many students do not understand why a coffee break is needed during the work. If students are supplied with the information that westerners have the habit of drinking coffee or tea at fixed time every day to get refreshed and to promote work efficiency, they will have a better understanding as for the condition of the factory and the solutions to its existing problems, another example, the setting of the story is Florida. Some students are absolutely ignorant of the state, so it is quite normal that they can not understand why "the spring of New York is gray and cold", and "the

boys and girls are so excited when they are dreaming of the golden beaches and sea tides” of Florida, so related geographical knowledge should be dealt with here. Sometimes it is quite necessary for teachers to give a talk on the west value systems which are the main barriers to students in reading comprehension, such as the western individualism, self-achievement, privacy, competition, optimism etc. This may help to sensitize English learners to cultural differences so that they can learn not to judge and understand the behavior of the people from different cultures according to their own cultural standard.

We can see from above, in many cases, what stops us from interpreting is not the print itself, but the culture connoted in it. Assessment of passages rests largely on the comprehension of the context of culture. In reading a passage, students’ interpretation of the author’s intention depends to a large extent on their social-cultural knowledge related to the reading material. Since the strong connection between culture and language, to provide students with rich cultured background knowledge through various channels will be a good way to improve their competence in reading comprehension. Every culture-specific interference problem dealt with in the classroom presents a chance to construct new culture-specific schemata that will be available to the EFL students outside the classroom. Moreover, and possibly more importantly, the process of identifying and dealing with cultural interference in reading should make our students more sensitive to such interference when they read on their own.

4. 3 Focusing on reading skills

It has been discussed above that if readers are unable to access an appropriate schema, they will have difficulty in understanding a passage. “Most commonly, accessing appropriate content schemata depends initially on textual cues; the graphic display must be somehow reconstructed by the reader as meaningful language. At this point, general language processing skills are most important” (Carrell, 1987). It is not surprising that failures to access appropriate schemata (i. e. , comprehend) are usually interpreted solely as deficiencies in language processing skills. Devine (1988) also proposes that readers need competence to use certain cognitive and relevant reading skills before they can begin to interpret a passage. The attainment of sufficient schemata does not guarantee that the readers can accomplish their task successfully. A good command of reading skills is also needed. The integration of schemata with effective reading skills will help readers to deal better with the reading materials to get a more satisfying result.

Generally speaking, the most basic reading skills required for efficient reading are as the following:

Identifying the topic: good readers can pick up the topic of a written material very quickly. With the help of their own background they quickly get an idea of what is being talked about. This ability allows them to interpret the passage, more effectively as it progresses.

Predicting and guessing: reader sometimes guess in order to try and understand what is being written, especially if they have first identified the topic. Sometimes they look forward, trying to predict what is coming, sometimes they make assumptions or guess the content from their initial glance as they try and apply their schemata to what is before them. Their subsequent reading helps them to confirm their expectations of what they have predicted what they thought was going to happen in the light of experience.

Skimming for such general comprehension means reading without stopping for every word, without analyzing everything that the writer, includes in the passage. A term commonly used in discussions about reading is skimming (which means running your eyes over a passageto get a main idea of a text quickly). By encouraging students to have a quick look at the text before plunging into it for detail, we help them to get a general meaning of what it is read all about. This will help them when and if they read for more specific information.

Gist reading is not lazy options. The reader has made a choice not to attend to every detail, but to use their understanding powers to get more of a top-down view of what is going on.

Scanning for specific information in contrast to reading for gist, we regularly read written materials because we want specific details. We may quickly look through a film review to find the name of the director or the famous star. In the case we almost ignore all the other information until we come to the specific item we are looking for. In discussion about reading this skill is frequently referred to as scanning.



Recognizing important facts and details: a good reader can posit his attention to the most important aspects of passage and achieve good comprehension.

Paraphrasing: as we know, no passaget is completely explicit. A good reader should have the ability to see beyond the literal meaning of words in a passage. We get a lot more from a reading passage than the word alone because, as active readers we employ our schemata together with our knowledge of the world to expand the pictures we have been given, and to fill in the gaps which the writer seems to have left.

Close reading: Close reading is required to understand literature. By close reading we mean not only slow careful reading, but also reading with attention to how the story creates levels of meaning in its figurative language, setting, plot structure, character and conflict development. Only by close reading can we comprehend the real meaning of the story, not just its events and the main idea, but its theme.

Reading graphic aids: Reading a graphic aid can assist clarify information or a complex concept in a written passage. In most cases it is a big mistake to ignore this valuable information. Authors use graphic aids to summarize, illustrate or support the ideas they write about.

Providing students with practice in these skills and helping them to use the minimum number of syntactic cues to get the maximum amount of information when reading should be the focus of any program.

4. 4 Encouraging students' extensive reading

Schema theory shows the more background knowledge a reader has, the better he will understand. However, according to high school English syllabus, the total instruction time is 280 hours. Only reading in class is undoubtedly not enough for making an efficient reader. Students need to read extensively outside classroom to enrich their background knowledge. As Bransford (1973) states, "until students read in quality, they will not become fluent readers. " Extensive reading can help get any autonomous in word and phrase recognition abilities (Grabe 1991). Wallace (1992) also argues that wide access to meaningful written language may be an efficient way of learning new structures and not just of reinforcing or practicing known ones. Another reason for extensive reading is related to the concept of inter-textual where all passages contain traces of other passages, and frequently they cannot be readily understood, or, at least, fully appreciated without reference to other passages (Wallace 1992). Carrell (1985) points out that many common, everyday passages assume that the receiver will be able to pick up allusions and perceive the cultural references to deep-rooted common cultural stores of allusions, sayings, idioms etc. Carrell (Carrell , 1987) claims that in general people forget the actual language but remember the message. The fact remains though, that memory is important because passages do carry references to other passages and, although not always crucial to the overall message, these references enhance the enjoyment of the passages and are often points where reader knowledge breaks down. It is therefore vital for non-native readers to try to accomplish as much reading as possible in order to try to capture some of what native readers carry to a text: both schemata and textural memory.

Conclusion

Students must be motivated to read extensively by being allowed to choose their own passages based on their own interests or by being assigned to finish reading some books on a semester basis with topics related to their incoming reading passages. In both cases, an oral reading report, in class or written report after class would be encouraged.

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The implementation of Aesthetic Education in Chinese Teaching in Junior Middle School

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Abstract: Chinese curriculum reform has been making headway in the process of implementation, society and schools witness the development of aesthetic education. In middle school teaching, Chinese is viewed as the discipline that mostly related to the aesthetic. Thus, what is the most important for Chinese education is that apply the aesthetics to the Chinese education.

The reason why Chinese is considered to be the most closely related subject with aesthetics is that the teaching contents in Chinese teaching are basically literary works with great appreciation value. These works have a variety of genres, such as novels, poems, prose, drama and so on, and each literary work has the aesthetic taste, outlook on life, world outlook, and values that its author wants to convey. Therefore, aesthetic education should be carried out in Chinese teaching.

This article begins with the situation of Chinese aesthetic applied in junior middle school teaching, and analyses what meaning the aesthetic education has, with the specific examples, in the middle school Chinese teaching. This paper focuses much attention on how the Chinese teacher apply the aesthetic education to the practical Chinese teaching process, and strives to provide the vast number of educators with new teaching ideas and measures.

Key words: Junior middle school; Aesthetic education; Chinese teaching

1. Foreword

After the college entrance examination system was restored in the 1970s, the majority of educators and parents took improving their academic performance and attending a famous school as the fundamental purpose of their study, and aesthetic education was gradually forgotten. With the continuous development of society, the disadvantages of traditional examination-oriented education begin to appear. There are more and more people with high intelligence quotient and low quality in society. Many people use their knowledge to do things that violate morality and even touch the law. Therefore, the educational circles have made a reflection on the educational problems at this stage. The Ministry of Education carries out the new curriculum reform of the national nature, and aesthetic education is included in the scope of school education at the present stage. And in all the sections, Among them, Chinese is one of the subjects most closely related to aesthetics, so aesthetic education for students in junior middle school Chinese teaching has become an important work for the majority of Chinese workers at present. This requires junior middle school Chinese teachers to comply with the requirements of the development of the times, update the concept of education and teaching, improve Chinese teaching methods, and promote the implementation of Chinese aesthetic education.

Based on the above contents, this paper will be based on the current situation of Chinese aesthetic education in junior middle school, introduce the significance of implementing aesthetic education in junior middle school Chinese teaching, and according to the relevant requirements of the new curriculum standards of junior middle school Chinese. The characteristics and actual situation of Chinese teaching in middle school, based on Chinese teaching materials, combined with teaching practice, this paper focuses on how to carry out aesthetic education in Chinese teaching and improve students' aesthetic literacy by using concrete examples.

2. Aesthetic education and Chinese aesthetic education

Aesthetic education belongs to the category of aesthetics, and it is an important problem of aesthetics. Aesthetic education itself is also an educational activity, which is different from intellectual education, moral education and other educational activities. Aesthetic education is the use of nature, social life, material products and spiritual products in all the forms of beauty to people. Imperceptible education, in order to beautify people's hearts, behavior, language, posture, improve people's morality and wisdom.

The Chinese aesthetic education is also called the "Chinese aesthetic education", which means that in the teaching of Chinese education, the teacher through a series of teaching activities, such as listening, speaking, reading, writing, writing, writing, and the teaching of the basic knowledge of the Chinese, will make the students feel, appreciate and create the ability to get a certain degree of training, Make the students acquire and master certain aesthetic knowledge, and form the correct aesthetic values and healthy educational activities.

The Chinese aesthetic education is to change the mind from the essence, to cultivate the aesthetic ability, to cultivate the temperament, to perfect the personality, to set up the function of the correct aesthetic, and to need a long-term process, it is the "With the wind and the night, the touch is fine and silent. ", it needs to submerge the people's mind, It's not a day-to-day.

3. Current situation of Chinese teaching and aesthetic education in junior high school.

3. 1 current situation of Chinese Teaching in Junior Middle School

Through the study of the object of the new Chinese curriculum, I realized the real connotation of the educational and teaching concept of "all for the all-round development of human beings". Teachers should establish a student-centered point of view, respect and identify with students' personality differences, take the initiative to establish a harmonious and equal relationship between teachers and students, help students understand the significance of growth, and actively create and provide favorable conditions for the development of students. However, the current Chinese teaching mode is rigid, the classroom atmosphere is silent, the unity of teaching materials is strong, can not meet the diversified needs, the students' Chinese quality is on the low side, all have a direct impact on the effect of Chinese teaching. The present situation of Chinese teaching is far from adapting to the new curriculum standard.

3. 2 The present situation of Chinese Aesthetic Teaching in Junior Middle School

The teaching mode of Chinese curriculum under examination-oriented education is too rigid. Both students and teachers regard getting high marks as the ultimate goal of Chinese learning and putting the examination in the central position. Under this educational background, the Chinese teaching idea has also undergone the essential change, that is, the Chinese quality education has become the examination-oriented education, which leads to the serious lack of aesthetic education in the middle school Chinese education. And then directly inhibit the development of students' aesthetic feeling ability. The concrete manifestations are as follows: in life, students blindly and enthusiastically chase after the stars, regard vulgar things as fashion trends, noble and profound things as outdated, and so on; in study, schools, teachers, students, etc. In 2005, parents took the examination as the ultimate goal and ignored moral and aesthetic education. For example, in reading teaching, both teachers and students regard answering questions as the purpose of reading and ignore the perception of beauty conveyed in literary works. Students don't feel and appreciate beauty in their daily study and life, but they can't create beauty well in writing. With the deepening of the new curriculum reform, aesthetic education for middle school students has become a major requirement of Chinese teaching in middle school.

4. The significance of Aesthetic Education in Chinese Teaching in Junior Middle School

4. 1 Promoting the implementation of Chinese teaching

In daily teaching, Chinese teachers can teach from the aesthetic point of view according to the characteristics of the teaching content. Teachers use the content in the text to guide students, so that students can fully mobilize their emotions and imagination, and understand the content of the article. In this process, not only the imagination and creativity of students can be developed. The most important thing is that their aesthetic and appreciation ability will also be cultivated. Through the infiltration of aesthetic education in Chinese teaching for a long time, the imagination, creativity, aesthetic ability and



appreciation ability of middle school students will be cultivated and improved at the same time, and the Chinese literacy will be improved accordingly. The improvement of students' Chinese literacy will directly promote the implementation of Chinese teaching.

Therefore, the addition of the aesthetic education in the Chinese teaching will not only have an adverse effect on the Chinese teaching, but also contribute to the completion of the Chinese teaching task.

4. 2 Cultivating students' Aesthetic Concepts and abilities

Aesthetic education is an education to cultivate people's perceptual and rational thinking through emotion and image. Most of the contents selected in junior middle school Chinese textbooks are famous works of ancient and modern Chinese and foreign countries, which are of great value in art appreciation, and the feelings conveyed in them will certainly have an impact on students' aesthetic values.

In the course of Chinese teaching, the teacher makes full use of the various beauty factors and the beauty rule contained in the literary works, and strengthens the aesthetic enlightenment, the aesthetic guidance and the aesthetic smoking of the students. For example, Mr. Zhu Ziqing's *Back Shadow*. The scene written in this paper is the station, the figure is the father and the "I", the main event is that the father buys oranges for the "I". These are very common life trifles, but the more such things are, the more emotional and sympathetic. In the course of the teaching, the teacher should gradually guide the students into the artistic conception of the creation of the work away from the station, and perceive the emotion Father's situation to be conveyed by the author. In an elegant and simple manner, in the simple and detailed language, the students slowly form their own cognition, and feel the love of the father to the "I". In this way, the aesthetic education is subconsciously applied to the students, so that the aesthetic thinking and the emotion of the students have a certain influence. After the infiltration of the long-time aesthetic teaching, the students' cognition, emotion and will will be cultivated to form a set of their own aesthetic values.

Therefore, the reasonable implementation of aesthetic education in Chinese teaching is not only of positive significance to the formation of students' aesthetic concepts and abilities, but also has a great positive impact on the cultivation and improvement of students' comprehensive Chinese literacy.

4. 3 Promoting the implementation of quality education

Examination-oriented education for many years has brought serious consequences to the society. Through the thinking of these consequences, the educational circles have realized the great significance of aesthetic education to social development. Aesthetic education will become the direction of reform and development of Chinese and even various disciplines education and teaching in the future.

Chinese is the subject most closely related to aesthetics. It is a more suitable way to carry out aesthetic education in Chinese education and to cultivate students' aesthetic quality in daily Chinese teaching. Teachers carry out aesthetic education through classroom teaching and extracurricular cultural and artistic activities. While imparting students' Chinese knowledge, teachers make use of the beautiful characters, beautiful rhymes, beautiful rhythms, beautiful emotions, beautiful meanings, beautiful nature contained in literary works. The humanities of beauty infect students, let them accept the edification of beauty, help students establish correct values, enrich their hearts day by day, and finally form a sound personality. At the same time, the description in literary works The beautiful scenery, distinct personality image and profound and interesting story will purify students' mind, adjust students' learning emotion, affect students' character development, arouse students' interest in learning, and make students achieve good effects of body and mind.

Nowadays, society pays more attention to the all-round development of individual knowledge and quality, and needs high-quality talents, which is the goal of school quality education under the new curriculum reform. Therefore, the implementation of aesthetic education in Chinese teaching is of great practical significance to promote the implementation of students' quality education.

5. Measures for the implementation of Chinese Aesthetic Teaching in Middle School

5. 1 Savoring beautiful language in prose teaching

Prose is a kind of literary genre which can express the author's own true feelings and write flexibly. Its

characteristics are three: first, scattered spirit; second, profound artistic conception; third, beautiful language. The aesthetic characteristics of prose provide convenient conditions for teachers to carry out aesthetic education for students in Chinese teaching.

Take the spring of Mr. Zhu Ziqing in the first unit in the first unit of the seven-grade language as an example. The article has shown a vibrant spring view for us with a beautiful language. In the course of teaching, the teacher should guide the students to complete the understanding of beauty: the "The mountain was running, and the water rose, and the sun blushed. " in the second natural section of the text is at the end of the "Here we go. ", which forms the rank ratio, the rhythm is harmonious, the upper mouth of the Longan is, and the arrival of the spring is written from the change of the different things. The students feel the beauty of the sound of the article by reading the text with emotion. After feeling the beauty of the sound of the article, the students have to figure out and taste the characters and experience The expression effect of rhetorical devices used in this paper. "the pace of spring is near", "peach tree, apricot tree, pear tree, you do not let me, I do not let you, are full of flowers to rush. " "the red one is like fire, the pink one is like Xia, and the white one is like snow. " In learning these sentences, teachers should mobilize students to give full play to their imagination, so that the language of the article and the imagination of the students complement each other, and the students turn vivid words into colorful landscape pictures in their minds. Better understand the beauty of the scenery described in the article, so as to truly understand the feelings expressed by the author that are close to nature and love life.

For example, Mr. Lao She's Winter in Jinan, this is a scenic prose, the language is beautiful and elegant, although the form of expression is text, but let people have a sense of poetry and painting. This paper uses a lot of pen and ink to describe a "warm and fine" winter in Jinan, but what the author actually wants to express is Jinan's "warmth". "See, the pines on the mountain are getting darker and darker, with a bun of white flowers on the tip of the tree, like a Japanese nurse. " and the weeping willow with long branches is going to take a picture in the water. " This passage uses metaphors and personification writing techniques, comparing the short pine with white snow to a Japanese caretaker, writing weeping willows as a human being. Students can not only read vividly and interesting, but also better convey the characteristics of Jinan winter "warm and fine" to students. By analyzing these vivid sentences, the teacher guides the students to carry on the aesthetic feeling to "Jinan's winter", let the students experience the characteristic of "Wen Qing" from the author's language. At the same time, guide and inspire students to find that in their eyes all things wither, cold wind piercing winter has such a lovely, warm side, so as to cultivate students' ability to find the beauty of life.

There are many such beautiful essays in junior middle school Chinese textbooks. The language beauty of these essays and the feelings they convey are of great significance to the cultivation of students' aesthetics. Teachers can make flexible use of this characteristic. In the process of Chinese teaching, aesthetic education is carried out for students, so that students' aesthetic ability can be cultivated.

5. 2 Comprehensive examination of Human Nature in novel Teaching

The novel is to depict the literary genre of the society by describing the characters as the center and through the complete plot and the environment description. There are also many novels in the Chinese textbooks of junior middle school, such as Camel Xiangzi , Confucius, Blessing, and so on.

Take Lu Xun's Kong Yiji in the second volume of the eighth grade of the Chinese textbook as an example. Kong Yiji is a typical character in Lu Xun's works. Kong Yiji lived in the transitional period of new and old society. He was the representative of the lower class intellectuals in old China. The poison of feudal pedantic thought and imperial examination system created the two sides of Kong Yiji's character. Teachers guide students to analyze Kong Yiji's personality characteristics in combination with the relevant paragraphs of the article. For example, when he went to a hotel to drink, he never owed money for drinking; when it was all right, he sincerely taught the little man to write; when the neighbor's children surrounded him, he did not drive them away, but gave the children anise beans, all the way to where they were. Nothing left;He raised his face to argue for himself, "Theft books cannot be stolen" , these show a kind and generous, gentle, self-esteem side. Therefore, students can summarize the characteristics of good nature and mild character. Next, the teacher led the students to explore the character of the other side of Kong Yi, who, although he read the book, he got the bad habits of the intellectual. "Kong Yi is the only person in a long shirt to drink" , he says. In his opinion, "all things are bad, but the reading is high" ;His thoughts were corrupted and full of words;A copy of a



man with a pen`disappeared", he can be seen. It is not steady to do things, so it is easy to eat and lazy. Combined with the above analysis, Kong Yi can be summed up self-proclaimed, self-deceiving, pedantic poor acid, easy to eat and lazy side. Finally, the teacher concludes that Kong Yiji is not "one person", he is a collection of thousands of intellectuals in the lower classes of old China, and he is the representative of a class of people in the old society. Therefore, through Kong Yiji, we can analyze the image characteristics of the lower class intellectuals in the old society: they not only have the kind side as human beings, but also have the pedantic characteristics of intellectuals in the late Qing Dynasty.

For example, Xiang Zi in Mr. Lao She's works, he is an ordinary peasant who has a hard work and a simple and kind, and is like a camel in life: positive and tough. Xiang Zi has his own dream, that is to buy a car that belongs to oneself through his own hands. But the destruction and oppression of the old society have broken his wishes over and over again, and eventually he became crafty, well-occupied and self-defeating. Of course, the depravity of Xiang Zi, in addition to the strong social pressure, is related to his own short, narrow and selfish. The depravity of Xiang Zi, which makes it heartache, is the result that we do not want to see, but it is only such a result that the people are deep and thoughtful. It is a wake-up call. Lao She wrote down this tragedy with sympathy for the victims. The angry accusation and strong criticism in the book are of great enlightening significance to the middle school students who have greatly improved their material and spiritual life. Through the interpretation of Xiang Zi's character change, the students will sympathize with the weak and have a good desire to improve the society, so as to promote the formation of correct aesthetic concept and sound personality.

In the teaching of novels, teachers can let students explore the "human nature" of the protagonists and even a class of people represented by the protagonists through the deeds of the protagonists of the novel, and find the flashing points and shortcomings in them. And guide students to establish correct aesthetic values, improve their ability to distinguish right from wrong, so as to help students to establish a correct outlook on life, values, world outlook.

5. 3 How to feel the artistic conception in the teaching of poetry

Poetry, originated from the ancient social life, has a long history in our country. As a kind of unique literary genre, poetry has its distinct characteristics, vivid and image, and it presents the author's social and living conditions and the author's spiritual world with extremely compact and concise language.

The scenery and things described in the poem are often endowed with special feelings by the author, so we can listen to the author's echoing voice in the mountains and rivers when reading the poetry, and find the shadow of the author's life among the flowers and trees. Feel the feelings of the author in the pavilions and pavilions. In teaching Chen Ziang's *Singing in Youzhou*, the teacher led the students into the situation created by poetry by playing the audio and video of reading aloud, and guided the students to read aloud with emotion many times, so that the students could give full play to their imagination. Fantasize that he is the poet Chen Ziang. After experiencing the life situation experienced by the author, he alone appeared on the stage and looked at the heaven and earth for a long time and felt the heaven and earth. An infinite, limited life. So that the students enter and understand the artistic conception of the lonely depression expressed by the poetry. By imagination, the student union will understand why the poet "to be the only one". For example, in Du Fu's *Wang Yue*, when the teacher is reading, he can make the students close their eyes, imagine themselves standing on the top of the mountain, looking out, slowly integrating with the white clouds, mountains, and birds, and perhaps they will clear their hearts. There is a sense of ambition and exuberance that the author expresses overlooking all things.

Another example is Professor Ma Zhi Yuan's poem *Tianjing Sha Qiu Si*. the teacher according to the image given in the verse: withered rattan, old tree, faint raven, thin horse. Guide the students to enter the scene through imagination, to feel the infinite desolation and sadness of the broken intestines in the rich autumn color. The scenery in this word is what the author sees on the way, although it is the scene he sees, but it becomes his emotional carrier in the author's works. The combination of emotion and scenery constitutes a moving artistic realm. Through the aesthetic appreciation of all kinds of images, the students feel the lonely and sad mood of the tourists on the road. This kind of teaching method will not only greatly improve the teaching effect, but also improve the students' teaching effect. The aesthetic quality will also be gradually improved as a result.

The poetry of our country is the accumulation of thousands of years history and culture, and it is the cultural treasure of the Chinese nation and even the world. The reason why it has been immortal for

thousands of years is that it has a very high aesthetic artistic value, so teachers should make full use of the unique aesthetic characteristics of poetry to carry out aesthetic education to students in the process of poetry teaching. Let students in the study of Chinese knowledge at the same time, improve their aesthetic quality.

6. Problems of Chinese Aesthetic Education in Middle School

6. 1 *Ensure the completion of the task of Chinese teaching*

In the process of teaching, the aesthetic object of Chinese course is mainly text. Therefore, teachers should choose the purpose and task of aesthetic education according to the content of the text. At the same time, Chinese teachers should start from the actual situation of students, teach students according to their aptitude, formulate a variety of teaching methods, and guide students to learn. For students with low aesthetic quality of Chinese, they can learn from the aesthetic experience created by their predecessor. Such as the images involved in poetry teaching, some images always convey fixed feelings: the moon is homesickness, Liu has attention, dusk autumn talk is desolate, partridge apes show melancholy. Teachers can explain symbolic images to students more often, through learning, Students form their own aesthetic system, which provides convenience for the study of Chinese poetry, thus promoting the completion of Chinese teaching tasks.

Improving students' Chinese literacy is the essential goal of Chinese aesthetic teaching. At the same time, we should pay attention to the cultivation of students' aesthetic quality, and finally achieve the purpose of promoting the development of students' physical and mental health. However, the aesthetic education here serves for the improvement of Chinese teaching quality, so Chinese aesthetic teaching can not be separated from Chinese teaching and open another aesthetic education related course. Chinese teachers should make rational use of aesthetic education to promote and ensure the development of Chinese teaching and the implementation of Chinese teaching tasks.

6. 2 *Guiding students to establish correct aesthetic consciousness*

The language is the most closely related to the aesthetic education in all subjects. The ancient and foreign excellent articles selected in the Chinese teaching materials are the crystallization of the life experience and the wisdom of the excellent writers. The middle school students are in the period of life, value and world view, and the teacher's correct guidance is important. In the course of the teacher's guide to the student's study of the article, the students will be educated and the students' mind and personality will be sublimated.

Teachers make full use of Chinese teaching resources and on the basis of ensuring the completion of Chinese teaching tasks, carry out Chinese aestheticized teaching for students, which is not only to teach students Chinese knowledge, but also to teach students to be human, be reasonable and seek development. It is the help of students to form correct aesthetic concepts. Such as Mr. Mao Dun's Praise of White Poplar, In this paper, a large number of vivid language is used to depict White Poplar from the aspects of growth environment, appearance characteristics and internal quality, praise the poplar, and a straight and tough poplar jump on the paper. On the surface of the article, the scene is written, but in fact, it is lyric by scene. In the face of the harsh environment on the northwest loess plateau, the author symbolizes the tenacious and industrious northwest peasants in the face of the harsh environment on the northwest loess plateau, so as to eulogize the broad northwest peasants' spirit of simplicity, strength and progress. When teaching, teachers should not only complete specific teaching tasks, but also encourage students to actively learn the spirit of White Poplar and be as indomitable as White Poplar in daily life. A strong and progressive person.

Under the background of education at present, both schools and teachers should attach importance to the role of Chinese aesthetic teaching. On the basis of ensuring the completion of teaching tasks, students can set up correct aesthetic concepts, so as to further realize the new goal of students' all-round development.

7. Conclusion

Under the educational background of the importance of quality education and the reform of the new Chinese curriculum, the traditional Chinese teaching mode and teaching methods are reformed, and the quality education of students is carried out in the process of daily Chinese education and teaching. It



has become an important task for the majority of Chinese educators at present. In the end, how can we not only ensure the successful completion of the task of Chinese teaching, but also achieve the purpose of quality education for students? At present, aesthetic teaching provides us with a new Chinese teaching method-combining Chinese teaching with aesthetic education, that is, Chinese aesthetic teaching. Chinese aesthetic teaching embodies the teaching idea of "people-oriented". And rich humanistic spirit, it is the product of the development and progress of modern education, its appearance, let us see the broad educational prospect.

In this paper, it is hoped that the Chinese educators should provide some Chinese aesthetic teaching ideas, promote the implementation of the aesthetic education in the Chinese teaching of the junior middle school, and improve the quality of the Chinese aesthetic education in the junior middle school, thus promoting the implementation of the Chinese new curriculum reform. And the implementation of the aesthetic quality education.

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The Influence of Du Fu's Poetry Awareness on the Responsibility Education of Middle School Students

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Abstract: Du Fu is one of China's great patriotic poets. It is one of the famous Gemini constellations of the Tang Dynasty. It has an unshakable position in the history of Chinese literature. There are countless studies on Du Fu's poems in ancient and modern China and foreign countries, and the most sensational awareness in Du Fu's poems is the most worrying part of Du Fu's poetry. The most valuable thing is that it is not only the personal future and family fate that makes Du Fu worry, but the future of the country is the time for Du Fu. Worried, so that the thoughts of worrying about the country and the people are accompanied by Du Fu's life. In contrast, modern middle school students, some of them focus on the "small self", mainly focusing on personal destiny, and the sense of responsibility of worrying about the country and the people is relatively weak. However, the feelings of homeland contained in Du Fu's poetry can change the current situation of the relatively weak sense of responsibility of contemporary middle school students. Therefore, it is necessary to link the two together for further research.

The purpose of this paper is to deeply analyze the theme of worry consciousness in Du Fu's poems, to explore the responsibility and feelings contained in it, and to influence and influence the contemporary middle school students' responsibility education.

Key words: Du Fu's poetry; Consciousness of responsibility; Responsibility education

1. The introduction

Du Fu's poems played an important role in the history of Chinese literature, in which the sense of suffering to a certain extent enhanced the Chinese literati's attention to the fate of the country and the expression of patriotic feelings. In the history of Chinese literature, the theme poem of Du Fu's sense of suffering was a turning point. From then on, the emotion of worrying about the country and the people, which was mainly expressed in the theme poem of the sense of suffering, was basically established, and had a profound influence on the formation of the later generations' patriotic emotion of paying attention to the future and destiny of the motherland. Therefore, the theme poems of Du Fu's sense of suffering have played an important role in the development of China since ancient times.

Weng renkang mentioned a similar viewpoint in a brief discussion on Du Fu's poetry. Du Fu's sense of suffering in his poems was inspired and shouted for the common people, and he sang and cried for the rise and fall of the country and the sufferings of people's livelihood, all of which made his poems still enlightening and touching to this day. (Weng renkang, 2008, p. 40). It can be seen that Du Fu's theme poems of the sense of hardship still resonate with readers and leave a lot of content for future generations to study. This paper chooses one of the angles to analyze Du Fu's theme poems of the sense of hardship in depth and in detail.

The main content of this paper is to discuss the feeling of responsibility contained in Du Fu's hardship consciousness and its influence on the responsibility education of contemporary middle school students. Based on the theory of Du Fu's poems and related works, the author made a questionnaire survey of teachers and students in grade 7 and 9 of Zhifangtou township middle school in Cangxian county as the experimental basis. This paper is divided into three major parts: the theme analysis of Du Fu's suffering consciousness in his poems, the analysis of the current situation of responsibility education in the teaching of ancient poems and lyrics of middle school students, and the implementation of Du Fu's suffering consciousness in the responsibility education of middle school students.



The final expected result is that the research in this paper can provide reference for the responsibility education of middle school students, and has some practical significance and value in cultivating the healthy personality of middle school students.

2. Du Fu poetry crisis consciousness theme analysis A sense of crisis

The theme of crisis consciousness runs through the whole history of ancient Chinese literature and is often studied by researchers of ancient Chinese literature. More precisely, the emergence of human beings is the beginning of the emergence of the consciousness of suffering, the whole human being has been moving forward in suffering.

The word "suffering" has always appeared as "sorrow" and "suffering" alone, and it first appeared in Zhou Yi as a phrase in the literature. Zhou Linjuan mentioned it in on the consciousness of suffering. "The word 'suffering' was first found in the book of changes, which says: 'was the rise of the book of changes in the middle ages? Is there any worry for the master of yi? '". (Zhou Linjuan, 2007, p. 5). Therefore, it can be seen that although the sense of hardship rises with the origin of human beings, the word "hardship" first appeared in Zhou Yi as a written language.

The sense of suffering is like a seed, which has left a deep impact on all dynasties. Zhou Linjuan's on the sense of suffering mentioned above also has some arguments. From Qin and Han dynasties of Liu Bang, Jia Yi and Sima Qian, The Three Kingdoms period of Cao Cao, Zhu Ge Liang, or Emperor Taizong of the Tang and Song dynasties, Wei Zheng, Fan Zhongyan, Wang Anshi, Wen Tianxiang, Qing Emperor Taizong of the Ming and Qing dynasties, Harry, Lin Zexu, Kang Youwei, from grasp the fate of all right to a powerful minister, were not our hearts all. (Zhou Linjuan, 2007, p. 6). It is not difficult to see that the sense of hardship on each dynasty is a huge impact.

Despite suffering consciousness in every dynasty, but it is a process of development and changes in ideas, by a future gradually began to concern themselves into engagement with lofty ideas, Han dynasty especially the shift, such as the King of Wei and Jin dynasty poet ladies, Tang dynasty poet Li Bai, etc, they all stood on the height of the whole country isolated, decayed, devastated society, the humanistic care in life, to express feelings takes responsibility. Du Fu's life is a vivid reflection of this change. Xia Nairu confirmed the above views in the emergence and development of "sense of hardship" in ancient China. "The ancient Chinese intellectuals' sense of hardship after the Han dynasty, although their basic spirit had been revealed in the pre-Qin period, surpassed the pre-Qin period in both breadth and depth when it came to worrying about the world, the people and the world. Especially after the Tang dynasty, especially prominent. This may be because the Tang and Song dynasties were the heyday of the development of China's feudal society. Although the first-rate intellectuals of the Tang dynasty entered the Zen temple in large numbers, outstanding figures like Du Fu emerged, sublimating the ancient consciousness of hardship to a new height of worrying about Li Yuan, the motherland and the universe" (Xia Nairu, 1989, p. 18). Therefore, the development of the consciousness of suffering has a process of ideological transformation, and Du Fu played an important role in this transformation and had an important impact on the development of the consciousness of suffering in later generations.

To sum up, the so-called sense of suffering refers to the ideological consciousness of the survival subject's anxiety and thinking about nature, society and self caused by the inevitable social crisis that human beings encounter in the survival practice. Since ancient times, worries about the fate of the Chinese nation have always been an excellent traditional virtue of the Chinese nation, which has been the aspiration of numerous scholars and political leaders throughout the ages. Worrying about the country and the people, what it expresses is not excessive sorrow or world-weariness, but a kind of responsibility for oneself, society and the nation. That is to say, the focus of everyone is no longer their own interests, but a country or even the entire human race, to be alert to the coming dangers, and have the determination to overcome the difficulties. Although Du Fu's poems expressed his worries about his future and destiny, they mainly expressed his lofty feelings about the country and the people.

2.1 Du Fu's life history and his poems

Du Fu lived during the Tang dynasty, from prosperity to decline. He witnessed the darkness of society, the corruption of politics and the suffering of the people. Du Fu's poetry creation is so intertwined with the development of the whole Tang dynasty, he witnessed the prosperity of the Tang period, has experienced an Lu Shan, witnessed the decline of the Tang dynasty, such as the background to his

poetry creation provides indignation is suffering draws and depression, the creation of the tragic atmosphere, so his poems on the basis of realism, mainly describes the plight of the people in the darkness, and to give a sympathy and concern, the main characteristics of his poems is depressed to stall, this article takes Chinese textbooks for primary and high schools are extracts of Du Fu's poems in the situation as a foundation, through the analysis of the suffering consciousness theme poetry, It is found that the main characteristic of Du Fu's poems is still melancholy and frustration, and this kind of theme poems of the sense of suffering are quite common in Du Fu's works, which basically covers the whole life of Du Fu.

The first stage is the period of reading and traveling. This was before Du Fu was thirty-five years old. During this period, he traveled to many places, such as wu, yue (today's jiangsu and zhejiang provinces), qi and zhao (today's northern shandong and southern hebei). After the failure of the first imperial examination, he wrote "wang yue", which expressed his ambition on the surface and expressed his ambition to "be a top ling and take in all the mountains". This is mentioned in Shi yidui li bai and Du Fu from the humanistic perspective. "In the twenty-third year of the reign of emperor xuanzong of the tang dynasty (735), Du Fu was twenty-four years old. He went to luoyang to take the jinshi examination as the guest of honor of the imperial court. Nevertheless, he still made progress. There was a poem named "wang Yue"(Shi yidui,2017,p. 22). Du Fu wanted to express his concern about his future.

The second stage was the ten years of defending chang 'an. During this period, Du Fu passed the stage of his life from 35 to 44 years old. During this period, he first took the imperial examination in chang 'an and failed again. Residual cup and cold char, everywhere latent sorrow. In the life. Li Shouying also mentioned Du Fu's life in this period in his research on the influence of Du Fu on the poets of the three tang dynasties in Korea. "He ended his wanderings for more than ten years and came to chang 'an to realize the political thought of helping the world and helping the people by seeking official position. Although Du Fu expected to "send the emperor yao and shun to the top, and then make the custom chun again", and tried to win the post, he still did not get the post after several years. (Li shouying,2013,pp. 12-14). Visible Du Fu at the moment is still worry their fate, but the difference is suffering consciousness of Du Fu's poetry in this period had obvious changes, the masterpiece "soldier car dealership", "Shi Haoli" and "bride don't express the war brings to people's disaster, they cannot help but to express sympathy to the people, Du Fu is suffering consciousness in Du Fu's poetry during this period not only stay on worries about a life of their own, more concern to the people.

The third stage was the period when the thief resigned from office. This was the experience of Du Fu from 45 to 48 years old. During this period, the an-shi rebellion broke out, tongguan fell, and after Du Fu settled his family, he went to tang suzong alone. During this period, Du Fu witnessed the dilapidated and chaotic chang 'an, and reflected the theme of hardship awareness in his poems. For example, "spring outlook" expressed the poet's helplessness when facing the destruction of the country and the loss of his family, as well as his worry about the future and destiny of the country, which reflected the hardship awareness of the country and the people. During this period, Du Fu's poems had a mature sense of hardship, which mainly expressed his worries about the country's future and destiny and the people's life during the war.

The fourth stage was a decade of wandering in the southwest. This was the last time of Du Fu's life, from forty-eight to fifty-eight years old. During this period, Du Fu fled with his family to many places, and finally spent a relatively stable life in chengdu. However, in the later period, he chose to go to the emperor again and began to drift to hubei and hunan. Finally, he died on the xiangjiang river, ending his life. During this period, Du Fu's worries about the rise and fall of the country and the miserable life of the people were expressed incisively and vividly in his poems. His works "shu xiang" and "climb the mountain" all showed the worries of the author, which ran through his whole life from spirit to body, and deeply reflected the theme of worry consciousness in his poems.

From Du Fu's life, we not only can be seen in his poems basically with the consciousness of hardship in his life, still can see the suffering consciousness has not come easily, this is Du Fuyong in exchange for the life, from its suffering their own future, to concern the destiny of the people, to concern the development of the society, country, nationality, in the process, Du Fu pay their physical, mental and talent, not only embodies the suffering consciousness of the engagement, but also for future generations has been throwing up a banner, more scholars and literati competently with profound historical sense of



mission to think national future and national destiny.

2. 2 *The reasons for the formation of the theme of crisis awareness in Du Fu's poems*

2. 2. 1 The influence of Confucianism

Since the han dynasty "ousted hundred," the author, the Confucianism has been dominant in the ruling system, Du Fu lived in mid and late tang dynasty, this period is the unity of Confucianism, Buddhism, daoism and tendency, but the mainstream thought in "three cardinal guides" as the core of Confucianism, attaches great importance to the monarch to minister classes, father to son, husband to wife, and benevolence, righteousness, propriety, wisdom, letter to maintain the social ethics. Therefore, Du Fu is bound to be influenced by Confucianism and has strong Confucian feelings of "loyalty to the monarch and patriotism". When the society encounters a crisis, Du Fu tries to transform the society with Confucianism, which can only be a fantasy. Therefore, this kind of conflict stimulates Du Fu's sense of suffering. Wu Mingxian has made similar remarks in his essay on Du Fu's poetry. Du Fu's strong sense of worrying about the country and the people, as well as the family and himself, is not accidental, but has deep ideological and cultural roots. Du Fu was deeply influenced by Confucianism(Wu mingxian,2001,p. 16). This thought promoted the formation of the theme of Du Fu's poetry.

2. 2. 2 The impact of life experience

The ancients often say "poem", "poetry reason", in poems of ancient and modern, Chinese and foreign is the carrier of expressing emotions, poets tend to their own emotional sustenance in the poem, to express itself in nature, society and life, and the current attitude and emotion, the true feelings of express tend to do many masterpieces, especially the social turmoil, poems are inconstant, poor, poor people the opportunity to create works particularly well, this is what we call "poverty". Literary critics argue that the poorer the literati, the better their poetry. Du Fu is a vivid example, reading in the period of official travel, the scientific examination failure, unreturnable; Trapped chang 'an ten years period, experienced war, again failed; During the period when the thief resigned as an official, the anshi rebellion broke out and was repeatedly demoted. During the period of wandering in the southwest, he fled with his family and became homeless. Vicissitudes in his life that he produced the depressed, depressed, grief, such as emotion, these content into his creation material, become a way of venting of Du Fu's self emotion, can say is Du Fu experienced life experience to a certain extent achievement the poetry of Du Fu's suffering consciousness subject, in the content and unique style, become the tang dynasty poetry, and even the most dazzling pearl in the history of Chinese poetry. Li Shuxian's on the ideological root of the sense of suffering in Du Fu's poems summarizes the reasons for the formation of Du Fu's poetic style. "Du Fu's own experience is the basis of his realistic poetry. Du Fu's sense of suffering comes from his own predicament(Li shuxian,1997,p. 29). It can be said that Du Fu's own experience had an important influence on the formation of his poems.

2. 2. 3 The influence of social reality

Era of Du Fu's life and creation, it is, the period of the tang dynasty by the turning tide "rebellion" has made the original hidden social contradictions are revealed, Du Fu's ambition and the background of that time has a strong conflict, the corruption of late tang dynasty, the people of the displaced, the realities of war, and so on reasons to poetry of Du Fu's suffering consciousness theme provides suppress helpless atmosphere, coupled with Du Fu his hard life, old age is sick, all show too, so his works can not be so elegant and bold and unrestrained, like Li Bai,Chen Wenlong's on Du Fu' consciousness of suffering summed it up. Suffering consciousness of Du Fu's poetry, formed mainly from before the outbreak of the rebellion (746-755 AD), in this period, datang empire is little corrosion the dynasty of the precious legacy, domestic crisis, the supreme ruler of datang is still immersed in enjoying the detainees in changan Du Fu living in distress, hopeless(Chen wenlong,2011,p. 29). Therefore, the social environment had a profound influence on Du Fu's poems.

2. 3 *A commendable sense of hardship*

Du Fu was born in the tang dynasty by the turning tide period, has experienced an lushan, witnessed in the late tang dynasty the dark decay, he life of poverty, disease, and although he has complaints, discontent, but inside it is his responsibility to the country and the Fople's feelings, until the end of the life to his grief is still a country and plebeian inhabitants. Du Fu's life can be said to be the

revitalization of the country as his own duty, dedicated, died, which can be reflected in the theme of his suffering consciousness poetry.

The preciousness of Du Fu's consciousness of hardship lies in that it is not only his personal future and family fate that makes Du Fu worry, but also the future of the country. The whole world is within the scope of Du Fu's sorrow, so that the thought of worrying about the country and the people accompanies Du Fu all his life. His grief feelings including untold sufferings in the society of worry, about the failure, the dark political, about the extension of the safety of the war the country, the people in the sad reality of life suffering, etc. , he this deep sorrow, sorrow, sorrow of the people's social and historical responsibility already beyond the general requirements of Confucianism, and thorough marrow, become the poems reflect the inner drive of suffering consciousness, also became his life insist on writing life ceaseless creation theme. This kind of theme appeared precious and shining in the dark in the context of poverty and decay.

But in contrast, at the same time, some scholars in the national crisis, the national in peril time of action is not "all the sorrow and the sorrow of the first, after the world of joy but joy", but to satisfy their own desires by hook or by crook, such as in an era of the tang dynasty Pan Chen Zhou Zhiguang, consumed by greed, cunning cruelty was the famous fawning ministers. In fact, not only in ancient times, but also in modern history, there are many examples of people who have made great fortune in the past. Before self-interest often exposed the weakness of human nature and ugly, and Du Fu not only not selfishness, but there are still noble morality, always let him worry never himself, but the society, country and nation, that go beyond their own interests, has a big meaningless sacrifice suffering consciousness has an extremely high status in the history of Chinese literature, flashing dazzling light.

3. Analysis of the current situation of responsibility education in ancient poetry teaching of middle school students

3.1 The selection of Du Fu's poems in the Chinese textbooks for junior and senior high schools of the people's education edition

In order to more accurately describe the content of the article, ensure its scientific nature and accuracy, and to meet the needs of the content written in the article, the author sorted out the poems of Du Fu selected from the Chinese textbooks of middle and high schools in the pep edition, and summarized them, as shown in the following table.

Table 1 selections of Du Fu's poems in Chinese textbooks for middle and high school students

Grade	The number of poems Du Fu wrote	The total number of ancient poetry	Total score
Grade 7 (I)	Year of the dragon	Article 12	8%
Year 7 (2)	"Looking at yue"	Article 13	7%
Grade 8 (I)	"Out"	Article 14	7%
Grade 8 (2)	"The hut is broken by the autumn wind"	Article 12	8%
Grade 9 (2)	Qiangcun sanshou (part 3) "The board floor"	Article 12	16%
Senior two (a) compulsory three	"High" Wing wah monuments (part 3) The eight songs of Qiu	Article 7	42%



	Xing (one)		
Senior three Chinese elective course: appreciation of ancient Chinese poetry and prose	"Shu phase" The cabinet night" The night book Climb YueYang tower	Article 30	13%
Extracurricular development	"Three officials and three departures" Soldier's wagon		

3. 2 Develop a questionnaire

The author takes the teachers and students of grade 7 to 9 in the middle school of zhifangtou township, cangxian county as the research object, and adopts the method of questionnaire survey to focus on the feelings of responsibility of middle school students. A total of 150 questionnaires were distributed and collected to ensure that the contents of the survey were comprehensive and clear, and the results were objective and fair.

3. 3 Analysis of the questionnaire results

Table 2 analysis of the current situation of responsibility education in ancient poetry teaching in middle schools

Respondents	The problem	Answer
Students	Do you think high school students are responsible?	Very important 70%
	How does your Chinese teacher teach Du Fu's poems on the theme of crisis awareness?	Du Fu was taught the basic words and feelings of the poems with the theme of crisis awareness, and the rest of the poems accounted for 40%
Teachers	How do you guide your students in taking responsibility?	In addition, 60% of the students were guided by the sense of responsibility contained in Du Fu's poems
	What would you do if you found that your students have a weak sense of responsibility?	Talk with students and guide them with the responsibility feelings contained in Du Fu's poems

According to the investigation and research, most middle school students have a relatively deep understanding of responsibility feelings, but a few of them have a relatively weak understanding and weak responsibility feelings. Most of the teachers will deeply analyze Du Fu's feeling of responsibility under the theme of his suffering consciousness, but a few teachers do not carry out in-depth and detailed analysis due to the reasons of exam-oriented education or the time limit. In a word, most of the teachers and students have some understanding of Du Fu's poems on the theme of suffering consciousness and the feelings of responsibility contained in them, but the understanding is not deep enough to fully connect it with the responsibility education of middle school students.

3. 4 Reasons for the relatively weak sense of responsibility of middle school students

From the perspective of ancient poetry teaching, we should fully explore the profound connotation of poetry, and analyze the poetry that plays a guiding role in the responsibility education of middle school students, so as to give full play to its positive role. According to the data of the collection of Du Fu's poems in the Chinese textbooks for junior and senior high schools published by the people's education edition, it is found that the number of Du Fu's poems is quite large, and there is a large space for explanation in the teaching of ancient poetry, which is of typical significance in cultivating the feelings of responsibility of middle school students, but its effect is not obvious. In addition to the teacher's personal ability is limited, in the teaching process of Du Fu's poetry suffering consciousness theme analysis is not very in place, there are many reasons caused the teaching link in ancient Chinese poems, such as the Chinese education, basic is given priority to with exam-oriented education, so the teacher to analysis of Du Fu's poetry suffering consciousness subject responsibility feelings will be relatively small, more focus is on test content. For another example, the participation of middle school students in teaching activities is relatively low. In the process of analyzing Du Fu's poems on the theme of crisis awareness, the participation of students will directly affect the learning effect. In addition, the curriculum standard does not explicitly require teachers to cultivate students' sense of responsibility through these ancient poems, so teachers and students do not pay enough attention to the teaching of ancient poems. These reasons have led to loopholes in the main link of school education.

From other perspectives, there are also many reasons, such as the students' psychological quality is not high enough, the students' moral quality needs to be further improved, and the school's education mode of strengthening the sense of responsibility is relatively simple.

4. The implementation of Du Fu's poems in the responsibility education of middle school students

4. 1 Attach great importance to the role of the theme poems of Du Fu's sense of hardship in the responsibility education of middle school students

4. 1. 1 Teachers

In classroom teaching activities, teachers slightly shift the teaching focus to the direction of knowledge and ability, process and method, and to some extent ignore the education and cultivation of emotional attitude and values in teaching objectives. In terms of teaching resources, there are still some areas in China that cannot guarantee the basic teaching facilities. Although multimedia teaching is used in most areas, the teaching mode is limited to teachers' speaking and students' listening. Many advanced concepts cannot be touched and teaching resources are relatively limited. Looking at our teaching status quo, the basic national exam-oriented education, to test content as the main line, for the college entrance examination service. Due to the limitations of these two aspects, although I realize that the responsibility feelings contained in the theme of Du Fu's poems' sense of hardship plays an important role in enhancing the sense of responsibility of today's middle school students, I did not focus on the analysis or ignore it. Hu Rui made a clear summary of the current situation of China's education in his article "problems and countermeasures of responsibility education for middle school students". In the context of the new curriculum reform, due to the influence of the high school entrance examination and college entrance examination pressure, some schools pay more attention to students' examination results while implementing "quality education", and the evaluation criteria for students are mainly intellectual education, ignoring the responsibility education for students(Hu rui,2011,p. 14). Therefore, teachers should not only pay attention to students' performance, but also pay attention to quality. In teaching activities, teachers should attach great importance to the suffering consciousness in Du Fu's poetry theme is the role of responsibility education for high school students, we should take the student as the main body, teacher as the leading factor, through analyzing its suffering consciousness under the theme of responsibility, strengthen the guide of students' responsibility education, stimulate students' interest in learning, build the atmosphere let the student active learning, so as to motivate the students' subjective initiative, to take the initiative to participate in learning Du Fu poetry teaching activity suffering consciousness, improve the effect of learning, help students to understand and to understand Du Fu suffering consciousness theme poetry significance of responsibility education for middle school students, and as a good education.

4. 1. 2 Students

Students should attach great importance to the role of the subject of Du Fu's poems' sense of hardship in the education of their own responsibility. Students should have a sense of subjectivity, learn to take



the initiative in learning, and actively explore the influence of the sense of hardship in Du Fu's poems on their own responsibility education. Zhu Qingping broke the traditional view of education and put forward his own new idea in the theory and practice of subjective responsibility education for middle school students. Traditional education emphasizes the influence of heredity, education and environment on students, ignoring the internal factors of students' growth, namely the role of self-education(Zhu qingping,2005,p. 24). At the same time, Yang Zhihui also put forward similar views with Zhu Qingping in the study of problems and countermeasures in the moral responsibility education of middle school students. Acknowledge the subject status of students in moral responsibility education(Yang zhihui,2005,p. 24). So in terms of responsibility education, students are the main body, students are in the process of education teaching activities, enhance their own understanding, actively cooperate with the teacher, take the initiative to analyze the responsibility of Du Fu suffering consciousness theme poetry feelings, think actively Du Fu suffering consciousness theme poetry important role for its own responsibility education, cultivate the ability of autonomous learning, autonomous exploration.

In a word, teachers and students should make joint efforts to improve their understanding on the theoretical level, strengthen guidance, learning, education and cultivation on the teaching level, and give full play to the educational role of each poem.

4. 2 Taking Du Fu's poetry works as an example, this paper analyzes the theme of crisis awareness in depth

The sense of suffering has been with Du Fu all his life, which is especially obvious in his poetry creation. Therefore, it is necessary to take his poetry creation as an example to analyze the sense of suffering deeply in his teaching.

Wang Yue was created in the twenty-third year of the reign of emperor xuanzong of the tang dynasty. The poet went to luoyang to take part in the imperial examination. At this time, the poet failed in the imperial examination and gradually had a sense of hardship. However, the poet's sense of hardship was mainly reflected in his worries about his future and destiny. Although he did not reflect his worries about the country and the people, if he could not do so, how could he worry about the country and the people?

The whole poem is not depressed, depressed atmosphere, but filled with positive and enterprising optimism, such as "how about daizongfu, qi luqing weiwei. Nature zhong shenxiu, Yin and Yang cut dawn. Magnus stratus, canthos into homing birds. " The description of the majestic mount tai and the surrounding charming scenery, but at this moment the poet can not realize their political aspirations, the future of their own destiny care-laden, reflects the self-concern, expressed the feelings of responsibility for their own.

Spring watch was written in 757 AD when an lushan rebelled against the tang dynasty and the poet was in the ruined city of chang 'an. The poet wanted to go to tang suzong alone, but he was captured by the rebels of an shi and sent to the city of chang 'an. The poet was in the dilapidated city of chang 'an. Facing the displacement of the people and the situation of the army's repeated defeats, the poet felt helpless. In this impotence, unable to achieve their own political ideals, wrote this poem with a sense of the theme of the crisis.

The whole poem revolves around the character "wang", and expresses the poet's longing for peace and noble feelings of the country and people. In particular, the first four sentences "the country broke mountains and rivers in the city, spring vegetation deep. The flower splash tears when feeling, hate don't bird jing heart. " In the face of the war-ravaged and dilapidated city of chang 'an, the poet left tears of grief. Flowers were "crying" and birds were "alarming", which expressed the poet's sadness and concern for the country, and embodied the poet's feelings of responsibility. "Beacon fire even three months, home letters to wan jin. " The poet wrote about the disaster brought to the people by the war, the poet worried for the country and the people, but not for himself. At this time, the poet was still in prison, but he did not consider his own situation, but for the country he had white hair, full of sadness. Wen Bo also wrote his own evaluation of this poem in his article "sorrowful love of national conditions, sorrow and homesickness -- appreciation of spring watch >". "From the poem spring watch, we can see the poet's love for the motherland. His joys and sorrows are echoed by the vicissitudes of the destiny of the motherland. "(Wen bo,1998,p. 83). It can be seen that the poet has linked the fate of the country and personal honor and disgrace, always worried about the fate of the motherland, reflects the poet to the

world as their own noble responsibility feelings.

The song cottage by the autumn wind break is a poet when he is in 761 AD in a cottage on the edge of the chengdu very, during which the poet is living in relatively stable, but is not the best, because there's no realize his political ambitions, no one to be his bole, let him for asimco, can save to save the world, so wrote down this song suffering consciousness theme poetry.

At this time, the poet has entered his old age, "openly embrace MAO into the bamboo, mouth dry exclamatory mouth, rely on coming back to sigh. He wrote that the poet's physical condition in his later years was not satisfactory, and that he was even as cold as iron when he was wrapped in a quilt. The head of a bed house leaks dry, rain like hemp is not cut off. Since the loss of sleep, why wet night? The quilt has been covered for many years, and it is not warm. It is broken by children in their sleep. When it rains, there is rain everywhere in the hut. But even so, the poet did not choose to give up his political ambition, but still care about the world, worried about the country and the people, and issued the message "secure the vast land for thousands of years, and protect the poor people all happy! The storm will not let up. Alas! When the eyes suddenly see this house, I alone by freezing to death also enough!" The last song of all time. The poet is not afraid of setbacks and difficulties, does not consider their own situation, and can even sacrifice themselves for the world poor people, this sense of hardship hu dezhu in "Du Fu < thatched hut for the autumn wind song > appreciation" expressed incisively and vividly. Such a theme is no longer the lament of individual's miserable fate, but contains huge and profound social significance. It not only shines with the brilliance of ideals, but also shows the passion of saving the world and helping people, and shows the spirit of positive romanticism(Hu luzhu,2013,p. 33). This reflects the poet's sense of responsibility.

"Climbing yueyang tower" is written only two years before the end of the poet's life. At this time, the poet was in a period of wandering in the southwest. In the last years of his life, he gave up the relatively stable life in chengdu and prepared to go to the emperor to realize his political ambition. This is the poet mooring boat yueyang city, tower overlooking, touching the scene when this poem. What seems to be described is the joy of hearing dongting's power in the early years and seeing it in the later years, but actually it expresses the worry about the dilapidated country and the feeling of being worried about the country and the people.

"Once upon a time I heard of dongting water. Now I go up to yueyang tower. " These two sentences reflect the contrast today, had heard here prosperous and beautiful, and now climb the building far see is everywhere in ruins. "Southeast wuchu ache, sky and night floats. " The land of wu and the land of chu are divided into two parts, stretching in different directions. Everything seems to float on the dongting lake, revealing the decline of the tang dynasty and the instability of the country. "Relatives and friends without a word, the elderly have a boat. " It can be seen that the poet was in a difficult and miserable situation in his old age, which was only two years away from the end of his life. However, in such a situation of poverty and illness, the poet still thought not of himself but of the world. In the face of the affliction of tang dynasty, the suffering of the people, and foreign invasion was broken, failure of reality, the poet can not help career, which full of life, the poet to himself adrift disaster-prone country,'s war torment the concerns of the people, reflects the poets' sorrow and the sorrow of the world, before the world of joy but joy "noble responsibility feelings, express the feelings of Du Fu's loyalty to the country, the poet will this responsibility feelings through to the last moment of life. This feeling of responsibility is also reflected in liu gang's Du Fu denggao poem and its cultural deposits. The reason why Du Fu's climbing poems are different from other poems of the same kind is that in the sense of space and time in his climbing poems, there is also a unique "sense of the world" that integrates his own experience with the rise and fall of the world(Liu gang,2002,p. 12).

These four poems were written in different stages of Du Fu's life, all of which expressed the sense of hardship in Du Fu's poems and showed a gradual process of transformation, from worrying about himself to worrying about the country, which ran through Du Fu's whole life.

4. 3 The theme of Du Fu's sense of hardship and the effective strategy of the joint responsibility education of middle school students

4. 3. 1 School level

As a large learning environment, school should play a leading role in the overall situation and drive the



atmosphere.

Relevant teachers or leaders can carry out activities related to the theme poems of Du Fu's sense of hardship in the whole school, so as to form a good learning atmosphere in the school.

One is to hold poetry competitions related to Du Fu's awareness of hardship, such as "flying flower order" competition, or poetry recitation, poetry silent writing and other competitions, or to hold reading sharing sessions themed with such poems. Prizes will be set up as "selected poems of Du Fu", or items related to Du Fu's poems on the theme of crisis awareness, so that each student can get relevant rewards according to the ranking. So that students through the huge collection of Du Fu's suffering consciousness theme poetry and recite, share and exchange, incentive and reward each other, and many other aspects, to understand Du Fu the noble responsibility feelings, after the game to let the students independently summarize characteristics of Du Fu's poetry theme suffering consciousness, and then combined with the real life to talk about their understanding.

Secondly, the sinologists were invited to give lectures on the sense of responsibility in Du Fu's poems. The teacher can organize the students to listen to the poems together, so as to arouse the students' interest in exploring the poems and strengthen their sense of responsibility.

Third, active cooperation with the cinema, timely broadcast some suffering consciousness and Du Fu poetry, film and television information relevant to the subject matter, such as CCTV channel documentary "Du Fu", as well as Wang Binghe director of the TV series "the tang poet", etc. , after the watch, require students to write about it, let the students understand the value of these deep feelings is responsible.

4. 3. 2 Class level

The class must under the school big macroscopic instruction, according to this class student's characteristic, is practical and realistic, teaches according to one's aptitude, takes this class student as the center develops the rich and colorful class activity, will mobilize the student's enthusiasm, raises the student's responsibility feelings step by step.

Firstly, the class meeting on the subject of Du Fu's suffering consciousness's responsibility education for middle school students should be held appropriately, so that students can further understand the preciousness of the responsibility feelings hidden behind Du Fu's suffering consciousness's theme poems through the guidance of teachers and students' speeches.

Secondly, the reading party of Du Fu's poems on the theme of his consciousness of hardship should be held at the right time, so that students can understand the feeling of responsibility in Du Fu's poems on the theme of his consciousness of hardship through self-reading.

Thirdly, the blackboard newspaper competition centered on the theme poems of Du Fu's sense of hardship was carried out, so that the students could understand the feelings of responsibility in the theme of Du Fu's sense of hardship by collecting materials and organizing themselves.

4. 3. 3 Teacher level

The most basic and direct connection between the theme of Du Fu's poems and the responsibility education of middle school students is the analysis and explanation by teachers in class. It is necessary for the students to learn the sense of responsibility in Du Fu's poems efficiently. Therefore, teachers should do so in educational and teaching activities.

First of all, let the students preview before class, ask the students to repeat and read the theme poems of Du Fu's sense of hardship with emotion, collect relevant materials, and make the students have a basic perception of the keynote of this kind of poems. At the same time, it can also indirectly cultivate and improve students' reading ability.

Secondly, to use in the classroom and the students' interests related topics to guide students to think about, such as let students discuss the old man fell down to don't help, if China and Japan, or both of China and the United States after the war, you'll take what attitude, such as hot topic, stimulate students' interest in study of Du Fu suffering consciousness theme poetry, lets the student produce urgent desire of learning, to achieve good learning effect.

Thirdly, in order to actively advocate the independent, cooperative and exploratory learning mode and strive to build an open and dynamic Chinese class, teachers should organize students to discuss in groups the concrete embodiment of the hardship consciousness in Du Fu's poems, the emotions behind the hardship consciousness and the poet's practice. Let the students learn the responsibility feelings in the subject of Du Fu's poems by themselves and explore the importance of Du Fu's poems to the responsibility education of middle school students.

Fourth, the teacher will parse of Du Fu suffering consciousness theme song, not only concerns expressed by the analysis of such poetry on the surface, more to give students in-depth feelings contained in the sense of anxiety the responsibility subject, use a lot of media such as teaching tools, timely broadcast some relevant video or audio, such as CCTV documentary "Du Fu".

Finally, the teacher must carry on the summary and the sublimation, further emphasized Du Fu's hardship consciousness in the subject poem the responsibility sentiment is commendable, lets the student take this as the model, raises own responsibility sentiment.

In ancient poetry teaching activities, teachers should give students the idea of "student-centered, teacher-led", create a learning atmosphere with high interactivity and students' interest, let students take the initiative to participate in it, actively cooperate with the teachers, seriously think about the relevant issues raised by the teachers, and actively speak. Teachers should also pay attention to observe the students' learning situation, through communication with students, to understand the students' learning, ideological difficulties, and to help, guidance, so that students take the initiative to communicate with the teacher, in order to achieve better learning results. Can improve the teaching effect and teaching achievements in education not only is the teacher groups, but the family, school, society, and the result of the multiple aspects, such as students' self education resultant force, so parents also need to education in the family in a certain teaching responsibility and obligation, such as parents should timely communicate with teachers and understand students' learning situation, parents should supervise and urge the student active learning when necessary, parents should know how to take appropriate incentives, such as students take the initiative to memorize a poem, you can get the corresponding material rewards, such as a laptop, a book, etc. , to promote students' active reading, reciting, suffering consciousness to understand Du Fu poetry subject. The students should give full play to their subjectivity, deeply understand the feeling of responsibility in Du Fu's poems, improve the efficiency of learning, and actively cultivate their own sense of responsibility.

To sum up, school, class, teachers and students, parents, social, collaborative, suffering consciousness can be in certain level admiral Du Fu poetry theme good docking with middle school students' responsibility education, so as to give full play to Du Fu suffering consciousness theme poetry to the effect of responsibility education for middle school students, to cultivate students' healthy personality play the biggest role.

5. The summary

In a word, Du Fu's poems with the theme of hardship awareness do contain deep and ardent feelings of responsibility, which not only influenced the creative themes of Chinese literati in all dynasties, but also set a benchmark for the cultivation of Chinese responsibility education and laid a foundation for the responsibility education of contemporary middle school students. Based on the in-depth analysis of Du Fu's suffering consciousness theme poetry, and with the middle school students of responsibility education for effective docking, Du Fu suffering consciousness theme poetry responsibility education for middle school students play an important role, as well as Du Fu's poetry teaching middle school students' personality education and training provides the related methods and reference value. Therefore, it is necessary to effectively integrate the two.

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The Strategy of Cultivate Students' Creative Thinking in Chinese Language Teaching

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Abstract: Innovation ability is one of the indispensable criteria for evaluating talents in the 21st century, and the cultivation of innovation ability lies in the formation of students' creative thinking. It can be seen how important the cultivation of creative thinking is today. And the Chinese language is a mother language subject, which has an important influence on our world outlook, outlook on life and values. As a complex subject, Chinese has more humanistic value than other subjects. Chinese language teaching has the superior conditions in cultivating students' creative thinking. Therefore, we should attach great importance to cultivating students' creative thinking and don't let language teaching be a boring subject. Through the study of the present situation of middle school students' creative thinking development in today's society by Chinese teaching, this paper mainly elaborated the connotation and significance of creative thinking, analysed of the characteristics of creative thinking, managed to find out the factors hindering the development of the students creative thinking in Chinese teaching and explored the methods of cultivating students' creative thinking in many aspects.

Key words: Chinese teaching; Creativity; Students; Cultivation

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1. Foreword

Today's social progress can not be separated from innovation. In this era of rapid development, the competition of comprehensive national strength is actually the competition of talents, and of their thinking ability of talents. At present, the demand for creative talents in our country is in urgent need , so our education should undertake the task of cultivating students' creative thinking. Chinese is one of the basic courses to cultivate students' quality. It is mainly responsible for the development of students' reading, understanding and writing skills. To some extent, Chinese is not only a subject of language, but also a subject of thinking. It is very important to train students' thinking ability in Chinese class. The subject of Chinese plays a very significant role in the cultivation of students' creative thinking ability. We must pay attention to the use of Chinese teaching to cultivate students' creative thinking.

2. The Raising of the Question and Its Research Significance

For a long time, traditional Chinese teaching methods have been adopted in our country. To a great extent, this traditional Chinese teaching method suppresses the further development of students' creative thinking. The traditional Chinese teaching method, overemphasizes the instrumental nature of this discipline, and the human nature of the human body is neglected; Paying much attention to test results will ignore the cultivation of students' abilities. (He,2002,pp. 100-105). Practice shows that, the traditional teaching method has gradually become the stumbling block of quality education in our country. Piaget once said: the ultimate goal of education is to cultivate and develop critical thinking among students. To find and verify the problem, instead of creating the same idea. The key to cultivate creative ability lies in the cultivation of students' creative thinking. Because of this, The cultivation of students' creative thinking has become a common task for teachers and students in the new situation.



The cultivation of students' creative thinking and ability is not only the inevitable demand of national progress and social development, but also related to the success of socialist construction in our country. Only if students have a certain ability of innovation, can they contribute to the great rejuvenation of the Chinese nation.

Middle School is an important stage of thinking Development, the physical and mental condition of middle school students has gradually matured, whether or not they have a certain creative consciousness and ability at this stage is directly related to whether they can become creative talents. Chinese teaching should not cultivate knowledge students out soul. Therefore, in daily Chinese teaching, teachers must pay attention to enabling students to acquire knowledge through independent thinking. Independent studying, unlocking their potential to find out the existing laws and improve the ability, for the cultivation of creative mode of thinking to lay a certain foundation.

3. The Connotation and Characteristics of Creative Thinking

3.1 Intension

Although the concept of "creative thinking" has been widely used, but so far, creative thinking does not yet have a clear and unified concept. According to relevant statistics, there are more than 30 definitions of creative thinking in China alone, and there are more than 180 discussions on the "characteristics" of creative thinking. Combining different viewpoints, we find, creative thinking is defined in three aspects: a process, a state and a result. The author thinks that it is very difficult to reach an agreed definition, in fact, even if there is a unified definition, there is no practical significance. The author thinks that creative thinking is actually a kind of creative thinking activity, based on the ability of perception, thinking, memory, association and mental activity based on originality, novelty, and nonrepetition, transcendence. (Zhou, 1999, p. 101).

The creative thinking teaching in Chinese teaching is based on the content of Chinese curriculum, changes the traditional teaching mode, creates the Chinese learning scene which is conducive to the cultivation of students' creative thinking, and strongly supports and encourages the students to think independently. To guide students to use certain knowledge to find and solve problems creatively, and finally to transform this new idea and new method of solving problems into a teaching method to cultivate students' innovative ability.

3.2 Characteristic

3.2.1 Originality

Originality means that when we discover and solve a new problem, we do not have the rules and methods we can follow. We need to find new concrete laws, create new ideas and theories independently. Creative thinking has some originality from finding problems to solving problems.

3.2.2 Novelty

Novelty refers to the original innovation with certain innovative functions, and its final result is unprecedented, reflecting the distinctive "new". Among them, the "new" is reflected in the concrete process and the method used.

3.2.3 Non-repeatability

Non-repetition refers to the difference between the results of creative thinking and those of the existing cognitive range. There are no fixed answers to problems that need to be solved in a creative way, so any repetition or imitation makes no sense to the solution of the problem.

3.2.4 Transcendence

Transcendence refers to breaking the inertia thinking, stereotype, and thinking in a creative way that the conclusions may exceed the existing cognitive level of human beings.

4. A Comparative Study on the Current Teaching Mode of Creative Thinking

On the basis of the whole teaching mode, the simplified teaching mode conforms to the teaching principles and rules. It mainly includes the teaching form and methods, and has the characteristics of

typicality, stability and easy learning. Simply speaking, teaching mode is a simple teaching procedure or framework formed under the guidance of relevant theories. The teaching mode of creative thinking embodies innovative thinking, on the other way, mainly to cultivate innovative talents. At present, there are several successful creative thinking teaching modes at domain and abroad, and each mode has its own characteristics. This paper focuses on introducing several creative teaching modes with strong operability and great influence.

4. 1 Taylor's Creative Thinking Teaching Mode of Developing Pluralistic Ability

Taylor's creative thinking teaching mode emphasizes that "all students have certain abilities", and the task of teacher is to discover their abilities, and pay more attention on share and creat more pleasant experience, mainly through open, discovery, free choice and diversity.

Taylor believes that creativity, decision-making, planning, forecasting, communication and thinking are the six talents most closely related to creativity.

In this teaching mode, students been given more free time to think and communicate, so they can find their own learning methods through practice, communication and sharing. He regards students as the main body of teaching and value the teaching process, so that both teachers and students can truly understand themselves through training. Teaching methods can be open, selective and diverse.

4. 2 Gilford's Creative Thinking Teaching Model

The creative thinking teaching mode proposed by Gilford in the United States attaches great importance to problem solving, takes memory as the basis, environment and individual information transmission as the starting point of problem solving process, and then filters and chooses information by individual knowledge storage, which then causes the operation of cognition and understands the nature of the problem. Divergent thinking, brewing a variety of solutions to the problem. The conclusion drawn from this model is that creative thinking teaching should still be based on students' basic knowledge, and then use various thinking operations to obtain solutions to problems.

4. 3 Chen Longan's "Love" Creative Thinking Teaching Mode

Chen Longan's "loving" creative thinking teaching mode requires students to bring forth new ideas on the basis of their original knowledge as well as experience, and learn to ask, to do, to evaluate, and attach importance to providing a free, democratic, safe and harmonious environment and atmosphere, and to have tolerance.

Through comparison, we can find that there are still some differences between Chinese and foreign creative teaching modes. The creative thinking teaching models produced abroad are mainly based on different types of creative thinking teaching models derived from mature educational theories. They pay more attention to the ultimate purpose of teaching, individual development of each student, potential ability of human beings and the "strategy system" of teaching procedures. However, the teaching mode in our country, mainly through long-term educational practice and summarized the successful experience, they pay more attention to the process of students' acquisition of knowledge and the ultimate learning quality of students, attach importance to the form of teaching. These models have greatly promoted human progress and development. However, we should pay attention to the fact that some of the more successful foreign teaching models may only be suitable for the teaching environment of foreign countries, there are still some limitations in China, and their adaptability and operability are relatively low. Of course, some of the existing teaching modes in China are not mature and comprehensive enough. To some extent, these teaching models are only the best combination of some teaching links. They are still in a relatively unstable stage and need further development and improvement.

5. The Factors Hindering the Development of Creative Thinking

5. 1 The Malpractice of Educational Reform

The implementation of the new curriculum reform does have a positive effect, but there are still some drawbacks. At present, some local schools are divided into key schools and ordinary schools. There are key classes, experimental classes and rocket classes within the schools, which happen to reflect the imbalance and unfairness of education.



First of all, pressure is essential for students to set up key and non-key classes. In order to get into key classes, students will have to work extremely hard to compete with their classmates, and the number of students in a class is always limited. It is impossible for everyone to be a top student. Not all of them can study in a key class. The pressure is so great that some students with poor psychological quality may suffer from depression. Secondly, setting up key school and non-key school, key class and non-key class will injure students' self-esteem and lead to polarization. Because young students attach great importance to personal achievement, maintain their dignity and their own self confidence. In addition, this way of offering classes is also prone to corruption. Some parents, in order to let their children into key schools, key classes, will pay bribes to schools or teachers, contributing to the development of unhealthy atmosphere in education. Moreover, if some teachers set up key classes, some teachers may be biased and put their own emphasis on key classes rather than key classes, so that education loses its most fundamental significance.

Today, educational reform places too much emphasis on knowledge and neglect of ability. Most schools still focus on inculcating knowledge and neglecting the cultivation of students' abilities. In teaching, teachers pay too much attention to the teaching of knowledge in the classroom, which may easily be ignored for extra-curricular knowledge. Students' thinking patterns appear fixed, often limited to what is known, and their intellectual development is restricted. Students' personality is not fully developed, thus hindering the development of their creative thinking.

5. 2Traditional Teaching Concept and Teaching Mode

The traditional teaching idea is that the teacher is the faithful executor of the curriculum, while the student is only the passive receiver. The teaching mode is mainly teacher-oriented, neglecting students' subjective initiative, and failing to consider students' own ability and adaptability. In the teaching process, students interact, teachers and students interact less. All these seriously hinder the development of students' creative thinking. Now in the model of exam-oriented education, in order to let students get higher scores, teachers will sum up some answering skills for students, and students will learn for scores, losing the initiative of learning. Some schools even set strict schedules by squeezing students' rest time, occupying music class and physical education class, this greatly reduces the study efficiency and makes the students unable to achieve all-round development. Thus, the traditional teaching concept has seriously affected the development of students' creative thinking.

5. 3The Inferiority of Contemporary Students

Students' own disadvantages will also affect the development of creative thinking. The first is to pay attention to the impact of quality. Some students are easily disturbed by unintentional attention, and their learning efficiency is low, while some students have better attention quality and concentration, so they are easy to be inspired in their study. Secondly, the difference in imagination. Some students have rich imagination, active thinking, easy to draw inferences, while others lack imagination and fixed thinking. Thirdly, the epiphany of thinking. Some students have a deep accumulation of knowledge, will produce an epiphany at a certain time, while some students usually rarely accumulate knowledge, it is difficult to produce epiphany. Finally, sharp observation. Yes. The students' observation ability is extremely sharp, and they can use comprehensive means to look at the things around them, while some students are slow to react, analyze things incomprehensively and think inactively. To sum up, students' own disadvantages also hinder the development of their creative thinking.

6. Advantages of Cultivating Students' Creativity in Chinese Teaching

6. 1Characters

Chinese has a strong image, the text itself has a lot of research value, the words and phrases are more like a beautiful picture. The process of Chinese character teaching is also the process of cultivating students' imagination and creativity. In Chinese teaching activities, teachers should actively guide students to concretize abstract words and enlighten their thinking through their understanding of language and characters. Thus creating a more inquiring space to complete the cultivation of students' creative thinking. For example, when a teacher makes students understand the word "road", he can explain it as follows: "the left side of the word" Lu "is a 'foot'. " On the right is a 'each' means a road to life, just in 'each'. From the 'foot' under. Everyone can walk his own way of life, but this way of life depends on his own, not on others. " the words such as "bad", "stop" and "shu" can be explained in this

way, which can not only make students understand the meaning of words, but also understand the philosophy of life.

6. *2Reading Instruction*

Chinese reading teaching is the stage of cultivating students' creative spirit. In reading, students can not only learn from their predecessors' experience, but also enlighten the mind, induce thinking and improve their ability. "read enough books to write good articles." A large amount of reading can tamp students' basic knowledge, improve their language, broaden their horizons, and improve their literary and artistic accomplishment and comprehensive quality. Chinese reading advocates individualized understanding and explores satisfactory answers to students' knowledge and life experience. Compared with the traditional teaching of reading, the teaching of reading in the new curriculum reform pays more attention to training students to think in experience, to have doubts in understanding and to express themselves. The ability to reveal one's own opinions, etc. It is more valuable for the students to have a direct dialogue with the author to germinate their own ideas in the valuable dialogue and to make them grow up and innovate in the process of their growth. This is more valuable than the teacher's message. This kind of reading teaching mode of equal dialogue can touch students' deep thinking and thus train their thinking ability.

6. *3Writing Teaching*

The Chinese curriculum standards clearly point out that writing is an important way to express and communicate in writing with language, and it is also an important way to understand the world. The process of realizing the creative expression of self. (Song,2015,p. 100). Writing is the unique way of thinking and expression of each person. It is not influenced by anyone, and it is a process of thinking arrangement and self-dialogue. It allows students to express their hearts in any way they like. It can train students' deep thinking ability, learning ability, analytical ability, and finally achieve the purpose of improving language expression ability. (Wang,2004,p. 23).

7. **Cultivating Students' Creative Thinking in Chinese Teaching**

7. *1The State Should Pay More Attention to the Cultivation of Students' Creativity*

7. 1. *1Perfect the Policy System, Strengthen the Investment of Education Funds, and Realize the Education Balance*

Carry out the guarantee system of cultivating students' creative funds and carry out the Party's educational policy in practice. We should increase the investment in Chinese education in middle schools and set up a special fund for Chinese teachers in middle schools to cultivate students' creative thinking. We will make great efforts to improve infrastructure construction and gradually standardize the conditions for running schools. To provide a special training base for students and to train the students on the course of creative thinking on schedule, to provide a strong political guarantee for the cultivation of students' creative thinking in the Chinese classroom.

7. 1. 2. *Raising the Entrance Threshold of Chinese Teachers and Strengthening the Cultivation of Creative Normal College Students*

The state should appropriately raise the requirements for language teachers. Improve the difficulty of Chinese teacher qualification examination and ensure that the person who enters the Chinese teacher profession is an excellent person. For normal school students, the state should raise the professional requirements, improve the national system of public funds for normal school students, and attract more talented people to choose language teachers. The school should also provide a good growth environment for Chinese teachers and provide external support for teachers to guide students to practice creative thinking.

7. *2Exploring Interactive and Enjoyable Chinese Class*

7. 2. *1To Establish a Friendly New Relationship between Teachers and Students, to Create A Democratic Classroom Atmosphere and to Stimulate the Sense of Innovation*

A democratic and relaxed classroom atmosphere is conducive to cultivating students' creative thinking. The former Chinese classroom is the teacher arbitrary, the teacher is mostly serious, for the child who



has just entered the junior high school, is undoubtedly a repressive study environment, in the long run, will produce the fear to the teacher and the Chinese discipline oppressed. It is very important to create a happy and democratic teaching atmosphere and ensure that every student can actively participate in teaching activities under the requirements of new era and new ideas. Only in the environment of harmonious teacher-student relationship and pleasant classroom atmosphere can students devote themselves to the classroom and help them to think fully.

For example, let students have the right to speak. Mr. Wei Shusheng and Mr. Li Zhenxi have all asked for the students' opinions on the text to be told in class. "which text do you want to learn in this lesson?" In what way will the text be taught? "Wait, by guiding students to actively think, to exercise their thinking ability. In Chinese class, students should also be respected, teachers give students full recognition and respect, students naturally like this kind of harmonious and friendly classroom environment. No matter what kind of answer the student gives, teacher Yu Yi always gives positive answers to the question, and often uses encouraging words to evaluate the text students. Teachers should also create such a classroom environment so that students want to learn, love to learn.

7. 2. 2Arousing Students' Interest in Study and Cultivating Students' Thinking Ability

For students, interest is their best teacher, so we must fully arouse students' enthusiasm in learning, in order to ensure that the cultivation of students' creative thinking can be carried out smoothly. Only when students are interested in Chinese learning can they learn knowledge actively and actively. Therefore, teachers should start from the different characteristics of different students and adopt different teaching methods to attract students' attention to the greatest extent, and then stimulate their interest in learning, and finally open the door of students' creative thinking.

Wei Shusheng, a famous contemporary educator in our country, often gives his students such propositional compositions, such as "talking about study is enjoyment", "talking about examination is enjoyment", and so on. The purpose is to make students change their views on traditional Chinese classes and find happiness all the time. In order to stimulate their interest in learning. Let the students hold their own happy position at all times. Wei Shusheng is also good at motivating students to think in many ways and to integrate the cultivation of thinking into their study and life. In the same sentence, "hurry up, eat", Wei asked students to read in a different tone, how the old man said it, how the child said it, how he said it when he was happy, and how he said it when he was sad. not only did he ask the students to read it in a different tone. Enhance the students' sense of language, and spread the students' thinking. For example, in the self-study class, the open window of the classroom was swung back and forth by the strong wind. In this situation, teacher Wei Shusheng neither let go of the trifles nor followed the usual road. Instead, he mobilized the students to use their brains and come up with ten ways to keep the window open. No noise. In this way, teacher Wei Shusheng constantly trains students in their daily life, so that the students' thinking ability has been greatly improved over the years.

7. 2. 3Encourage Students to Question and Cultivate Their Imagination

In the Chinese class, teachers should encourage and support students to use their imagination to feel the psychological activities, emotions and the writer's writing intention of the characters in the text, so as to make room for students to imagine. This teaching method is to make full use of students' imagination to create teaching situations, to a large extent stimulate the students' interest in learning, and at the same time mobilize the students' thinking ability. Finally, it improves the learning efficiency and teaching efficiency of Chinese classroom. For example, teachers can dare to rewrite some of the more subtle words in the text so that students can imagine and taste in the contrast. "the ship is like a big white fish back," the teacher said in the play. With a group of children leaping in the spray "leap" instead of "swim", let students make "swim" and "leap" action, imagine the dynamics of the ship, so that students in a happy experience of "jump" is better than "swim". In addition, we can use words addition, delete words and other different ways to teach. Learning in this way can not only deepen the students' understanding of the text to a great extent, but also cultivate the students' creative thinking ability through the re-creation of the content of the article.

In addition, teachers often support and encourage students to question. In the traditional Chinese teaching mode, more attention is paid to the way teachers ask questions, students answer questions, and students are in a passive position. Basically, after teachers ask questions, they choose students to answer at will, and then give the correct answers. Students do not have enough time to think, and

teachers are only concerned about whether they can accomplish their teaching tasks and ignore their understanding and mastery of knowledge. For a long time, students form the habit of waiting for the teacher to ask questions and then give the answer, instead of thinking at a deeper level, which is not yet the case in the learning process. Understanding of the place will not seek answers from the teacher in time, which to a large extent hinders the further development of students' thinking ability. Therefore, in the course of actual Chinese teaching, teachers should make students form the good habit of "ask if they don't understand" and "ask if they are wrong", and dare to question the teacher's teaching. Teachers should often lead students to think and ask questions. At the end of a class, the teacher can ask the students how they understand the knowledge, or ask them to give their opinions and suggestions according to their own teaching methods. This kind of form can improve the students' participation in the classroom and the right to speak, and mobilize the learning. Students' enthusiasm for learning and the cultivation of students' creative thinking ability.

7. 2. 4. Cultivating Students' Creative Thinking Ability by Using Fonts, Reading and Composition Teaching

In order to cultivate students' creative thinking ability, the key is to cultivate students' creative consciousness and form their own creative thinking through practice. Teachers can make use of the characters of Chinese characters and the teaching of reading, and the composition teaching can cultivate students' creative thinking ability.

In the teaching of characters, students' imagination and thinking can be induced by using the characteristics of typeface writing and Chinese character construction, so as to cultivate the students' creative thinking ability. In our middle school classroom, students can be taught to change their characters. On the one hand, the standard of writing is beautiful, and teachers can also explain and analyze various styles of fonts. Subtle influence on students to write their own style of font. If the idiom is "strong and noisy," the original intention is to talk incessantly. But many students can't remember how to write the word "grumble". For this reason, the teacher should use the construction method of Chinese characters to analyze, so that the students can understand the composition of the word "tongue". The head always moves and keeps saying in the ear, this is the word "grumble", students will naturally remember the way it is written. In addition, teachers can make students understand the difference between form and character, such as: "Day" to "Dan" said: "when do you use skateboarding?" In the form of dialogue, students can easily finish the task of distinguishing between characters. Learn in laughter, think in pleasure.

In the teaching of reading, teachers can set up more meaningful thinking questions, and let students explore the answers to the questions by means of debate. Through fierce debate, students not only exercise their oral expression ability, but also their thinking ability. Teachers can also ask students to retell an article after reading it and summarize the main ideas expressed in the article. In order to improve the students' overall perception of the article. (Dao,2006,p. 10). Teachers should often urge students to use their spare time to collect all kinds of Chinese materials, and systematically sort out the materials in self-study classes, thus establishing a Chinese learning database. Cumulative storage of information save, can allow students to broaden their horizons, with a new perspective to understand the world, so as to lay a good foundation for thinking.

In composition teaching, the first teacher can let the students fully use their imagination to continue and rewrite the story in the text. Secondly, break the traditional writing teaching mode and use multi-sensory perception to compare writing. Teacher Wei Shusheng once told students to learn to use a variety of sensory perception, and to compare the similarities and differences between the two things, highlight the salient characteristics of things. In a writing class, many students describe people's eyes in the use of a "strong eyebrow" such words, there are very few different. In order to solve this problem, teacher Wei Shusheng selected five students with different eyes and characteristics from the class. Comparative observation, the students are very interested in this, have written down.

7. 3Go Out of the Classroom and Play the Role of "The Second Classroom"

Open up the second classroom, enlighten and cultivate the innovation ability. Chinese classroom is not only confined to sitting in the classroom, but also can let students out of the classroom according to the nature and characteristics of the text. In order to enable students to observe, teacher Wei Shusheng often led students to experience nature and experience life. Together with the students to observe the



growth of crops in the wild, watch the flowers, birds, insects and fish, watch the wonders of the total lunar eclipse, enhance the students' perceptual understanding of things, and cultivate the ability of students to observe things carefully. The second classroom is a place for students to take independent activities, where students can better observe things around them and stimulate learning interesting. Students' interest in scientific research, practical ability and creative spirit can be fully developed in the second class. So long as the first class and the second classroom infiltrate each other, will help to train more creative talents.

7. 4Students Get Rid of Fixed Thinking

7. 4. 1Learn to Break Through Conventional Thinking

Because of the nature and characteristics of the Chinese curriculum, in traditional teaching, in order to facilitate teachers and to deal with the entrance examination in secondary school, they often set the only answer to some questions that should not have a fixed answer, and in the long run, The teacher always directs the students to think according to the fixed thinking of the answer, and the students form a kind of conventional thinking. This kind of conventional thinking is not conducive to the cultivation of students' creative thinking, except that the teacher wants to change the teaching method. Students should learn to break through conventional thinking and think from many angles and aspects.

Professor Ding Zhao, a famous physicist, once said that even experts should not blindly agree with what they say, be curious, do what they think is right, and not be bound by conventional thinking. Is this not the case in Chinese learning? Teachers and students should be diligent in thinking, not confined to after-school exercises, and take the initiative to train in reverse thinking, and do more "unwinding may not be beneficial", "bystanders may not be clear" and other similar thinking training, so as to find the answer to reverse thinking heartily. Justifiably justifying oneself and so on, it is bound to have a positive influence on the cultivation of students' creative thinking.

7. 4. 2Stimulate Creativity Through Difficulties and Setbacks

When a difficulty or setback occurs, what should be done? You can only adjust your mind, solve it a little bit, change the next one after you've solved a certain point, and the idea of a marginal effect will eventually get you out of trouble. In the process of dealing with difficult setbacks, you will find many problems that you never thought of, and these new problems constantly prompt you to think and stimulate creativity.

To face with optimism will make your mind smart. During his exile, Su Dongpo, a great writer, never gave up on himself. Instead, he turned loss and anger into the motive force of literary creation and stimulated his unique creativity. Under the optimistic and open-minded mentality, he created the famous works, such as "Nu Jiao Chibi, nostalgia," and so on, which opened up the wind of boldness and opened up a world of his own in the field of literature.

Do not be afraid of difficulties and setbacks in your study or life. Instead, it is with them that our minds can open up another smooth path when they are limited. If you have an optimistic attitude and a positive heart, then all difficulties will not be a problem.

7. 4. 3Exercise Thinking in "Fun"

In many cases, the creativity of middle school students is stifled by parents and teachers in the early days. Junior middle school students are still in a playful grade, but parents and teachers force them to concentrate on their studies. Current scientific research shows that creativity is generated by the human right brain, and the best way to develop the right brain is to play interesting games and stimulate the right brain's curiosity. Play is not only a form of entertainment, but also a good way to stimulate creativity. Some difficult ancient poems, students can match their favorite music sing out; recess time, students can use drums to spread flowers side in the play, the writer understands the author's emotion, and understands the knowledge in the Chinese course in the way he likes to understand and memorize it. Don't always memorize the knowledge points by rote in the traditional learning methods. In the game, you will also strengthen the understanding and memory of the knowledge points. The process of playing games is also the process of training thinking.

7. 4. 4Pay Attention to Individuation in Writing

Nowadays, in order to cope with the examination, various writing models have emerged. No matter how the examination questions are renovated, as long as the question type remains unchanged, the writing model can be applied, so that many students write their compositions in a style. The thought only stays on the surface, and the composition which has applied the writing pattern often will be regarded as the high score by the teacher; On the contrary, articles with their own ideas and writing characteristics are often rated as low scores by teachers. The examination-oriented composition does not pay attention to the students' inner true emotion, the composition is separated from the emotion, and the thinking is single, which greatly stifles the development of the students' creative thinking. Writing is the free manifestation of the creator's thought and individuation. At present, it is the form of creative writing, so in Chinese teaching, we should not write for examination.

Teachers should not summarize the writing mode for students too much in writing teaching, they should let students write freely. No matter what kind of article the students write, they give encouraging comments. In writing teaching, teachers should be good at discovering students' personality and pay attention to their individualized development. In the normal writing training, let students be loyal to their inner writing and allow them to follow their own path.

Students should change their fear of writing and use writing as a tool to record their thoughts and express their feelings. Learn more from textbooks, learn how writers use language expressions to achieve meaning; In the extracurricular reading middle school, the article in the Chinese textbook must be limited, want to learn more knowledge, must increase the reading quantity, and in the reading process, the experience summarizes the article writing characteristic, learns to conceive. Writing must cultivate their own characteristics, not the same, boldly reflect their ideas in the composition.

8. Conclusion

According to the author's investigation and analysis, the author finds that there are still many problems in cultivating students' creative thinking in Chinese teaching at present, and there are many reasons for these problems. Teachers' own problems and so on. The problems in many aspects lead to the deficiency of cultivating students' creative thinking in junior middle school Chinese teaching.

Cultivating students' creative thinking in Chinese teaching is a long-term process of practice and exploration. Accordingly, the author puts forward the following suggestions: the government should pay more attention to cultivating students' creativity, explore interactive and pleasant Chinese classroom, go out of the classroom, play the role of "the second classroom", and get rid of the fixed thinking and so on.

Although it is a difficult task to use Chinese to cultivate students' creative thinking, I will still walk on the path of exploration with full confidence. On the basis of previous studies, I will constantly improve my views and opinions, strive to be verified in practice as soon as possible, and contribute my own strength to the training of creative talents for the country.

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Comparison of Chinese and American Tea Culture

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Abstract: Chinese tea culture is an important part of Chinese traditional culture. It has a long history and is closely related to religion, poetry, medicine, politics, etc. American tea culture roots from China, but develops independently. And American tea culture is one part of fast food culture which emphasizes the diversity, participation and enjoyment. Though there are some differences, both Chinese and American tea culture agree that tea has strong healthy function and play an important role in interpersonal interaction. So tea culture can be a channel which can promote the communication and friendship between China and the United States.

Key words: Chinese tea culture; American tea culture; *The Bible of Tea*; Tea trade; Tea ceremony; Fast food

Chinese tea culture is an important part of Chinese traditional culture which has a long history, rich content and powerful influence. And American tea culture which dated back to the end of the seventeenth century has been one part of American's life and has its own characteristics.

1. The formation of Chinese and American tea culture

1.1 *The formation of Chinese tea culture*

It is said that tea was firstly found as a detoxifying herb by Shen Nong who tasted hundreds of herbs for human beings. And for a long time, tea was used as medicine. Gradually, monks and scholar officials began to drink tea in their daily life and wrote some poems about tea. From then on, tea is not only regarded as one ordinary drink in daily life but also blended with culture. Chinese tea culture bloomed in the Tang Dynasty, when all aspects of society such as agriculture, trade, Buddhism and poetry flourished. And in 780, Lu Yu wrote *The Bible of Tea*, the first book on tea, which was regarded as the theoretic guide for tea culture in the Tang Dynasty. And the book showed the natural attributes and social attributes of tea; the implied teachings of Confucianism, Taoism and Buddhism in tea culture and the ceremony of tea drinking. In the Song Dynasty, tea culture tended to be simple, to return to the nature and to show people's good character. And in Ming and Qing Dynasty, tea culture became mature and formed a complete system.

1.2 *The formation of American tea culture*

In the end of the seventeenth century, tea appeared in the American continent with the European settlers, and quickly became a popular drink among the new settlers. In 1784, the merchant ship, the *Empress of China*, sailed to China and shipped back varieties of goods including tea. Since then, tea drinking in the United States flourished day by day with the development of the tea trade between China and the United States. Meanwhile tea culture came into being and developed.

2. The features of Chinese and American tea culture

2.1 *The features of Chinese tea culture*

2.1.1 There are varieties of tea and tea sets in China

In China, there are many types of tea, such as green tea, black tea, oolong tea, white tea, yellow tea, etc. Meanwhile there are different kinds of tea sets, such as tea picking tools, tea steaming tools, tea drying tools, tea making tools and tea drinking tools.

2. 1. 2 Chinese tea culture has rich spiritual connotation

There are special tea ceremonies in China which can show the introspection, affinity and cohesion of Confucianism; the peace, intangibility and meditation of Buddhism; and freedom, simplicity and non-interference with nature of Taoism.

In China, tea is often used as a gift to promote interpersonal communication. And there are many poems about tea which can show the traditional culture of China.

2. 1. 3 Chinese people like savouring tea

Chinese people love to savour hot tea at quiet and neat places to enjoy the flavour of tea, make the mind free or chat with friends.

2. 2 The features of American tea culture

2. 2. 1 In the United States, people often drink the tea which is mixed with other things.

When the American people drink tea, they tend to put other things into tea, such as ice, sugar, lemon, honey, milk, etc. In this way, the flavour of tea is changeable and suitable for different people. This diversity is just like the United States, a melting pot, where people can live regardless race, color, gender and other background.

2. 2. 2 In the United States, tea is one part of fast food.

Because of the rapid pace of life, the American people often use tea bags or tea extract to make tea quickly. And they tend to drink cool tea unlike Chinese people who like hot tea.

3. The similarities of Chinese and American tea culture

3. 1 Both Chinese and American agree that tea is good for health.

In China, tea was used as medicine at the very beginning. And tea has always been regarded as a drink that is good for health.

In the United States, scientists and ordinary people realize caffeine, tannin and vitamin C in tea can stimulate the tired nerves, enhance people's vitality, improve people's memory and remove harmful substances in the body.

3. 2 In China, people, especially young people prefer more fashionable flavour of tea and more convenient way of drinking.

Nowadays, young people in China also like to have tea that is mixed with milk, lemon, honey, etc. And this is very similar to American people.

According to the above comparison, we can find that there are great differences between Chinese tea culture and American tea culture. Meanwhile, there are some similarities. As the common elements in Chinese and American culture, tea culture can promote the communication and friendship between China and the United States.

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Research On Chinese Culture Education And Communication For International Students Studying In China

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Abstract: At present, the trend of global integration and economic integration has been strengthened. With the continuous development of China's science, technology and economy, China's culture is gradually being concerned by the world. The extensive and profound Chinese culture has attracted more and more international students to study in China. The education of international students in China began in the 1950s. After more than 60 years of development, the education of international students has become increasingly mature. international students from different countries and regions, with different colors and backgrounds, and with different ideals and beliefs, come to China first and foremost to adapt to Chinese culture. Therefore, the education and dissemination of Chinese culture to international students in China is a bridge and link to strengthen the friendship between China and foreign countries.

Key words: International students in China; Chinese culture education; Dissemination

At present, China's international status and influence are constantly improving, attracting many international students to study in China. According to a new set of figures released by the Ministry of Education, the number of students coming to China in 2018 is about 500,000. It is expected that the number of students studying in China will increase by 10% every year in the future. At present, China has become the largest destination of studying abroad in Asia, and the third largest destination of studying abroad in the world except the United States and Britain. It is an important duty of colleges and universities to educate and exchange Chinese culture with international students in China. In fact, strengthening the education for international students can promote China's economic and political development. In the process of education, relevant institutions and personnel should take the culture of China as the basis of teaching and combine with the excellent culture of other countries for mutual integration, so as to truly achieve the dissemination of culture and good communication.

1. Problems Existing In Chinese Cultural Education And Dissemination For International Students Studying In China

Even though the purpose and content of international students studying in China are different, most of them will devote most of their energy to Chinese learning at the beginning of their visit to China. As is known to all, language learning and culture learning are inseparable. It can be said that the teaching of Chinese language and culture for international students in China is a key link in carrying forward the excellent Chinese culture. However, at present, there are still many problems in Chinese culture education among international students in China.

1. Each country and region has its own unique culture.

Moreover, different cultural environments lead to different values and life habits of people, thus forming cultural conflicts and differences [1]. All the international students in China have their own cultural customs, which are quite different from our culture. At the same time, they will also face a series of language barriers, which will make it difficult for international students to carry out the education of Chinese culture.

1. 2 international students' management standards are not sound enough.



Today, with the continuous economic development, China has been in line with international standards, in which case the number of international students in China is also increasing. The number and quality of international students are becoming more and more complicated. Many universities do not have a standardized management system for international students, or the management system is not timely improved and improved to adapt to the development of modern society. This situation is not conducive to the improvement of education quality and education for international students.

1. 3 Different teaching cycles in different countries create obstacles.

In China, the education system is set up for two semesters and two holidays every year. In this setting, the teaching cycle in China is longer than that in foreign countries. As a result, some international students are not accustomed to this way, and there will be various problems at the beginning of studying abroad. In some western countries, teaching is carried out on a quarterly basis. They also take short vacations like a reading week or a practice week. Compared with them, the teaching system of two semesters a year in China has produced a sense of restraint and restraint for international students to some extent.

1. 4 Shortage of teachers in Chinese culture and education.

Since ancient times, the dissemination of culture is inseparable from the promotion of talents. The high-quality teachers' strength of "learning through China and the West" is an important guarantee for international students to carry out Chinese cultural education. That is to say, the teachers should not only be equipped with profound knowledge of Chinese culture, but also try to understand the culture of the country where the students are studying in China. At the same time, the English level of the teachers should be high enough. Only in this way can they ensure the smooth progress of teaching. For example, for international students with low Chinese proficiency, it is necessary for teachers to explain the knowledge taught in class in English to help students better understand Chinese culture. Furthermore, the number of international students coming to China for professional studies is increasing. As a medium of teaching and training, English has become an inevitable trend. For these international students, the teacher must teach Chinese culture in English. However, at present, there are very few teachers with both Chinese cultural knowledge and English level. In general, universities employ English teachers to undertake the English teaching tasks of Chinese cultural courses (Qiang Baifa, 2014). Undoubtedly, the degree of professionalism and the depth and breadth of the courses offered by college English teachers are bound to be limited. It can be said that the inadequacy of cultural and educational teachers has become one of the bottlenecks in the spread of Chinese culture among international students.

2. Suggestions On Improving Chinese Cultural Education And Communication For International Students Studying In China

2. 1 Strengthening The Construction Of Teaching Staff In Cultural Education.

One of the keys to the success of Chinese cultural education among international students is the teacher. Colleges and universities at all levels should vigorously train high-quality teachers who acquire Chinese and Western culture. On the one hand, teachers with strong English proficiency, especially young backbone teachers, shall be selected for English training. Conditional schools can send teachers abroad to participate in short-term exchange programs to improve their English. TCFL teachers should try their best to practice bilingual teaching in daily work and their overseas teaching practice. On the other hand, it is necessary to select excellent college English teachers who are interested in Chinese traditional culture and have a good foundation for centralized training. In addition to increasing their cultural knowledge, they also need to deepen their teachers' understanding of traditional Chinese culture and make preparations for teaching Chinese cultural courses in English practice. In addition, teachers of Chinese cultural courses should also enhance their awareness of cross-cultural communication and try their best to know and understand foreign history and traditional culture, so as to reduce cultural conflicts and improve the effect of lectures. More importantly, the school should set up a Chinese culture curriculum teaching team according to the actual situation. At the same time, they also need to study the curriculum setting, teaching content, textbook construction and teaching effect.

2. 2 Perfecting Classroom Teaching Mode.

Classroom education is the basic method of education and culture communication for international

students in China. When teaching Chinese as a foreign language, teachers can apply a variety of teaching methods, such as multimedia teaching, scene teaching and game teaching, etc. , which can improve the interest of overseas students in Chinese culture and their learning effect.

2. 3 Perfecting Teaching Management System.

In the process of teaching, colleges and universities should improve their management mechanism to ensure the educational effect and quality of international students in China. The management of foreign students in universities should focus on education teaching and give attention to daily administration. In the process of management. The management personnel should be flexible to deal with the problems according to the actual situation of the overseas students, so as to avoid the rigid management and one-size-fits-all solution of the problems causing unnecessary impacts.

2. 4 Improving Extracurricular Teaching Activities.

In order to enable international students to quickly adapt to and integrate into domestic cultural environment, colleges and universities can plan and organize some interesting extracurricular activities, so that international students from all countries can truly experience the excellent culture of our country, such as various sports activities, calligraphy or speech contests, photography or Chinese knowledge contests; It is necessary to encourage international students to participate in various activities of traditional festivals such as Arbor Day, National Day and Dragon Boat Festival together with Chinese students, so as to increase their in-depth understanding of Chinese culture. In the meantime, it is necessary to plan and organize a platform for exchange between international students and Chinese students, such as English corners, Russian corners, one-to-one learning activities, seminars or experience exchanges, etc. We can also retain international students in our residential families and so on. The opportunities for exchange and communication will increase the scope of international students' contacts with Chinese culture and deepen their understanding and acceptance of Chinese culture.

2. 5 Strengthening Enrollment Education For International Students.

International students from various countries have just arrived in Chinese schools and are curious and curious about everything. The education of the first lesson for enrolment will lay a good foundation for Chinese culture and education in the future. When new students enter school, they must do well in the work to ensure the future teaching management. Teachers should be patient and detailed in introducing the school's discipline, regulations and various regulations, and timely issue Handbooks for international students so that students can consciously regulate their behavior. Moreover, we must educate international students on safety culture, do a good job of accommodation and terminal work, to give international students a kind feeling. Management teachers do a good job in contingency plans to prevent problems. Reasonable arrangement of time for psychological consultation to ensure the good mentality of international students. The students' learning and living environment is harmonious and comfortable and permeates traditional Chinese culture.

2. 6 Giving Play to The Role of College Students Associations.

It is far from enough to educate and disseminate Chinese culture to international students only by teacher's classroom teaching and Chinese language training. The real education and dissemination of Chinese culture not only rely on classroom teaching, but also need to go deep into the daily study and life of international students in China, thus creating Chinese cultural education and dissemination of campus culture. Community is an integral part of campus culture and a living cell for students' cultural construction. Nowadays, in today's increasingly international situation of education, university associations not only have important moral values, but also have the new significance of promoting education and communication of Chinese culture of overseas students in China.

Conclusion

The development of world politics is closely related to the integration of cultures. Nationalities and countries with similar cultures will cooperate and develop better. Common cultures will increase their cohesion. The development and dissemination of culture affect the economic and political development, so the output and dissemination of culture is a powerful means to enhance world influence. Through the education of international students, China carries out the dissemination and output of Chinese



culture and enhances its influence in the world.

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Research on Popularization of populace Sports in South Korea¹

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Abstract: This paper analyzes the popularization of populace sports in South Korea from the aspects of policy, organization, form, funds, facilities, and the training of social sports instructors etc. , trying to provide reference for the development of populace sports in China. Main conclusions: South Korea establishes short and medium term plan to promote populace Sports Policy but they lack of long term plans; In South Korea, populace sports promotion does not include school sports; The South Korean Sports Bureau popularizes sports knowledge in various classroom forms, the Ministry of Culture and Tourism and local autonomous groups strengthen the construction of public sports facilities for the whole people and vigorously train social sports instructors to meet the growing needs of the nation for sports and fitness.

Key words: South Korea; National fitness; Organization form; Social sports instructors

After the 1988 Seoul Olympics, in the context of South Korea's economic growth and increase in people's leisure time, the South Korean government initiated the National Fitness Campaign Plan in order to promote national interest in populace sports. Before 1990, the word "Community Sports" was used in South Korea to describe national fitness situation, afterwards, national sports or national fitness was used to make sports close to people's life. In South Korea, national fitness is totally different from school physical education and competitive sports, this paper discusses the policy, organization and form of national fitness in South Korea in order to provide reference for the development of Chinese populace sports.

1. National Fitness Policies in South Korea

1. 1 Laws related to National Fitness in South Korea

The main laws in South Korea related to national fitness are National Sports Revitalization Act and Laws Relating to the Use of Sports Facilities. National Sports Revitalization Act equals Law of the People's Republic of China on Physical Culture and Sports, it enacted to improve the physical quality of South Korean people and to foster healthy lifestyle. In 2011, soccer fraud and soccer gambling was written in National Sports Revitalization Act, anyone who took part in sports gambling will face maximum penalty of 7 year's imprisonment and 70 million KRW fine. According to the Laws Relating to the Use of Sports Facilities, sports facilities are divided into state-owned and private ones, the South Korean government proposed legal provisions on the state-owned facilities and private facilities' establishment and operation, and state-owned and local government-owned facilities must open to the public.

1. 2 The Policy of National Fitness in Korea

The main policies of national fitness in South Korea are as follows: Tiger Project from 1990 to 1992; Five-year Plan for the Revitalization of National Sports, it divided into four stages, 1993-1997 was stage 1, 1998-2002 was stage 2, 2003-2007 was stage 3, 2008-2012 was stage 4. South Korea had been adhering to the concept of national fitness life, with the aim of 50% universal participation(2-3 time a

¹[Fund Project] This paper is one of the staged research results of the social science planning research project of Shandong Province in 2019, "Research on the System Construction of Sports in the New Era to Meet people's Better life" (project code: 19CTYL17).



week), and the participation rate of national fitness, the form of activities, sports equipment, social sports instructors are breakthrough points, the National Fitness Policies was steadily improved and developed since the Tiger Project in 1990. The South Korea government popularized the national fitness policy through above short-term and medium-term projects. South Korean government did not establish long term national fitness promotion program, while in China, our government set up a long term National Fitness Policy, it was a 15 years policy from 1995-2010. Japanese government established similar 10 years revitalization project. Comparatively, the combination of short-term, medium-term and long-term national fitness policy is a reasonable promotion system.

2. Promotion Organization of National Fitness in South Korea

2. 1 The Ministry of Culture and Tourism

The Ministry of Culture and Tourism is a central sports organization responsible for national fitness in South Korea, the Sports Bureau of it is responsible for the area of national fitness, it is divided into five sections, they are Sports Policy Section, Sports Industry Section, National Sports Section, International Sports Section, and Disability Sports Section. Each section performs its own functions. The main services of the National Sports Section are: to establish and implement the National Fitness Program. To train social sports instructors. To establish and cultivate organizations concerned with national sports. To organize and develop sports enthusiasts' activities. to conduct survey on national participation in Sports and investigation of national physical quality. To manage and supplement community sports equipment. To organize national and youth sports meeting. The National Sports Section was established in 1982, and reformed 3 times during 1993 to 1998 but has been retained ever since, this showed that as the economy grows, the demand for physical exercise is becoming stronger.

2. 2 Non-government Fitness Organization Management System

The main Non-government organizations connected with national sports in South Korea are: Seoul Olympic National Sports Promotion Foundation, National Sports Association and the Institute of Sports Sciences.

The divisions of the Seoul Olympic National Sports Promotion Foundation are: Sports Lottery Department, Cycling Operations Department, Steam Boat Racing Operation Department, the Olympic Park Operations Department and Leisure Sports Operation Department, all the departments consist of a Sports Industry Limited Company aiming at raising funds for the cause of national fitness.

National Sports Association consists of Sports Associations in provinces and cities across South Korea, National Individual Sport Association and National Sports Enthusiasts Club. National Sports Association manages sports associations directly or indirectly from a macro perspective and the implementation of institutional policies. Sports Associations in provinces and cities aim at promoting national fitness campaign suitable for all communities, activating community fitness campaign and building a new type of sunshine community, Organizing respective community competitions and fitness class ,popularizing Sports and Fitness knowledge, and managing sports enthusiasts in the community. The goal of the National Individual Sport Association is to popularize the various sports into the life of South Korean people and to set up clubs for sports enthusiasts.

The Institute of Sports was founded in 1980, its main purpose is to study the development of sports policy, improve the technique of competitive athletes and train social sports instructors which is related to national fitness.

From the point of view of the national fitness organization structure in South Korea, national fitness and school sports are working individually, school sports in South Korea are managed by the Ministry of Education, South Koreans regard school sports as a compulsory and responsible activity, while national fitness is a spontaneous activity. So they divided them into different management system, but the two strive to improve the physical quality of the South Korean people.

3. the Organizational Form of National Fitness Activities

The organizational form of national fitness activities are provincial and municipal sports classrooms, national sports square, diverse national sports classrooms and extracurricular sports courses and activities for young people.

The Ministry of Culture and Tourism proposed to establish hundreds of millions of national sports classrooms in South Korea, making use of sports facilities such as school sports venues, sports parks, etc. , to develop sports classes suitable for the characteristics of the community and liked by the public. The aim is to promote opportunities for community residents to participate in sports on a small scale, and to promote the cause of fitness for all. The National Sports Square is a community based place for the whole people to participate in the exercise. At present, there are 520 national sports squares in South Korea to facilitate community residents to participate in the national fitness campaign. Diverse national sports classrooms set up sports classes for specific population such children, adolescents, the elderly, in addition, they invite famous athletes to the classroom to give lessons through which to enrich the activities of national sports classrooms and combine competitive sports and national fitness in a better way. Extracurricular activities course for youngsters set by provincial and municipal sports classrooms is to encourage youngsters and their families to participate sports regularly through which to develop Synergy and cohesion between family members.

4. Source of Funds for National Fitness

4. 1 Support from the Government

The Sports Bureau of South Korean Ministry of Culture and Tourism is in charge of the budget management for national competitive sports, national sports, international sports, sport industry and sports for the disabled. From the budget in recent years, we can see that South Korea is biased towards the development of competitive sports.

4. 2 Support from the Nongovernmental Organizations

The financial source of folk national fitness is mainly from provincial, municipal, local autonomous group and national sports renewal fund. The National Sports Renewal Fund has become the main source of support for the National Fitness campaign in the financial budget of the Sports Bureau of the Ministry of Culture and Tourism. Before 2002, most of the money in the National Sports Renewal Fund is still used to develop competitive sports. But from 2003, with the growing demand for national fitness, The State allocated about 60 per cent of the National Sports Renewal Fund to the development of the sports sector for all.

4. 3 Personal Self-financing

Self-financing of physical exercisers is also one of the sources of funds for national fitness. However, from the statistics of the 2008 White Paper on Sports of the Korean Sports Bureau of the Ministry of Culture and Tourism, most of the physical fitness practitioners will choose schools, free sports venues in the community other than paying for their exercise.

5. National Fitness Facilities

Korea's Law on the use and Protection of Sports Facilities, as amended in 1994, classified South Korea's public sports facilities into competitive sports facilities, national fitness facilities and Staff members' sports facilities.

6. Training of Social Sports Instructors

In South Korea, social sports instructors are divided into three levels. The instructors at the first level train only one sports event, the instructors at the second and the third level train 42 sports events. Before 2005, the instructors at the second level trained 42 sports events, and the instructors at the third level trained 23 sports events. In order to solve the problem of connecting the second level with instructors, in 2005, the second and the third level social sports instructors were merged into 42 sports events.

According to the Korea Institute of Sports Sciences, by December 2012, there are 681 first level social sports instructors, 6692 second level social sports instructors and 116049 third level social sports instructors. Social sports instructors at all levels are working in various parts of South Korea for the promotion of national fitness campaign.

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Study on Self-management of International Students from Countries along Belt and Road

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Abstract: With the advance of "Belt and Road" Strategy, the number of international students in China is expanding, which leads to increasing pressure on the management of international students. Therefore, the malpractice of nanny management has been unable to adapt to the rapid development of international students' education. In order to improve the management level of international students in China, It is necessary to adopt a student-oriented self-management model, and systematic, standardized and socialized student affairs management system, and finally to realize self-management of international students through various students' organization.

Key words: Belt and Road; International students in China; Self-management

1. "Belt and Road" Strategy and the Education of International Students

Since 2013 President Xi Jinping proposed "Silk Road Economic Belt" and "21st Century Maritime Silk Road", (short for "Belt and Road") "Belt and Road" has become one of the important strategies of China's current development, and it has been widely concerned and recognized by the international community. "Belt and Road" cooperation with other countries along the way includes policy communication, infrastructure, energy construction, trade exchange, tourism cooperation, scientific and technological cooperation, Intercultural Communications, etc. In March 2015, the National Development and Reform Commission, the Ministry of Foreign Affairs and the Ministry of Commerce jointly released the vision and actions to promote the construction of the Silk Road Economic Belt and the Maritime Silk Road in the 21st Century. It is clearly pointed out that it is necessary to expand the scale of international students and actively carry out cooperative education, and China will provide ten thousand scholarship availability to the countries along the way. In 2017, 489200 international students from 204 countries and regions came to China to study in 935 institutions of higher learning in 31 provinces, autonomous regions and municipalities directly under the Central Government. Among them, 317200 students, 64. 8% of total international students, are from countries along the "Belt and Road" route, the number rose by 11. 58%, higher than the average growth rate of other country. [1] With the promotion of Belt and Road strategy, the number of international students studying in China will continue to expand, which cause the difficulty of managing international students in China.

2. The basic Mode of Management of Overseas Students Colleges and Universities in China at Present

In China at present, the national formal management law of international students is the Measures for the Administration of Foreign Students issued by the State Council in 1985. In the daily management of international students, the main emphasis is to serve students as much as possible on the basis of complying with laws and regulations. While each university has its own specific system and way of international students management. Right now, most colleges and universities have set up international students management department, which is responsible for enrollment and daily management of international students. [2] But the daily management of international students is basically nanny-style management, that is, focusing on providing convenience for the daily study and life of international students, and solving all kinds of life, learning and even friends making and extracurricular activities and all the problems solved through direct communication with individual students. With the advance of "Belt and Road" Strategy, the number of international students in China is expanding, the malpractice of nanny management has been unable to adapt to the rapid development of international students' education.



The research on the management of international students is mainly focused on the suggestion of taking "people-oriented" as the basic principle, improving the quality of the management team of international students, gradually adopting the mode of convergent management, clarifying the duty and fine management. [3] Such as strengthening the construction of management team for international students, improving the quality of the management team, taking foreign students as the basis, introducing flexible management, emphasizing "people-oriented", that is to respect the value of international students, care for their growth and lives, and innovate the management mechanism of international students' education and adopt convergent management, [4] and improve the fine level of the management of international students with aim at the stage characteristics of international students' training. [5] Although the above proposals are feasible, they are all implementation of the management, and overlook subjective initiative international students.

3. Self-management Model for International Students in China

3.1 Brief Introduction to Self-management

Self-management is a process in which individuals actively use cognitive and behavioral strategies to manage their own thoughts, emotions, behaviors and environments. [6] In the field of education, the research on self-management is about how to improve the learning effect by improving learners' self-management ability. [7] As Drucker says in his Self-management Thought, everyone should manage themselves, Self-management is the embodiment of humanism, it is a way of self-realization. [8] For college students, self-management includes two aspects: first, students manage students, that is, the self-management of groups. Second, Self-management of students, that is, self-management of individuals. [9]

Spencer points out in the Theory of Education, the goal of management is to develop a person who can be self-governing, not someone else who can manage it. College students are grown-up, they have a high level of cultural quality, and have a common outlook on life, values and so on, which has created subjective conditions for the self-management of college students. The expanding number of college students in our country and the accelerated pace of "de-administration" have created objective conditions for the self-management of college students, Self-management of college students is gradually applied and popularized in colleges and universities in China. Peter Drucker School of Management, whose responsibility is to spread Drexur's management thoughts, launched "Beacon Action" in 2007, working together with Chinese universities to carry out the commonweal activities of popularizing Drucker's management thoughts. At present, more than 20 colleges and universities in China have set up the Drucker Youth Association [10] and more and more teachers have incorporated the self-management model in their practical work.

3.2 Feasibility of Self-management Model for International Students in China

According to the theory of hierarchy of needs put forward by American psychologist Abraham Maslow, there are five levels of human needs from low to high: Physical needs, security needs, social needs, respect needs and self-actualization needs. After their own physical and security needs have been met, international students are seeking higher levels of satisfaction, such as understanding Chinese culture, making Chinese friends, improving their professional abilities, and thus realizing the value of their lives and meet the needs of self-actualization.

The common goal, such as learning Chinese to learn more about China, and improving professional skills or both of the above, bringing people from all over the world in different languages, nationalities and faiths together to live and study under the same standards in the same environment. Therefore, they should be able and necessary to mutually monitor, encourage and help each other through a model of self-management so that they can progress together.

3.3 Suggestions on Self-management Model of International Students in China

1) It is necessary to establish an institutionalized, standardized and socialized management system for international students in China to provide institutional protection for their self-management.

Clear and feasible regulations and standardized system implementation are the premise of self-management for foreign students in China. According to the macro situation of international students in China, it is suggested that China should issue a national management code for international

students as a guideline for colleges and universities. Colleges and universities in China may, on the premise of complying with the national macro guidelines, according to its own actual situation, such as the source of the students, the types of students, professional distribution and other characteristics, standardize their international students rules, so that everything has rules to follow.

With the increasing number of international students in our country, the contradiction between the limited resources of accommodation and the rapidly increasing number of international students is becoming more and more serious. Relating to international student services, we should introduce socialized intelligent student logistics management system, fully mobilize the social resources inside and outside the university to serve the international students, so as to alleviate the contradiction of demand, and improve the service quality. German, as the third largest destination for international students in the world, deserves us to learn a lot from it. In German, there are specialized, independent autonomous services for international students to provide a full range of living services, such as food, clothing, housing and transportation.

2) To guide students to develop actively and healthily by means of various student organization norms, so that international students can realize self-management through various ways. Generally speaking, foreign students and Chinese students are taught in the same way and adopt a class system, that is, students of the same grade and the same major are taught in a fixed place by a fixed teacher. Therefore, the construction of class organization for international students is necessary. Under the guidance of counselors, we can select foreign students with outstanding achievements, strong sense of responsibility, and leadership to serve as student cadres in their classes, thus to make clear the division of their jobs and respective duties, and ensure the normal conduct of the class teaching order, at the same time form a good style of study and class style. Class study is only a part of college life, student associations, making use their spare time, can bring students with the same interests to develop together. The construction of student associations should be carried out under the guidance of relevant teachers in order to ensure that a series of positive activities and activities consistent with the development of students' professional and comprehensive abilities are carried out without affecting their normal learning. And make sure that students unite to the maximum extent and develop under mutual aid.

Students' autonomy and self-management can be improved by classified tutoring through student counsellors and teachers.

The so-called self-management of international students is by no means to allow students to manage themselves without any restriction and guidance. Whether it is a class organization or a student association, there must be corresponding rules and regulations to restrict it, at the same time, according to the characteristics of the students organization, counselors or professional teachers should be equipped to conduct corresponding one-to-one guidance, to help them to select and train student leaders in student organizations, connect resources in and out of universities and give guidance in areas such as professional knowledge and activity planning. At the same time, we should pay attention to respect different students' cultural differences, individual differences, and improve their enthusiasm of participation. In addition, counselors and teachers should keep a close grasp of the latest developments and activities of student organizations, prevent them from being exploited by lawbreakers or even from overseas undesirable forces, and ensure the rights and interests and development of foreign students.

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The Study of the Complex Human Nature Based on Psychoanalysis---Take the Main Characters in Harry Potter as an Example

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Abstract: Since it came out, "Harry Potter" is popular with the people all over the world quickly and a gust of magic wind spreads around the world. The reason why the novel is such a great success is not only because the book has a miraculous magic, ingenious conception and tortuous story, but because the novel created a group of vivid characters with complex human natures. The main characters in the novel reflect Freud's theory of triple personalities, "id, ego and superego", which are interwoven into the complicated human nature. When the triple personalities, "id, ego and superego", keep coordinated and balanced, human nature will tend to be good, furthermore affects its values, which shows the calm in the face of death. In return, when the triple personalities keep uncoordinated and imbalanced, human nature will tend to the evil, and the reflection in the values is the fear of death, and their desire is not satisfied forever. However, the key factor is the true love that determines the all. The personality tendency of these characters tells us, that we are supposed to learn to love perfectly to make the triple personalities coordinate properly, construct ecological spirit, create perfect personality.

Key words: Id; Ego; Superego; Love; Tend

As a children's literature, "Harry Potter" not only has many children's fans, but also attracts a large number of adult readers. This is not only because of the miraculous magic, clever ideas and twists and turns in the novel but also because of a group of vivid characters with complex humanity this novel has shaped. In the writing process, Rowling pays great attention to the description of the psychology and inner world of the characters, therefore it is of great value to analyze the novel from the perspective of psychoanalysis. This paper mainly analyzes the main characters (including Harry Potter and Lord Voldemort) in the novel with the theory of Sigmund Freud's tripartite model of the mind. (He proposed that the mind was divided into three parts: the id, the ego and the superego.), which explores the influence of complex humanity on the fate of characters .

1. The Personality Analysis of Harry Potter

"Id refers to the original self, including the basic desires, impulses and vitality for survival. Id is the source of all mental energy. It acts according to 'pleasure principle' and ignores social ethics and external norms. Its only requirement is to be happy and avoid suffering. The goal of id is to find the individual's comfort, survival and reproduction. It is unconscious and unobserved by individuals. " On the cousin Dudley's birthday, Harry is bullied by Dudley and then he unconsciously makes the glass wall of the python insulation room in the Reptile House disappears with magic, leaving the Dudley, who was watching the python, scared and shrieked. This is the outbreak of Harry's id which is suppressed to the critical point because of Harry's being in an environment where he is long neglected and bullied. In fact, he does not realize how things happen, and does not take into account whether the python will hurt others or not. He just feels happy when seeing Dudley who bullies him be punished. Harry is controlled by id and unconsciously vents the oppressed emotions of id with magic when he cannot properly meet the needs of id in the proper way.

If the above mentioned is the most direct manifestation of Harry's id, entering the magic school is the starting point of his self-construction. The days of learning magic at Hogwarts indicates that everything



is starting to get better. Living with the same kind of people and being surrounded by friends and teachers, all these make Harry get rid of the shadow of the life in his aunt's house. He started learning lessons in class, playing with friends after class, and gradually developing his ego like an ordinary child. "Ego: a part of personality structure we are conscious of to think, feel, judge or memorize. The function of ego is to seek the satisfaction of the impulse of "id" while protecting the whole body from harm. It follows 'reality principle', which serves id". The ego represents a person's reason and wit. It plays a role of intermediary and defense. The intermediary, to a certain extent, adequately satisfies the impulse of id, that is, on the basis of avoiding the clashes between id and the outside norms, leads id to a socially acceptable way. Since Harry's id finally bursts out after years of suppression when he comes to the magical world, he will take into account the restriction of some of the school's rules and regulations while his thirst for knowledge and his desires for exploration and freedom are satisfied. And his ego is unprecedentedly developed here.

With the increase of experience and mental maturity, Harry's personality has gradually been improved. The binding effect of superego has also gradually revealed. "Superego: a part of the personality structure that represents the ideal, which is formed in an individual's growth through the process of internalizing the values of moral norms, social and cultural circumstances. Its function is primarily to supervise, criticize, and control his or her behavior. Superego is characterized by the pursuit of perfection, so it is as unrealistic as id. Superego is mostly unconscious and requires oneself to fulfill the need of id in a socially acceptable way. It follows 'moral principle'". Superego aims to control and guide people's instincts, as well as to supervise and control ego's limitation on id with social taboos and noble morality and regulations. Harry has always imagined becoming a kind and brave man like his father, James Potter. His high ideal is reinforced by the superego. For example, when Harry and the cousin Dudley are attacked by Dementors at the beginning of Part Five, instead of abandoning Dudley because of the previous resentment with him, Harry saves Dudley immediately after he gets away. Here Harry's superego personality plays an important role. He does not, as before, gloat over Dudley in danger, but stands on the right side and bravely fights against Dementors.

Instead of shaping Harry as a flawless hero, Rowling made him an ordinary boy next door when she created Harry the protagonist. And it is precisely because of this that we could witness the growth of Harry's character. We see that the desire in the "id" personality, the rationality in the "ego" personality and the ideal in the "superego" personality co-exist in Harry. And due to his good coordination of the relationships among "id", "ego" and "superego", his character tends to be good and adapts his own development to the society.

2. The Personality Analysis of Lord Lord Voldemort

Lord Lord Voldemort is the most impressive antagonist in "Harry Potter". The shadow of the power of darkness that he represents envelopes the entire magical world. He says he goes farther than anyone does on the way to longevity. He could even kill others at any cost in order to live an eternal life. There is no love in his world but only hatred and desire. In fact, Lord Voldemort's character is not a single one, the evil spirit in his soul comes from his hatred for his Muggle father.

Lord Voldemort consciously intimidates and revenges on the children around him with magic when he is in Muggle orphanage. When Dumbledore tells him that he is a wizard, he immediately shows extreme excitement and frankly says that he knew he is an extraordinary person. He accepts his status as a wizard very soon and denies Dumbledore to accompany him to a strange place to buy school supplies. Intelligence, strong control, longing for difference, independence and indifference, these are the impression that he gives Dumbledore when Dumbledore first saw him in the orphanage, for this is his truest ego that is formed before his entering the magic world.

Lord Voldemort sticks out from the rest soon after entering the magical world. He is the prefect and special contributor, and gets the first place in all subjects. He, who has been praised by Dumbledore as Hogwarts's best student of all time, is liked and thought highly of by almost all teachers. And even Slughorn says that Lord Voldemort can become the Minister of Magic in 20 years as long as Lord Voldemort gives him more pineapple preserves. When Lord Voldemort first enters the magical world, he behaves himself as a person who is handsome, clever, polite and modest. Outwardly the superego personality seems to be predominant at this time. But actually it is pseudo-superego, which is a sharp contrast to the id personality he shows completely later.

The initial change happens at the age of sixteen when he is a popular top student in school. When he returns to his hometown in the summer vacation, he murders his father and successfully rewrites his uncle's memory to put the blame on others. Lord Voldemort's double personality of superego and id is quite salient. He becomes the really fearsome Lord Voldemort and does as he pleases without scruple as he goes out of Hogwarts. His id personality is completely predominant and acts according to "Pleasure Principle". Death Eaters who follow him are casually dictated to by him and at his mercy. Sometimes he can also take away the lives of others like a straw. Anyone who stops Lord Voldemort will die, and nothing can restrain him.

3. The Tendency and Influence of the Struggle of the Id, Ego and Superego

The relationship between id, ego, superego is inseparable. They interplay and interact with each other. When this triple personality is balanced, the character's personality will develop into a healthy direction and human nature tend to be good, just as Harry did. If it is imbalanced, the individual will feel painful and worried because of the clash between his inner desire and realistic morality, consequently, human character will be distorted and human nature will tend to be evil. Lord Voldemort is the typical representative of this kind of people. What factor will dominate the development trend of human nature? It is love. This is also a strong manifestation of the author's intention, just as Dumbledore told Harry at different times:

"Your mother died to save you. If there is something that Lord Voldemort does not understand. Then it is love." [4]

Lord Voldemort was reluctant to understand those which he did not care about. And he knew nothing about the house-elves and fairy tales and about love, loyalty as well as simplicity. The fact that all of them had superior power than Lord Voldemort himself was still understandable to him. [5]

Lord Voldemort's ultimate failure is the result of not knowing love. When he went to the seashore stone cave to save his soul, he just regarded the house elves Kreacher as an insignificant victim who could substitute him for drinking the poison. But he never thought that Kerry Cut would use his extraordinary magic to escape from the cave and then brought its owner Regulus brought the Horcrux that could destruct Lord Voldemort's soul.

Due to their good ability in coordinating the relationship between the id, ego and superego, the positive characters represented by Harry are the symbols of healthy love, the spirit of sacrifice and solidarity. On the contrary, the negative characters represented by Lord Voldemort have mental crisis due to the lack of these virtues.

Modern people have an affluent material life. However, their spiritual realms instead of becoming as rapidly improving as fast-growing economies are becoming increasingly impoverished due to the lack of reflection on the spiritual ego. Aaron Ness believes that human maturity goes through three stages: from the id to social ego and then to ecological ego, which I think that they correspond to Freud's triple personality: the id, the ego and the superego. When people develop into mature period during which they realize ecological self, superego personality representing morals in his personality will take up a great part. Self-realization requires that we should establish right outlook on life and values through the study of love and other social virtues given the interests of the entire society into consideration and finally achieve the harmony between the inner spirit and the external things. However, in the modern society, the natural environment is severely damaged and the spiritual sustenance of mankind can go nowhere, which made the crisis of the spirit become more and more aggravated. People easily feel depressed and empty and become more and more stressful and upset, therefore they desperately use material to satisfy their own desires and to further fill the extremely spiritual emptiness.

In "Harry Potter", Lord Voldemort's extreme spiritual self-emptiness resulted from his failing in self-realization. Therefore, the only thing he could do to eliminate the crisis of spiritual ecology was to pursue power and eternal life. Rowling's novel reflects an important theme: the pursuit of love. Love is described as a path to healthy personality and ecological self. Therefore, in the novel, the positive characters represented by Harry persevered on the path of justice because of love in the heart.

In addition to love, more virtues are needed to realize the sound spirit. We need to find more spiritual resources to rectify some erroneous values in our society such as utilitarianism. This is an important way to maintain the harmony between man and nature and human self-improvement. In this novel, she



tells us how to attain a healthy personality and achieve spiritual balance by using some virtues of these positive people like Harry.

In society, everyone is like a link of the biological chain. No one can live independently without others. Therefore, it is essential to have the spirit of solidarity in society. The three of Harry, Ron and Hermione are the symbols of real friends. They are loyal and honest to each other. This sincere friendship has brought them great spiritual wealth and is beneficial to the healthy growth of their spirits. It should be said that solidarity is a key element of Harry's victory over Lord Voldemort. Solidarity, like love, can give people confidence and warmth. It can eliminate selfishness and apathy in people's hearts and create a healthy spiritual world. In "Harry Potter", Rowling tells us the importance of truly healthy love to the spiritual life of people by describing the personality development of different characters.

This novel that Rowling wrote allows us, like spectators, to see the development and complexity of humanity. Love is an important factor that influences the good and evil of human nature. Positive characters under the power of love in this novel eventually will tend to be good. Apart from that, love can further affect people's values. When an individual truly understands love, he can understand the true meaning of life and calmly face life-or-death. Therefore, Lord Voldemort, the opposite person, made his human nature distorted and eventually was engulfed by his own desires. When we come out of the world of magic, we will involuntarily review our real world and reach an conclusion: In this materialistic society, we can build a harmonious society only if we have a sound personality.

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On the Trisyllabic Figurative Vocabulary in Modern Chinese

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Abstract: In the vocabulary system of modern Chinese, both monosyllabic words and disyllabic words are included, and trisyllabic words are also a special existence. Compared with disyllabic words, they have both the same characteristics and different characteristics, and recently trisyllabic words have a growing trend. There are many factors in the development of three-syllable words, which are of great significance to the vocabulary system of modern Chinese. In trisyllabic vocabulary, we conduct some research on figurative vocabulary. The purpose of the research on figurative vocabulary is to let people know more about and more appropriately study such vocabulary. The definition, generation and development of trisyllabic vocabulary are statistically studied. In data analysis, through the method of classified research on region, era, nature, do research one by one, and finally conduct comprehensive demonstration. Explain the emergence, development and significance of the three-syllable figurative vocabulary.

Key words: Modern Chinese; Trisyllabic vocabulary; Semantic features

1. The introduction

The research significance and method of the trisyllabic figurative vocabulary in modern Chinese

1.1 Research significance

1) Language is the most important tool for human communication. People communicate with each other through language to get to know each other. Language is a system composed of phonetics, vocabulary and grammar. In this article, the main research direction is vocabulary, and research on only the trisyllabic figurative words². The research problem is the production and development of trisyllabic figurative vocabulary. I hope I can have a better understanding of the charm of Chinese language and culture. Seeing the small helps me to know the big.

2) What is a word? In short, a word is the smallest structural unit that represents a certain meaning, has a fixed phonetic form and can be used independently. Words are divided into monosyllabic words and polysyllabic words according to their forms. Trisyllabic words are polysyllabic words. At present, disyllabic words account for the majority of polysyllabic words. However, with the development of economy, humanity and science, three-syllable vocabulary has become more and more abundant and utilized. This is an expression of the deeper human need for language.

3) In many three-syllable words, figurative words account for a large part, such as smiling tiger, drowning dog, sesame officer, daydream and so on. Every word is so vivid and full of meaning. Because each of these words comes from the lives of ordinary people, it is easy for them to trigger resonating. Therefore, this article will be a study of this kind of vocabulary, and I hope that readers will be interested.

1.2 Research methods

In this paper, by combining qualitative and quantitative methods, all figurative trisyllabic words are counted through the new and old versions of modern *Chinese Dictionary* and online query, and then classified and compared, in order to find the development and changes of such words and more accurately elaborate the internal meaning and social role of such words.



2. the production of three-syllable figurative words

2. 1 *The related exposition of three-syllable words*

In the history of Chinese language research, people pay more attention to two-syllable words³ and idioms. This is because people are used to two-syllable words and idioms. Trisyllabic words are always on the edge, for two reasons: first, the proportion of trisyllabic words in Chinese vocabulary is too small; second, people's controversy between the definitions of trisyllabic words and trisyllabic phrases. However, with the development of economy, humanity and science, three-syllable vocabulary has become more and more abundant and utilized. It has been found that the use of two-syllable words alone cannot be so ingenious and rich in expression.

2. 2 *Definition of three-syllable words*

Trisyllabic words are the smallest units of sentence construction that can be independently used, which represent a certain meaning and have a fixed phonetic form.

2. 3 *The origin of three-syllable words*

Three-syllable words are a special collection in the system of modern Chinese vocabulary. It has some common attributes and characteristics with disyllabic words, but at the same time it shows some special features that distinguish it from disyllabic words. They all play the same role in the sentence pattern, but they are different in that the three-syllable words with richer meaning and more complete expression. But the three-syllable words also have their limitation, that is to say, they are not so nimble as the two-syllable words. The production of three-syllable adjective words can be roughly divided into the following aspects:

1) A two-syllable word is connected with an affix⁴ whose rule is it is based on a root, connecting affixes to form compound words, which is known as derivative words, such as “Laotouzi, Fangeming, Fanduidang, Feizhengshi, Laosiji, Laohuli, Yipanqi, Duomianshou, Nongchaoer, Niubizi, Jixiehua, Wuminghuo, Gesongzhe, Chaoyinsu, Lingluren, Zhongjiezhe, Liaobude, and so on”. Depending on the location of the affix, divided into root plus prefix, e. g: Lao, A, Ke, Fan, Fei, Chao, Fan, Wu, etc. , root plus suffix, e. g: Zi, Er, Tou, Xing, Zhe, Yuan, Jia, Shou, Hua, etc. , root plus the infix, e. g: Bu, De, etc. .

2) Roots⁵ merge with each other, and its rule is that a class of words is modified or restricted by another word, or even a former root is supplemented by a later one, such as Tiegongji, Jixianfeng, Tipiqiu, Lumajiao, Zouguochang, Kaimenhong, Zouhoumen, Paimapi, Kaixiaochai, Qiaozhugang, Menwaihan, Kailvdeng, Laodaocao, Shuabaxi, Baofojiao, Zougangsi, Pengdingzi, Potianhuang, Bimengeng, Yaoqianshu, Zhuxingu, Xiamawei, Huimaqiang, Luantanqin, Danxiangsi, Shiliyan, Wushamao, Diaoweikou, Shuahuazhao, Erpangfeng, and so on.

3) The symbolic meanings derived from the combination of simple words and social background, such as Zuoyouming, Qianlima, Heimingdan, Banjiaoshi, Maqianzu, Shoucainu, Bianselong, Baohusan, Qiangtoucao, Koumaozi, Lvmaozi, Xiaomianhu, Zhimaguan, Tiefanwan, Mihunzhen, Zhukeling, Guibaxi, Qiaomenzhuan, Jingangzuan, Zhaoyaojing, Anlewo, Taohuayun, Yiwofeng, Xiaosuanpan, Cabianqiu, Chaoyouyu, and so on.

3. the inheritance and development of the three-syllable figurative vocabulary in modern Chinese

3. 1 *Traditional three-syllable figurative vocabulary*

1) Because of historical events, literary works are widely spread and become vocabulary. Such as Zhiduoxing, (which is the nickname of Wu Yong in *Water Margin*, refers to the resourceful people.), Zhuge Liang (the prime minister of Shu in *The Three Kingdoms*, refers to the smart and resourceful people.), Qianlima (from *Talent Search*), Bairimeng(day dreaming), Zhimaguan(petty official in drama), Zhiniuer(In ancient times, when vassals made a covenant, every one of them had to taste a drop of blood. The leader of the covenant cut the cow's ears for blood by himself, so Zhiniuer means

the leader of the covenant. Since then, it means someone takes a leading position in something.), Hongmen banquet(Xiang Zhuang's sword dance was intended for Pei Gong.), Baigujing (a cunning female goblin who is good at disguising changes in *Journey to the West*, is often used to refer to a sinister and vicious person.), Jinguzhou(the Incantation of the Golden Hoop, from *Journey to the West*, refers to something that binds people.), Zhaoyaojing(monster-revealing mirror, a kind of precious mirror in old novel, can shine on the original form of demon.).

2) Vocabulary generated from dialect, idiom and communication in ordinary life. Such as Lvmaozhi (referring to adulteress), Wanjinyou (referring to the people who are not proficient in anything, but know a little and can cope with it in a period of time.), Dingxinwan (Something that can make the person mood stable), Yiguozhou (chaotic phenomenon), Tipiqiu (kicking a ball, means mutual buckpassing, or giving the things to others which should be solved by oneself.), Guibaxi (the trick, or fool joke, makes a person laugh or embarrassing), Hushenfu (referring to the person that can protect oneself so as to avoid difficulties or punishment), Guimenguan (referring to a place the dead should pass), Chixiaozao (referring to a special treatment), Shapaozi (silly roe deer, dialect of northeast of China, refers to the people who have idle brains.), Budaiyao (Mongolian dialect, referring to someone don't like to do something.), Xiaochamao (Mongolian dialect, referring to ordinary people), Bantouzhuan (Half brick, a girl whose character and behavior look like a boy's), Pachanghuo (refers to the embezzler or the person who does not work), Qvsuaner (Chongqing dialect, refers to earthworm), Xiaguaier (frog), Maqilian (refers to keeping a straight face), and so on.

3. 2the modern trisyllabic figurative vocabulary produced by the combination with foreign languages

With the development of economy and society, the changes China has undergone, coupled with the integration with foreign countries in various aspects of economy, culture, education and networks, have spawned a large number of modern vocabularies. Such as Sankeyou (thank you), Motuoche (motorcycles), Tankeche (tanks), Qiaokeli (chocolate), Xihongshi (tomatoes), Xiaotiqin (violin), Dajiangyou (buying soy sauce), Fuerdai (rich second generation), Gaofushuai (tall, rich and handsome people), Shamate, Ranbingluan, Wohuodai, and so on.

4. the existence meaning of modern Chinese trisyllabic figurative vocabulary

4. 1 The social role of three-syllable figurative vocabulary

Every language is a system of words and grammar. It is a tool for interpersonal communication. The use of three-syllable words enriches people's vocabulary. As a common term, it is the most direct function to make people express more completely and communicate more smoothly. The increasingly wide use of three-byte words indicates that human's use of words has reached a new height and expanded a new space.

What's more valuable is that trisyllabic figurative vocabulary has its own cultural connotation and each word has its own symbolic meaning. Studying such words is of great help to our understanding of history, humanities, internet culture, even intercultural communication and other aspects.

4. 2Suggestions for people to use such words reasonably

First of all, you need to understand the inherent meaning of each trisyllabic figurative vocabulary. What context is it suitable for? And it should not be abused. Secondly, respect multi-national culture and learn more about its cultural deposits. At last, It is suggested that people should use Internet words carefully in daily communication and writing. The language is a high-rise building, and the pronunciation is material shell, and the vocabulary is the building materials, and the grammar

® is the law of structure. The use of vocabulary determines the stability of this high-rise building. By learning more and using modest words, we can show our great country style and the cultural connotation of Chinese language.

5. Conclusion

Language is the treasure of all mankind, because the generation of language and code makes it possible that the human communication has been enhanced, that the information exchange led to the



improvement of productivity, and then the evolution of the brain comes true, and finally human becomes different from other organisms. China, a great country, has a long history of five thousand years. Generation after generation, its dynasty and regime changed continually, but the same is the language and culture. Taking the essence and discarding the dregs is the sacred mission of history to endow the younger generation.

As the only surviving language of the four great civilizations, Chinese was not spread by any political aggression, but by its own personal charm. Three-syllable vocabulary, with its rich inner meaning, plays an increasingly important role in Chinese vocabulary. I want people to pay attention to Chinese, to learn and spread forever.

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Building a campus cultural activity system with the characteristics of carrying forward Chinese excellent traditional culture

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Abstract: The Chinese excellent traditional culture, which has a long history and is broad and profound, accumulates the deepest spiritual pursuit of the Chinese nation, contains the most fundamental spiritual gene of the Chinese nation, and is the deep source of the socialist core values. Relying on the professional characteristics, the College of literature and news communication actively promotes the classic of traditional culture, creates a strong atmosphere of learning and practicing traditional culture, and focuses on building a campus cultural activity system featuring the promotion of excellent traditional culture, which further promotes the return of excellent traditional culture to the campus.

Key words: Golden autumn literature week; Campus cultural activity system; Traditional culture

Relying on the professional characteristics, the College of literature and news communication actively promotes the classics of traditional culture, creates a strong atmosphere for learning and practicing traditional culture, focuses on building a campus cultural activity system featuring the promotion of excellent traditional culture, enhances the attraction and appeal of education, deeply exploits the educational function of excellent traditional Chinese culture, and further promotes the return of excellent traditional culture to the campus.

1. Highlight the characteristics of the discipline and carry out excellent traditional cultural practice activities.

The college analyzes and combs the excellent traditional Chinese culture and actively constructs a healthy, upward and harmonious campus cultural activity system in combination with the personality characteristics and ideological trends of contemporary college students. The college meticulously planned and carried out campus cultural activities with influence among students, such as the challenge of Chinese scholars, Chinese classic reading contest, socialist core values and traditional culture essay collection, Chinese tea culture training, calligraphy and calligraphy exchange activities, which enriched the traditional cultural atmosphere and enabled students to experience the long history of Chinese traditional culture in the process of participating in the activities. To give full play to the advantages of disciplines and specialties, the college fully mobilizes the initiative of professional course teachers, provides in-depth guidance on the organization and design of each activity, and enhances the cultural connotation of the activity.

The purpose of "golden autumn literature week" is to enrich the cultural life of teachers and students, improve their cultural accomplishment, enlighten their minds, improve their personality and enhance their spiritual realm. This year's "golden autumn literature week" series consists of three stages, with about 12 report sessions held in October, November and December respectively. In October, "autumn literature week" held three writers' lectures: Emma's "literature and our life", Wang yuepeng's "original intention of prose" and Lu Ye's "poetry and nature". In the later period, nine writers came to our school to communicate with teachers and students, including four writers in our school, Zhang Wei, Zhao Defa, Xu Zechen and Li Hao. The smooth development of "golden autumn literature week" further



enriches the cultural life of teachers and students on campus, improves the literary accomplishment of teachers and students, and solidly promotes the construction of campus culture.

2. Improve the system and mechanism and increase the coverage of activities.

In order to expand the coverage of traditional culture education and enable more students to participate in the activities, the college constantly summarizes the experience of previous activities, standardizes the activity system and improves the activity mechanism. Strengthen the role of the grassroots League branch in the traditional cultural activity system, enhance the vitality of the grassroots League organization, promote the activities to the League branch, and strengthen the popularization of traditional culture. The college has designated April as the "national studies month" and organized the Junior League branch to carry out thematic activities around reading, Sinology, dictation of Chinese characters, reading and other themes, so as to provide students with a platform for mutual exchange, reference and learning, so that students can really learn something while participating in the activities. To build a network platform for traditional culture communication, give full play to the role of the network in information culture communication, set up characteristic sections such as "happy learning Chinese Studies" and "Wen Xin Diao Long" on the college website, and build the college website into a characteristic college website with strong traditional culture atmosphere.

3. Attach importance to the actual effect of activities and highlight the function of educating people with excellent traditional culture.

The college has carried out the overall planning of traditional cultural activities, integrated resources to carry out activities with strong influence among students, which can actually bring benefits to students, and eliminated some activities with outdated content and no practical significance. We should give full play to the educational function of traditional culture, pay more attention to the cultivation of students' basic cultural quality and enhance the effectiveness of the activities. In cooperation with the Youth League Committee, the graduate student office and the academic affairs office, the dandelion fine sound society has been established to improve students' reading and speaking skills, understand the historical background and moving stories behind the classics, and enable students to experience the broad and profound Chinese classics in the process of participating in the activities, so as to improve the overall cultural quality.

"The most beautiful Zibo" practice group seeks and actively spreads the excellent traditional culture of Zibo. Through the investigation of Zibo ceramic tubes, we have learned about the history of ceramics and the long ceramic culture of Zibo. We also made it on site in the ceramic art creation area "Taoyuan" and experienced the joy of labor. In Zibo Museum, members of the practice group opened up their horizons and deepened their understanding of Qi culture. Pu Songling's former residence, looking for the childhood of the world's king of short stories. Zhoucun Street experienced the culture of ancient shopping mall, and the number one government initiated the exploration of the imperial examination system. The folk custom exhibition hall makes students marvel at the rich and colorful folk life of Zhoucun, and even more at the extensive and profound Chinese folk culture. Boshan cuisine culture is broad and profound, showing wisdom.

4. Attach importance to theoretical research and fully explore the connotation of excellent traditional culture.

The college attaches great importance to the theoretical research of excellent traditional culture, laying a solid theoretical support for the practice of traditional culture. In recent years, she has successfully applied for 3 traditional culture projects and published 5 papers, among which song Hongli's Application Research of Chinese excellent traditional culture in Ideological and political education of college students has been approved by the Ministry of education. The paper "analysis of ecological moral education in Chinese traditional culture" won the second prize of 2014 national excellent achievements in college students' work, and the first prize of 2014 provincial excellent achievements in College Ideological and political education. Students have won many awards in provincial competitions. There are 1 excellent prize in the Chinese classic reading contest of Shandong science, technology, culture and Art Festival, 1 second prize and 1 third prize in the challenge competition of Chinese scholars of Shandong Province, 1 first prize, 1 second prize and 3 third prizes in the essay contest of traditional culture and socialist core values of Shandong Province.

The Chinese excellent traditional culture, which has a long history and is broad and profound, accumulates the deepest spiritual pursuit of the Chinese nation, contains the most fundamental spiritual gene of the Chinese nation, and is the deep source of the socialist core values. In the future, the college will continue to strengthen the research and practice of Chinese excellent traditional culture, create cultural brands and high-quality products, and contribute to the cultivation and practice of socialist core values and the cultivation of qualified socialist builders and successors.

Confucian Ecological Aesthetic Wisdom and Ecological Home Construction^①

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Abstract: Confucian culture is the mainstream of Chinese traditional culture, and the ecological aesthetic wisdom and ecological aesthetic thoughts derived from Confucian culture are also very valuable. Although ecology is a theoretical discipline from the west in modern times, the wisdom of ecological aesthetics of Confucian tradition thousands of years ago is extremely farsighted and instructive to the construction of contemporary ecological civilization and the perfection of ecological discipline construction. Confucian traditional ecological aesthetic wisdom generally includes four aspects, namely the unity of nature and man, benevolence and people love things, saving and loving each other, and harmony without uniformity. There are many remarks in Confucian classics which are closely related to these four aspects of ecological aesthetic wisdom. The construction of ecological civilization society and ecological home is the embodiment of the development of ecological aesthetics in real life. We need to understand the basic connotation of ecological civilization and green homes, grasp the rich connotation of the traditional Confucian ecological aesthetic wisdom deeply, from the relationship between human and nature, moderate reform nature, create the sustainable development of social and natural environment three aspects, such as analysis of Confucian ecological aesthetic wisdom of contemporary ecological civilization construction and ecological significance.

Key words: Confucianism; Ecological aesthetic wisdom; Ecological home

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Since the 1950s and 1960s, the rapid development of science and technology has not only brought benefits to mankind, but also put people into environmental crisis. At present, improving the ecological environment, alleviating the scarcity of resources, solving the worsening environmental problems and eliminating the ecological crisis have become practical problems to be solved urgently by human beings. The effective way to solve this problem is the construction of ecological civilization proposed by the CPC Central Committee, which calls on people to respect and protect nature and stop insanely attacking, destroying and pillaging nature. To construct socialist ecological civilization, we must absorb the wisdom of Confucian traditional ecological aesthetics. "Ecological aesthetics is actually produced by the integration of aesthetics and ecology, and its purpose is to reveal the aesthetic relationship between people, nature and society. It is rooted in ecological ontological philosophy, ecological ethics and ecological value theory, advocating ecological holism, criticizing anthropocentrism, advocating harmony and unity between man and nature, advocating symbiosis of all things."^{[1](P7-8)} Confucian traditional culture contains a large number of rich ecological aesthetic thoughts. Therefore, we must seriously study and discuss the traditional wisdom contained in Confucian culture, and draw abundant wisdom and knowledge from Confucian traditional ecological aesthetics.

1. Human and nature are united; People are compatriots, and things are of the same kind.

Confucianism is very prescient in looking at the relationship between man and nature, among which "the unity of nature and man" is one of its most representative viewpoints. The Confucian concept of ecological nature pays more attention to the role of man, emphasizes the subjective initiative of man, and gets along harmoniously with heaven, earth and all things in nature. Confucius once said in *The Analects of Confucius • Yang Goods*: "When did heaven ever speak? The four seasons operate as usual, and everything grows as usual. What words did Heaven speak?" Here, "Heaven" refers to nature, and "unity of nature and man" means that the relationship between man and nature is that between part and whole. Man and nature enjoy equal status and harmonious coexistence between man and nature is advocated. Among the Confucian sages, Xunzi paid special attention to the subjective initiative of human beings. In his *Xunzi • Heaven theory*, he said: "The operation of nature has its own rules, which will not be changed because of Yao's wisdom or Jie's tyranny in Xia Dynasty"; However, if people can "make use of the order of heaven" and "make use of it at the right time" on the premise of abiding by the laws of nature, they can benefit themselves without harming nature. People and all things in nature should live in harmony. In the Han Dynasty, Dong Zhongshu further elaborated the idea of "unity of heaven and man". He pointed out that man and nature should be an inseparable whole, "Heaven, Earth and Man are the origin of all things. And they are born by Heaven, raised by Earth, and accomplished by Man." "All the three are brothers, forming an organic whole, and none of them can be missing" (Dong Zhongshu, *Luxuriant Dew of the Spring and Autumn Annals • Enlivening Spirit*). Zhang Zai in the Song Dynasty said: "The Confucian people are sincere because of wisdom and wise because of sincerity, so heaven and man are united" (Zhang Zai, *Zheng Meng • Qian Said*). During the Ming and Qing Dynasties, Wang Fuzhi developed and perfected the idea of "unity of heaven and man". He believed that heaven, earth and man are a harmonious and unified whole.

The Confucian sages not only put forward the idea of "unity of man and nature", but also further put forward the ideological view of "People are compatriots, and things are of the same kind". Zhang Zai of the Northern Song Dynasty said in *Zheng Meng* • *Qian Said*: "The Qian Gua, which represents the mystery of heaven's creation, is called the father of all things; Kun Gua represent the material and structural principles of the creation of all things, and are called the mother of all things. I am really small, but I am composed of the tao of heaven and earth, and I am in between them. Thus, the Qi of the earth, which fills the space between heaven and earth, is the body of my form and color; And it is my natural nature that leads the universe to change. The people are my brothers and sisters, and all things are my kind. He regarded heaven and earth as the parents of human beings, and all things in nature are human friends, and all things in heaven and earth are equal, interdependent and inseparable. Confucius put this view into practice with practical actions. His opinions such as "Enjoy mountains and waters" and "Confucius agreed with Zeng Dian" advocated a spiritual enjoyment of the integration of man and all things in nature. For people in today's society, most of us can't reach the realm of the Confucian ancestors, but we can try our best to get closer to them. On the premise of not harming the natural environment, we can make reasonable use of natural things, so that they also have the same right to live and grow as human beings.

2. Benevolent people love things and love all sentient beings.

The theory of "benevolence" is the core of Confucianism, which has been inherited and developed by Confucian sages. "Fan Chi asked what benevolence is. Confucius said, 'Love the people.'" (*The Analects of Confucius* • *Yan Yuan*) The "benevolence" that Confucius mentioned here was limited to the love for human beings. However, Confucius later put forward the idea of "Fraternize widely with others" (*The Analects of Confucius* • *Xue Er*), which extended the scope of love to all things in the world and universal love for all living beings. Mencius inherited and developed Confucius' idea of "benevolence" and clearly put forward the view of "love of things". "Mencius always advocated the doctrine of 'benevolence of nature', that all men have the 'heart of insufferance' and 'heart of commiserating', and advocated the 'reasoning' of applying oneself to others. That is 'Respect my old of us as well as the old of others; Love the young of us as well as the young of others' (*Mencius* • *the First Chapter of King Lianghui*), and from this to all natural things" ^{[2](P218)}. "The gentleman cherishes all things, but not love; The gentleman is benevolent to ordinary people, but not love also. Love kinsfolks and be benevolent to ordinary people and cherishes all things." (*Mencius*, *Mencius* • *the First Chapter of Devotion*) It is developed to ordinary people from caring for relatives, and then extended to love all things. This "can be said it is a kind of classical ecological humanism" ^{[2](P219)}. Dong Zhongshu, a master of Confucianism in the Han Dynasty, once said: "The person who take good care of the people in good faith can also take good care of birds, animals and insects. Without love to them, how can it be called 'benevolence'?" (*Dong Zhongshu, Luxuriant Dew of the Spring and Autumn Annals* • *the Method of Benevolence and Righteousness*) The "benevolence" he said expanded his love for all things in nature from "loving the people", which was the inheritance and development of Mencius's thought of "be benevolent to the people and love the things". The brothers of Cheng Yi and Cheng Hao in the Song Dynasty enriched the development of the idea of "benevolence". What they advocated was a real philanthropy. Cheng Yi even took pity on a willow tree and could not bear to break its



branches. These Confucian ecological aesthetic wisdom not only requires people to harmoniously coexist with all things in nature to achieve unity, but also requires people to care for all things in nature and have equal thoughts. Today, when natural resources are increasingly scarce and ecological civilization society is advocated, we should cherish every plant and tree in nature and practice the ecological aesthetic wisdom left by our ancestors with our actions.

3. Take and use things sparingly and in measure, and love people.

From the perspective of ecological aesthetics, diligence and frugality is actually a way of life conforming to ecological laws. As early as in the pre-Qin period, Confucius once said, "Use things sparingly and love people" (*The Analects of Confucius* • *Xue Er*). In *The Analects of Confucius*, some remarks are also recorded like, "Lin Fang asked what was the essence of propriety. Confucius replied, "Your question is of great significance. In the general case of ceremony, it is better to be frugal than extravagant; When it comes to mourning, it's better to be truly sad than to be ceremonially prepared." In Confucius' eyes, the essence of "propriety" is to abandon extravagance and to be thrifty. Frugality is actually a way of life that conforms to ecological rules. "Taking things in measure" is a summary of Confucian ecological aesthetic wisdom of maintaining ecological balance. This "moderate" refers not only to the natural resources to have a grasp of the amount, but also to have a grasp of the time. Confucius said in *The Analects of Confucius* • *Xue Er*: "Confucius fished with bamboo only rather than with net. he shoot flying birds only rather than the birds overnight." It means that "Confucius used only a fishing rod (with one hook), not a big rope (with many hooks) to fish, and only shot at flying birds, not birds resting in the nest" ^[3] (p69). Don't "catch all fish in one net"; Do not shoot the bird in the nest, for that will damage the bird and the nest. This is the ecological consumption concept of Confucius to protect the ecological balance and "not to take and use all things". Mencius put forward, "Don't have conscription and corvee during the busy season when the peasants are tilling and harvesting, which hinder production, so that food will not be scarce; Do not fish in a big pond with a fine net, so that the fish and turtles will not run out. Chop down trees in the mountains at the right time, and the wood will run out. Grain and fish are not scarce, and also wood is not scarce, so that the people would have no complaints about being fed and buried" (*Mencius* • *the first Chapter of King Lianghui*). This passage of Mencius not only contains the concept of "taking things according to the time", but also the concept of "taking things in moderation", which are very instructive ecological values.

4. Harmony without uniformity, all living things coexist.

"In traditional Chinese aesthetics, the core category is 'harmony', namely 'neutralization', namely harmony"^[4]. The concept of harmony is also a focus of Confucianism. From the perspective of ecological aesthetics, these concepts of "harmony" can also be applied to the coexistence of man and all things in nature. Man and nature are different, but this does not affect our harmonious coexistence. In addition, there is an old saying: "If a man and a woman of the same surname marry, their offspring will not flourish. When used here, it means that people cannot thrive only with things of the same kind. Therefore, it can be inferred that people and everything in nature can not only coexist harmoniously, but also move towards prosperity together. There is a saying in *The*

Analects of Confucius • Xue Er, "In the application of rites, harmony is the most precious thing", that is to say, harmony is the most precious thing in the application of rites. Here, "harmony" is respected as the root of "rites", which shows the importance of harmony. Confucius said in *The Analects of Confucius* • Zilu, "A gentleman can maintain a harmonious and friendly relationship with others in interpersonal communication, but he does not have to agree with them on specific issues. A person with an inferior personality is used to pandering to others' psychology and agreeing with others' opinions on problems, but they do not have a harmonious and friendly attitude in their heart." Here, "harmony" refers to different things that work harmoniously with each other, and "sameness" refers to things that are identical in every way when gathered together. This sentence clearly expresses Confucius' idea of "harmony without sameness". Harmony between people can make a gentleman and promote social stability. By analogy, harmony and symbiosis between man and all things in nature are emphasized, so that heaven, earth and man can coexist for a long time and prosper together. Mencius also said, "The advantageous opportunity is not as good as the advantageous place, and the right place is not as good as interpersonal harmony." (*Mencius* • the Second Chapter of Gongsun Chou) Here, For the first time, Mencius explicitly uses the concepts of "advantageous opportunity", "advantageous place" and "interpersonal harmony", and emphasizes that their organic coordination is an indispensable condition for the smooth operation of things. It also reflects the unity of "man" and "advantageous opportunity" and all things in nature. "Harmony without sameness means symbiosis of all things." This is the state of coexistence between human beings and all things in nature. The reason why all things are different is that we can learn from each other and coexist harmoniously for a long time.

5. Ecological wisdom, beautiful homeland.

The ecological aesthetic wisdom contained in Confucianism can guide us to see the problems existing in the existing ecological values, so as to establish a new ecological development view and build a beautiful ecological home. First of all, man and nature live in harmony and coexist equally. The most basic requirement of ecological home construction is ecological "harmony", which is similar to the Confucian idea of "harmony without sameness, all living things coexist". To build a civilized society and a beautiful home, we need to respect, accommodate and protect nature. Ecological home must be a home where man and nature live in harmony. Here, we should regard things in nature as brothers and sisters of human beings, respect and care for them, and use practical actions to realize the concept of "that nature and man are united, and people are compatriots, and things are of the same kind" advocated by Confucian sages. Secondly, change nature abstinently and follow the laws of nature. In the construction process of ecological home, we must follow the law of nature on the basis of transformation and utilization, to save resources, reasonable development and utilization of resources, pay attention to do the right thing at the right time. Always pay attention to the maintenance of ecological balance, protect the natural environment, because this is the root of the construction of ecological home. Finally, advocating frugality and creating a sustainable social and natural environment. Diligence and frugality is a way of life that conforms to ecological laws. Frugality is not only to refuse luxury in life, but more importantly to refuse waste in the use of resources, because only in this way can sustainable development be achieved and a green home with ecological civilization be built. Good natural environment is indispensable for human beings to realize their own value, which requires people



to be thrifty and rational use of natural resources.

Conclusion

The wisdom of Confucian traditional ecological aesthetics is extensive and profound, which is worth exploring and exploring for our generations. As an important part of Chinese ecological aesthetics, it not only has a great influence on the development of Chinese aesthetics and social construction, but also has a penetrating force that cannot be ignored for the development of western ecological aesthetics. The construction of modern ecological civilization society and green ecological home requires us to make rational use of natural resources, follow the law of nature and maintain ecological balance. We should further explore and discuss the Confucian sage left us ecological thoughts, and let it contribute to the survival and development of human beings is our contemporary people must assume the responsibility and obligation.

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