

Intercultural Communication

ISSN: 2744-2551

Social Science Edition

VOL.04 2021



East Europe-China Audiovisual Translation and Cultural Communication Association

JSSN: 2744-2551

ISO: 3297

***Journal of Intercultural
Communication***

Social Science Edition

Volume 4, 2021

Academic Consultant: Li Yujie Natasa Trifkovic Milica Dragas

Director of Editorial Board: Joshua Yue

Deputy Directors of the Editorial Board: Jelena Vujicic

Member of editorial board: (Arrange in alphabetical order)

Ada Yue	Lei Weizhong	Tijana Paradjina
Andjela Djorda	Leng Yakun	Wang Jiyuan
Bojana Pavlovic	Liang Yuan	Wei Dong
Cui Xiuzhong	Li Changcheng	Wei Xianjun
Doroteja Klacar	Li Huawei	Wu Lianqun
Draga Mastilovic	Lv Bing	Xu Fengjiang
Dong Fangyuan	Ljiljana Knezevic	Xu Mengwei
Geng Lijuan	Milica Draga	Xu Yiqun
Jelena Vujicic	Natasa Trifkovic	Zhai Zhaoyun
Joshua Yue	Pan Faqin	Zhang Yijun
La Weixin	Sandra Ivanovic	Zhan Yongjun

Editor-in-chief: Ada Yue

Deputy Editors: Cui Xiuzhong Wei Xianjun Wu Lianqun Jelena Vujicic

Cover Designer: Wang Bo

Contents

Research on New Coronavirus Pneumonia and Chinese Acupuncture Emergency Theory and Practice Frontier	Yue Youxi, Chen Baoting, Li Yanbin	1
Analysis on the Process and Motivation of Issuing Convertible Bonds by Ecovacs Robotics Co., Ltd.	Tang Lili	18
Research on the Construction of Library Alliance in Higher Vocational Colleges	Wu Xiaoqing	25
Reflection on Globalization and Chinese Culture's Going Global	Cao Haiyan	31
Research on the Construction of Talent Team in Local Higher Vocational Colleges	Jiang Hong	39
Practice Research on Improving Book Shelving Rules to Build Intelligent Library	Cheng Fangjie	45
An Analysis of Moral Education in Colleges and Universities in a Multicultural Environment	Li Huawei	51
Add Some Sugar to Your Writing ---Talking About Writing Skills for Secondary School Essays	Zhang Guilin	60
Research on Marketing Strategy and Development Trend of TikTok Short Video Advertisement	Wan Jialin	66
Innovative Application of Marxist Philosophy in College Students	Xu Tongfei	71
Re-talking about Cultural Globalization and Pu Songling Studies	Li Xinhua	83
Research on the Strategies of Cultivating Pupils' Good Chinese Learning Habits		

.....Li Qianqian	90
The Spirit of Ceremony and Harmony in <i>Guanzi</i>	Zhao Yang 96
Poetry Teaching and Reciting	Li Xiaolin 102
The Use of Information Technology in the Accounting Work of Universities	
.....Wang Zhaoxia	106
Brief Discussion on the Origin and Development of Zibo Wuyin Opera	
.....Wang Qingli	111
What Kind of People to Train: Research Hotspots and Prospects of the New Era of Nurturing Goals	Zhao Cuilan, Sun Naiyue 116
Exploring Ideas for the Development of Qi Culture Experience-based Tourism Projects	Luo Zhen 127
An Analysis of the Business Management Model of Zhoucun Xiang	Li Wei 132
Comparison and Research of the Spring Festival and Christmas	Zhang Yi 140
<i>The Artificers' Record</i> Helps New Age Manufacturing	Ding Hao 148
The Review of Bull Mountain through Ages Poetry	Yan Qun 155
Novels and Lu Xun's Novels	Ma Wenyu, Ma Xufei 162
A Practical Study on Qi Culture Empowerment from the Perspective of Cultural and Tourism Integration	Zhao Jintao 168
Thinking of Paper Resources Construction of Higher Vocational College Library in Digital Era	Chen Qiuyao 175
A Comparative Study of the Expressions of Common Quantifiers in Chinese and Russian	Jiang Guanyu 180
Research on Anchored Teaching Mode of Curriculum Based on the Cultivation of Application Ability	Gao Huiyan 187

Research on New Coronavirus Pneumonia and Chinese Acupuncture Emergency Theory and Practice Frontier

Yue Youxi¹, Chen Baoting², Li Yanbin³

¹Shandong University of Technology, Zibo255000, Shandong Province, China;

²Gaomi Municipal Hospital, Weifang261500, Shandong Province, China;

³Jinan Qianfoshan Hospital, Jinan 250000, Shandong Province, China

E-mail:youxiyue@aliyun.com

Abstract

The epidemic of the new coronavirus pneumonia is caused by the traditional values that lag behind the ecological values, resulting in great damage to the harmonious relationship between human and nature, as well as our external ecological environment and human internal ecological environment. As the new type of coronavirus as the enemy of the invasive attack our bodies, the human's immune systems is helpless for the co-action in resistance to the virus because of the destruction of the internal ecological environment of our bodies, a lot of people lost their lives, and the remaining lucky patients, can only rely on drugs, a kind of external aid strength to strengthen the immune system against the virus, to sustain life. Traditional Chinese medicine (TCM) has played an important role in the fight against the "epidemic" of the new coronavirus pneumonia, improving the anti-virus ability of the patient's immune system and making a great contribution to winning the battle against the "epidemic" of the new coronavirus pneumonia. As the "twin brother" of traditional Chinese medicine, acupuncture and moxibustion of traditional Chinese medicine has introduced a series of acupuncture and moxibustion programs to treat and prevent the new coronary pneumonia, which has also made great contributions to winning the battle against the new coronary pneumonia. Each acupoint of the human body is a traditional Chinese medicine, each person's body meridian system is a big medicine bank, and this big medicine bank is complete. We should dig deep into the health resources contained in acupoints and meridians, give full play to the wisdom potential of acupuncture and moxibustion in traditional Chinese medicine, and make due contributions to the effective fight against and prevention of the virus and the early victory over the epidemic.

Keywords

New coronavirus, Pneumonia, TCM acupuncture, Theory, Practice

1. Introduction

It has been more than eight months since the first patient of the new type of coronavirus infection pneumonia was found in Wuhan, Hubei, in December 2019. The new type of coronavirus infection pneumonia outbreak has spread to the whole country. And now the disease has been taken into Class B infectious diseases written in The Law on the Prevention and Control of Infectious Diseases of the People's Republic of China[1], and take the prevention and control measures of Class A infectious diseases. With the deepening of people's understanding of new coronavirus and the accumulation of diagnosis and treatment experience, the competent authorities in China organized TCM experts to study and formulate The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection, and repeatedly revised it, which has now been revised to the eighth edition[2]. Traditional Chinese medicine (TCM) has played an important role in the country's all-out efforts to fight against the epidemic, but the acupuncture plan hasn't been mentioned in The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection. In order to win this battle better and faster, I studied comprehensively the classics of TCM information, such as The Yellow Emperor's Canon, Typhoid and Miscellaneous Diseases, etc, and the new coronavirus pneumonia happened cases for more than eight months. I has argued new virus causes from the view of ecological aesthetics of traditional Chinese medicine, analyzed the new virus pneumonia pathological mechanism, did the research on the plan of the traditional Chinese medicine treatment, put forward a series of plan of the TCM acupuncture. I have done my best to give my advice to treat and prevent the new pneumonia.

2.The Cause of the New Coronavirus from the Perspective of Ecological Aesthetics of TCM

To understand the cause of this new coronavirus, we must first understand what the new coronavirus is. Generally speaking, viruses are also classified as living things, but not as living things. The general characteristics of living things are that they need nutrients to survive, that they can excrete wastes from the body, that they can respond to external stimuli, that they can grow and reproduce, and that they are made up of cells. Viruses, on the other hand, live in cells, have no cellular structure, cannot be excreted, can respond to external stimuli, can crystallize, can be resurrected; and can synthesize progenitor viruses from intracellular materials. So, although the virus is very special, it fits the biological profile, so it belongs to the biological category. Coronavirus is such a biological virus, a unique infectious agent, it uses nutrients of host cell to automatically copy the microscopic organism lives composed of their own DNA or RNA, proteins

and other components. Coronaviruses, as a host organism, are significantly different from our primate humans. However, for a long time, human and bacteria and viruses and other microorganisms have formed a symbiotic state. In other words, in each human body of us there are a large number of pathogenic microorganisms, the number of which is even more than our cells. At the same time, the human body is also subject to some foreign microorganisms. However, the body has a whole immune system, also known as Zhengqi in traditional Chinese medicine, whose mission is to eliminate most of the foreign bacteria or viruses without distinction, so as to protect the healthy development of the body.

Coronaviruses, which are currently circulating, were not present in our bodies before. Its host is a bat, or perhaps a pangolin, or something like that, and if they come into contact with its host, the humans will become infected. It is said in The Yinfu Classics of the Yellow Emperor "that heaven and earth is the theft of all things; All things are the theft of man; Man is the thief of all things." [3] That is to say, heaven and earth is like a big house, providing space and conditions for all things to coexist. Human beings and all things are born together between heaven and earth, and all things provide the conditions for human beings to survive. Human beings are nourished by all things. Human body is the symbiosis of human and viruses and bacteria. For a long time, human and viruses and bacteria have formed a symbiosis of fusion. Human body is a big family symbiosis of human and bacteria and viruses. Here many kinds of creatures live and develop together. That is to say, everything is used by man, and vice versa. We often say that heaven has the virtue of living well. In fact, this means that all things under heaven can flourish only when they are interdependent, harmonious and harmonious.

The root cause of the spread of the virus lies in the root of the human mind. Specifically, it is the people's values and ethics that are wrong. According to traditional values, "man is the unity of intrinsic value and extrinsic value. Intrinsic value is the value of self, while extrinsic value is the value of use; Instead, it is believed that all natural things outside human beings have only external value and no internal value, that is, only use value." [4] The difference in value between man and everything leads to the ethical inequality between man and everything. The conceited man sees himself as the spiritual master of all things, and the other natural things as existing for human consumption and use. Therefore, human beings have sufficient reasons or excuses to seize everything in nature. Humans have built the rules for the world by virtue of their own bright brain, and forced wild animals into a difficult situation of survival by virtue of their power, with bats sleeping by day and pangolins burrowing underground. These species have been squeezed into extremely hostile environments, allowing their bodies to coexist with microbes like coronavirus over time. When humans are infected with the virus, it becomes a disaster because the human body is not adapted to the presence of the virus. Bats carry large amounts of the coronavirus, which has adapted itself to the bat's physical environment, forming a symbiotic state with the bat. This is just like the symbiosis between our human body and some viruses. However, the coronavirus in bats is a new virus to the human body, and since it has never been exposed to the

virus, the human body cannot adapt to the existence of the virus, or even effective solutions.

The new coronavirus has been rampant for more than three months, causing serious harm to our health. The Chinese Communist Party and the national government have taken a series of strong measures, and the whole nation is united in its determination to eliminate the virus. In order to resist the new coronavirus effectively, we must study and analyze the etiology and pathogenesis of the new coronavirus pneumonia.

3. Pathological Mechanism Analysis of New Coronavirus Pneumonia

The new coronaviruses are closely related to the SARS virus of 2003, both of which are coronaviruses. But the SARS virus is more virulent than the new coronavirus, and it is also more harmful to humans. After these two kinds of virus invades human body, the symptom of human body disease and reaction are different also. The onset of SARS patients is very urgent, and the bodies of the patients appear high fever and stress response is more sudden, and the serious pulmonary infection appears immediately, and more young people died from the onset to the acute phase. In other words, "when it entered the body, SARS directly stimulated the body's immune system and developed rapidly. The immune system was overkill. Young people, by contrast, react more violently, resulting in serious illness and death; Older people have weaker immune systems and the immune response is relatively slow, so it doesn't progress very quickly." [5] Compared with SARS, this new coronavirus is more rogue and cunning, more concealed, with a longer incubation period, less toxic reaction caused by the invasion of the human body, and less severe emergency response of the body's immune mechanism. This concealment enables the virus to spread in a large number during the incubation period.

3.1 Complicated Symptoms of Coronavirus Pneumonia

The pathogenesis of coronavirus invasion is very bizarre, with complex symptoms. According to the different symptoms, patients can be divided into three categories: firstly, critically ill patients, at the beginning of the onset whose symptom is not very serious, but the late onset is sudden and very serious, and suddenly the storm of inflammation appears, and also is the so-called systemic inflammatory response syndrome (SIRS) in western medicine, and multiple organs collapse suddenly, which is the respiratory failure "white lung", heart failure, kidney failure, and death; secondly, common infection patients (the asymptomatic patients), the symptoms of which are strange. Although they did infect virus, but do not have any symptoms from beginning to end. Their nucleic acid test also shows negative, and they at most just feel a little bit weak. Although their nucleic acid is detected to show positive, however after only a few days the kind of patients recovered; thirdly, mild infection patients (the patients normally infected). Patients with these three conditions generally have a course of disease of 9 to 14 days, with some as long as 24 days. They were cured of fever, diarrhea and pain. In fact, in traditional Chinese medicine, these three conditions are the result of the battle between the two sides of good and evil qi in body.

First, asymptomatic patients. The condition of such patients is referred to the internal medicine in The Yellow Emperor's Canon as "healthy qi remains in the body and evil cannot be dried up"[6]. In other words, the innate immune system in the patient's body is strong. He has a strong immune force. When it encounters virus invasion of the body, the immune system without having to start the acquired immune system, is able to quickly make the enemy of virus elimination, or it can quickly start the acquired immune system, and quickly eliminate the virus. The main route of the new coronavirus is the respiratory system, where it sneaks into the mucosal system through the respiratory tract and then into the bloodstream. But because these patients had developed immune systems and had better immune weapons, they were killed as soon as the new coronavirus entered. This kind of patients have no symptom basically, or at most a little bit to dislike cold, a little bit febrile, but the very big and intense body unwell reaction has not been discovered.

Secondly, ordinary patients. In these patients, the innate immune system is not particularly strong, and the new coronavirus easily enters the patient's blood circulation directly through the mucosa. Specifically, because the human body conduct direct gas exchange with the outside through the lung breathing, the new coronavirus can enter the human body through the air directly into the lungs, this is the words in the traditional Chinese medicine that the wind evil attacks the lung firstly and directly. Traditional Chinese medicine thinks, the lungs are the organs that are vulnerable to attack, and their external stress reaction is very sensitive and strong, because it is directly connected with the outside world, so it's "eyes" is not knead into a little sand. Even if a little bit of microbes enter it, it will be fierce resistance, and then quickly activate the body's immune system, sending the immune antibody to swallow it. This is the cause of the initial onset of cough, chest tightness and other symptoms. Clinically, patients with mild symptoms are primarily pulmonary, whose kidney function, liver function, myocardial enzyme and so on are still normal. Then, because the innate immune system is not particularly strong, the virus enters the patient's blood circulation system directly through the mucous membranes of the lungs, thus invading the human heart, liver, spleen, kidney, stomach and other organs. Because of the new type of coronavirus on human ACE2 is the combination of the specificity of receptors, namely the angiotensin converting enzyme, this ACE2 is actually one of angiotensin converting enzyme receptor, which in the human body exists in great quantities. At first people thought this receptor just lung damage object, therefore call it as a new type of coronavirus pneumonia, referred to as "new coronavirus pneumonia". In fact, from the current clinical situation, once the new coronavirus goes into the bloodstream, its destructive power immediately becomes a systemic, diffuse attack. It damages first the lungs, then the places where there is abundant ACE2 in the body, such as the heart, kidney, liver, spleen, and even the places where the blood circulation is very rich, such as the stomach, large intestine, small intestine, sanjiao, bladder, and gallbladder, will be damaged to varying degrees.

Third, severe patients. There are many such patients in Wuhan Xiehe Hospital. They are not only on ventilator, but also almost all of them have blood filtration, because both respiratory and renal

failure occur in such patients, and heart and liver functions are also damaged. Wuhan local severe patients in the early onset of the disease, almost all had diarrhea symptoms. They had not only a fever, but also diarrhea, chest tightness and suffocation, umbilical region of the small intestine had obvious pressure pain and stiffness, with subcostal liver swelling. It can be seen that the new coronavirus attacks not only the respiratory system of the human body, but also many organs of the body.

The human body's small intestine organs are very special, and in the human body only small intestine is alkaline environment, and it needs high temperature in the absorption of food nutrients, so the traditional Chinese medicine called it fire house. The small intestine has the highest body temperature in the viscera and has a variety of bacteria, called probiotics. When the new coronavirus invades it, ACE2 receptors are abundant here, but they are not suitable for the survival of the virus. So the virus interferes with the normal digestive function of the intestinal tract only, but it is not serious. This is the cause of the patient's initial diarrhea. Of course, the patients with strong gastrointestinal function and constipation have not diarrhea.

After the new coronavirus invades the liver, the symptoms are not obvious at the initial stage. At the very beginning, almost all the patients have the symptoms of dry mouth and bitter mouth, because the liver and the gallbladder act as interior and exterior to each other, as the saying goes "liver and gallbladder act as interior and exterior to each other", bile is condensed from liver. The new coronavirus invades the liver system because the liver is a detoxifying organ with a weak immune response. Because if the immune response of the liver is too strong, the body will often have fever and diarrhea. Therefore, the immune response of the liver system, the detoxifying organ, is not as strong as that of the lungs, and the patient's initial symptoms are not apparent.

The new coronavirus also attacks the kidneys, heart and spleen. As we know, the lungs are responsible for gas exchange, and the liver is responsible for absorbing nutrients, and the kidneys are responsible for excreting the metabolites of the human body. There were a lot of bursts of renal failure later, almost simultaneously with lung failure, which is not surprising, because the new coronavirus also destroys the kidneys in the early stages of lung damage, similar to membranous nephropathy. At the same time as the initial chest X-ray ground glass changes, almost every patient was accompanied by endocardial thickening. Since the spleen is the terminal organ of the body's immune system, the new coronavirus, a cunning microbe choose the targets nutrient-rich new cells to attack less.

It can be seen that after the new coronavirus invades the human body, it will cause damage to multiple organs once it breaks through the lung mucosal system and enters the blood circulation system. The heart, liver, kidneys, small intestine, spleen and lungs of the patients will be attacked and damaged to varying degrees, among which the lung resistance response is the strongest, because traditional Chinese medicine believes that the lung is spoiled most easily, not resistant to cold and heat, as "eyes" can not rub the sand, once there is an enemy, it will strongly resist. The

lungs are the first and most damaged organs to be invaded by the new coronavirus.

3.2 Microscopic Physiological and Pathological Mechanisms of Coronavirus Pneumonia

As soon as the new coronavirus invades the body, it immediately goes to war with the body's immune system, which immediately mobilizes an immune army to mount an emergency response. The war will be won or lost on the strength of the two sides, as well as external treatment. In the body's immune system, there are white blood cells, lymphocytes, and so on. Once there are viruses or bacteria to attack, they will fight and destroy. Because they are used to the common viruses and bacteria of the human environment, the "weapons" they have long created are limited in their effectiveness. The invasion of this new fierce coronavirus never encountered by humans made them powerless, and they used their strength to fight "hand to hand" to devour the new coronavirus and then metabolize it out of the body. This limited resistance is called "innate immunity or innate immunity"[7].

For most animals, the innate immunity they have developed over time is much higher than ours because their environments are more hostile than ours, and the bacteria and viruses they encounter are more complex and diverse than ours. However, human beings are different. After a long period of time, such innate immune cells are relatively weak. Such innate immune cells called in western medicine are called "zhengqi" in traditional Chinese medicine. The innate immune cells are immune enough when they are invaded by ordinary bacteria or viruses, but when they are confronted with a novel coronavirus, they are powerless or powerless. However, the immune cells still have a kind of special function, namely while resisting the enemy to pounce desperately, they are identifying the enemy, and will transmit the report of the information to the bone marrow system like a large factory. As soon as receiving the information, it begin to upgrade weapons and activate B lymphocytes, namely the BCR receptors, produce specific antibodies, which grow on the surface of B cells. It has two strong arms in front, and two strong legs in the back. When the specific antibodies accurately seize the virus, the phagocytic cells, T cells and macrophages of the body would devour it, and then decomposing it, and this is known as the acquired immunity, namely specific immunity. The specific antibodies act like the missiles guided with precision that can accurately identify and hit incoming viruses, and can be deployed with a steady stream of these precise weapons. Generally speaking, the normal onset cycle of the virus in mammals is 9 to 14 days, and the first 7 to 8 days are on innate immunity, and at the same time to obtain virus information and gradually start and upgrade the acquired immunity, the next 9 to 14 days or so, is a process for the specific antibody to strangulate the virus precisely."[7] If a normal person's immune system is healthy enough, it is strong enough to destroy the virus.

Traditional Chinese medicine believes that if the healthy qi of the body is sufficient and the immune mechanism is strong enough, a sufficient amount of acquired immune cells can be produced, each of which has a very strong power, and can accurately identify viruses and unite

together, accurately eliminate the virus, swallow quickly, and decompose rapidly, the patient's disease will soon be cured. On the other hand, if the body's immune mechanism is not strong enough, the specificity of the antibodies, did not have enough ability to destroy the enemy, and will not be able to steady and exact to hit the enemy, or is not completely destroying the enemy, or are not able to accurately identify the enemy, or after devouring it can't timely conduct metabolism, the accumulation of junk metabolites can be formed, which is root cause of the outbreak of a large number of patients with pulmonary interstitial injury. In such patients, even if nucleic acid testing is negative, their pulmonary lesions are still deteriorating, which is essentially due to the accumulation of immune complexes that cannot be timely metabolized, directly leading to the obstruction of pulmonary microcirculation, leading to ischemic necrosis. Because the pulmonary capillary network is very rich, if the immune complex is not cleared in time, it can lead to pulmonary interstitial microcirculation disorders.

Mesenchymal cells are cells that support structures and act as respiration cells. Once the local end circulation of the interstitium has metabolites that cannot be discharged in time and accumulate, resulting in microcirculation disorder, interstitial changes, interstitial damage, and even necrosis will occur. In fact, this new coronavirus pneumonia is an interstitial pneumonia. After interstitial damage to the circulation at the end of the lung, the chest radiograph begins to show peripheral ground glass changes. As the disturbance of microcirculation increases, it gradually damages the medium blood vessel, that is, the mixed ground glass changes, and the substantial damage increases. If the disorder extends to a large circulation disorder, the damage extends to large blood vessels, and the entire lung becomes white, namely the great white lung.

In fact, if the immune mechanism is not strong enough to effectively remove metabolites in a timely manner, blocking the capillary network, not only the lungs, but also the kidneys are damaged. The small circulation at the end of the kidney can also cause kidney damage, just as it does in the lungs. Therefore, this kind of disease caused by the new coronavirus does not damage the lung only, but also the whole body, including multiple organs, such as lung, kidney, heart, liver and so on, which are damaged to varying degrees. If a patient at an early stage will not be able to effectively stimulate the body's immune system, although the virus mortality in these patients is lower than that caused by 2003 SARS virus, in the late the more terrible new coronavirus interstitial injury will directly lead to irreversible pulmonary fibrosis, and irreversible renal pathological changes. All the sequelae are extremely frustrating.

Therefore, to win the war against the new coronavirus, it is necessary to strengthen the strength of the human immune system, so that our innate immune mechanism is strong enough, which is emphasized in The Yellow Emperor's Canon, "the healthy qi remains in the body, and diseases cannot invade it". If a person's immune system were so strong, he would be immune. In fact, some doctors are like this. They are infected with the virus, but not sick. After a few days their mild symptoms completely disappeared, and they recovered. But for most ordinary people, their immune systems are not as strong as those of asymptomatic infected people, and to fight off the

virus's onslaught, they must resort to outside doctors and rely on doctors' medical interventions.

4. Clinical Treatment of Patients with New Coronary Pneumonia

At present, from western medicine, there is actually no specific treatment drugs for the new coronavirus pneumonia, and the medical staff only used some limited conventional treatment. There are mainly interferon and antiviral drugs in western medicine. Interferon is very effective against virus in clinic. This is research results on the last SARS by the academician, Chen Wei, working in the PLA Institute of Viruses. There are two ways to use it: one is intramuscular injection; the other is oral and nasal sprays. Interferon can effectively interfere with virus replication. As for antiviral drugs, many are more cautious. Because by mechanism, the virus itself is an RNA, and the antiviral drug is also a nucleotide, and its mechanism is to enter the body and block or interfere with the replication of the virus. It can be seen that antiviral drugs are mainly summarized from the last treatment of SARS, not specific antiviral drugs developed for the new coronavirus. If the antiviral drug used is not specific, when it enters the human body, it will form some unpredictable damage with a large number of RNA nucleotides in the body, in other words, it will have a very toxic side effect on the human body, so use must be careful.

From the perspective of traditional Chinese medicine, the intervention of the new coronavirus pneumonia was relatively early, and the treatment of traditional Chinese medicine is more effective. In the history of traditional Chinese medicine, Zhang Zhongjing's Typhoid and Miscellaneous Diseases, Ye Tianshi and Wu Jutong's "Warm Sisease School", and Wu Youke's The Plague are of great significance for the treatment of new coronavirus pneumonia. Because of the thousands of years of civilization of the Chinese nation, we have accumulated rich medical experience in fighting against infectious diseases. This gives us the best optimization and selected treatment plan for treating the new coronary pneumonia in today's Chinese medicine. At present, China's Ministry of Health has released The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection, and revised the trial to the eighth edition.

In traditional Chinese medicine, this new coronavirus injury to human body, is a physical injury, that is, the harm of environmental factors. Traditional Chinese medicine says physical changes such as wind, cold, heat, dampness, dryness and fire cause disorders in the body's operating mechanism, resulting in disease. The new type of coronavirus pneumonia has been caused by the cold and wet air in the environment of human survival, since it provides a hotbed for the survival of the new coronavirus. This kind of cold and wet air with the new coronavirus is the "bad gas" that causes the new coronavirus. As Wu Youke said, "there is a kind of bad gas between heaven and earth". Qualitatively speaking, neocoronavirus pneumonia is a classic microbe virus injury. After the virus enters the respiratory mucosa directly, it breaks through the mucosal barrier and enters the blood circulation system, thus causing invasion and injury to the whole body organs.

Traditional Chinese medicine believes that the treatment of the neocoronavirus pneumonia, in fact,

is to help patients "cultivate healthy qi to remove diseases". To be precise, after the new coronavirus invades the human body, the TCM treatment process is to effectively help the body's immune system become strong and quickly eliminate the virus. In fact, the neocoronavirus pneumonia is an external disease. Zhang Yuanyuan and Li Dongyuan of the "Yi River School" believe that "all exogenous diseases have the basis of internal injury, which is the abnormal condition of our human body"[8]. Lao-tzu said, "Understanding the normal is called wise"[9]. Many of us today see the abnormal as the normal. Staying up late, eating the raw and cold food, excessive energy consumption, result in the body empty, so healthy qi is damaged seriously, and the body has low immunity. Therefore, the right way to resist the new coronavirus is to supplement and invigorate qi to improve immunity. Zhang's so-called Replenishing and Invigorating Qi Soup is to tonify healthy qi to resist evil diseases. In Zhang Shi Yi Tong, the author made a good explanation of this epidemic disease: "the epidemic just began when patient seeing the doctor, and ginseng was used to remove toxins. Did it help the evil disease?"[10] It means to ask if the ginseng can help the evil disease? The beauty of this prescription is ginseng only. "It can help qi to open and close, and the spirit is inspired at the beginning. Jianghuo, duhuo, bupleurum, common hogfennel root, go through different meridians in human body and the decomposition door of heat and poison, then control body fluid, semen, blood and gas, each of which guards its township to break off the evil return to the body. The evil disease out of season mixed in the meridians, so it can't be drive out of body without the the strength of ginseng."[10] The words are excellent! A number of serious patients in Jin Yin Tan Hospital used half a medicine of ginseng only to have cured their fevers, and the blood of the patients also rose up, breathing blood oxygen is also increased. This is the effect of cultivating healthy qi to remove evil disease. Visibly, cultivating healthy qi is the first priority to resist new coronavirus pneumonia. Instead of getting evil disease, cultivating healthy qi can strengthens the immune system. Cultivating healthy qi can drive away evil disease, that is, "Healthy qi exists inside, evil disease cannot invade the body"; "If the evil diseases gather, healthy qi must weak."[10] This is like "the martial arts saying, 'one power beats ten skills'. As long as you directly strengthen your immune system, the virus will vanish without using too many tricks."[7]

In the group prescription of cultivating healthy qi, huangqi and ginseng are the most important medicines. Since ancient times, these two medicines have been the most effective drugs to improve the function of human immune system. Huangqi is the medicine to strengthen the surface of the body, which can promote the immune function of the immune cells in the body's immune system directly, specifically, can help human bodies to produce white blood cells. In fact, both huangqi and ginseng can help produce immune cells. When huangqi and ginseng enter the body, their nutrients can be converted directly into cells of the immune system. Clinically, patient's white blood cells and lymphocytes in the initial blood image are reduced. In fact, it is because the innate immune cells and the virus began to fight with virus, directly resulting in the lack and injury of innate immune cells. In the early stage, patients can supplement healthy qi by eating

traditional Chinese medicine, improve blood image and enhance human immunity.

Of course, since people's physical constitutions are different, people's symptoms are also different. In traditional Chinese medicine, it is said, "all the diseases caused by the six meridians injured are the typhoid fever, and qi is the same, but the diseases are different." [11] This is the truth. The same evil qi, the same virus invades the human body, everyone's symptom is not exactly the same. In patients with cold and damp bodies, pneumonia symptoms are more severe because the immune system cannot be activated effectively. Therefore, improving the initial immunity of patients is an effective treatment, which can block the progression of pneumonia patients to the middle and serious periods, and prevent pulmonary fibrosis. If the immunity of the patients cannot be improved in the early time, not able to convert innate immune to the acquired immunity, when the immune system against virus cluelessly, it has to bluff, which is highly excited, with the immune system highly activated to fight with the enemies "hand to hand". At this time the damage to the body is huge, and even died with the enemies.

5. Acupuncture Treatment Plan of Traditional Chinese Medicine for New Coronavirus Pneumonia

At present, many traditional Chinese medicine experts have made suggestions for the treatment of the new coronavirus pneumonia, and put forward many traditional Chinese medicine treatment plans, which have received good results in clinical practice to varying degrees. The general office of The National Health Commission organized famous Chinese medicine experts to study and publish a series of The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection. It is clearly pointed out in The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection (trial version 6), that "this disease belongs to the category of traditional Chinese medicine. It is because of catching the evil gas. All the doctors everywhere can treat the disease according to local climate characteristics and different physical conditions, and the treatment can be based on the following schemes to conduct syndrome differentiation." [2] In The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection, the new coronary pneumonia diagnosis and treatment program is divided into two major stages: medical observation period and clinical treatment period. According to the patient's condition, the clinical treatment period is divided into the initial stage (cold and wet stagnation in the lung), the middle stage (epidemic virus closing the lung), the serious stage (internal closure and external collapse), and the convalescence stage (deficiency of lung and spleen temperament). According to the clinical symptoms the patients are divided into four types: light, common, serious, critical. For each type of patients, different treatment schemes were prescribed, among which traditional Chinese medicine prescriptions played a crucial role in the treatment, and received satisfactory therapeutic effect in clinical practice. For example, "clearing lung detoxification decoction" can not only be used for light, common and serious patients with neopneumonia, but also can be used in combination with the actual situation in the treatment of critical patients. It "includes ma xing shi

gan tang, she gan ma huang tang, xiao chai hu tang, wu ling san, with mild taste"[2]. The prescription is as follows: "ma huang(9g), zhi gan cao(6g), xing ren(9g), sheng shi gao(15-30g), gui zhi(9g), ze xie(9g), zhu ling(9g), bai zhu(9g), fu ling(15g), chai hu(16g), huang qin(6g), jiang ban xia(9g), sheng jiang(9g), zi wan(9g), dong hua(9g), she gan(9g), xi xin(6g), shan yao(12g), zhishi(6g), chen pin(6g), huo xiang(9g)."[2]

However, although the The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection has received a good clinical treatment effect to cure the new coronavirus pneumonia, but in the author's opinion, there are still some defects: the traditional Chinese acupuncture treatment plan is not included in it. This is one of the major deficiencies or drawbacks of The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection. In order to perfect The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection formulated by the general office of the national health committee, and to help Chinese people to win and end virus pneumonia battle, I carefully studies the literature of traditional Chinese medicine classics, such as The Yellow Emperor's Canon, Typhoid and Miscellaneous Diseases, and so on. And according to many years' experience, I have made the detailed analysis and research of a large number of clinical cases of new coronavirus pneumonia, and put forward the traditional Chinese medicine acupuncture treatment plan to cure the new coronavirus pneumonia, which has received a satisfactory effect of acupuncture treatment.

5.1 Light Type

Clinical manifestations: fever, fatigue, body aches and pains, cough, cough up phlegm, chest tightness, stupefying, nausea, vomiting, sticky and uncomfortable stool, slightly fat or faint red tongue with tooth mark, coating white thick rot or white greasy, pulse floating and soft or smooth.

Recommended prescription: zusanli, quchi point, dazhui point, hegu point, taichong point, zhongfu point, shenchuan point, lieque, kongzui, taiyuan point, shanzhong, sanyinjiao point, chize, taixi, fuliu, qihai, fengmen, tianhuang point.

Clinical manifestations: low heat or no fever, slight aversion to cold, lack of power, head and body tired, muscle pain, dry cough and sputum less, pharyngeal pain, dry mouth not to drink more, or accompanied by chest distress and abdominal distension, no sweat or no sweating out freely, or vomiting to stay, loose or sticky stool, pink tongue, coating white thick greasy or thin yellow, pulse smooth and rapid, or floating and soft.

Recommended prescription: ququan, quchi point, hegu point, taichong point, zhongfu point, shenchuan point, yuji point, lieque, kongzui, taiyuan point, sanyinjiao point, chize, taixi, fuliu, qihai, fengmen, zusanli, neiting point, guanchong, rangou.

5.2 Common Type

Clinical manifestation: fever, cough and little phlegm, or yellow phlegm, stuffy and short breath, abdominal distension, not free constipation, dark red tongue , fat tongue, coating yellow and

greasy or yellow and dry, pulse smooth and rapid, or straight and long and smooth.

Recommended prescription: zusanli, quchi point, dazhui point, hegu point, taichong point, zhongfu point, shenchuan point, lieque, kongzui, taiyuan point, shanzhong, sanyinjiao point, chize, taixi, fuliu, fengmen, shangyang point, zhigou point.

Clinical manifestations: low fever, patient's hot feeling with not very hot skin, or not hot, dry cough, less phlegm, tired and fatigue, chest tightness, abdominal distension, or vomiting, loose stool, weak or pink tongue, moss white or white greasy, floating and soft pulse.

Recommended prescription: zusanli, quchi point, dazhui point, hegu point, taichong point, zhongfu point, shenchuan point, lieque, kongzui, taiyuan point, shanzhong, sanyinjiao point, chize, taixi, fuliu, qihai, fengmen, tianhuang point.

5.3 Serious Type

1. Lung closure syndrome of epidemic virus

Clinical manifestations: fever, red face, cough, yellow sticky less phlegm, or sputum with blood, wheezing sense of shortness of breath, fatigue breath, dry sticky mouth, nausea and anorexia, not smoothly defecate, short red urine, red tongue, yellow greasy moss, smooth and rapid pulse.

Recommended prescription: zusanli, quchi acupoint, dazhui acupoint, hegu acupoint, taichong acupoint, zhongfu, shenchuan acupoint, lieque, kongzui, taiyuan acupoint, sanyinjiao acupoint, chize, taixi, fuliu, qihai, fengmen, tianhuang acupoint, shangyang acupoint, zhigou acupoint.

Pestilence with petechiae with syndrome of blazing heat in both qi and nutrient phases

Clinical manifestations: excessive heat and polydipsia, stuffy breath and shortness of breath, delirium and coma, or blotchy vision like color blindness, or macule, or vomiting blood, epistaxis, or limb spasm, tongue purple, little moss or no moss, pulse having to be pressed hard to feel, very thin like a thread, rapid; or pulse floating and big and rapid.

Recommend prescription: zusanli, quchi, dazhui acupoint, hegu, taichong, zhongfu, shenchuan, lieque, kongzui, taiyuan, sanyinjiao, chize, taixi, fuliu, qihai, fengmen, shenmen, dadu, shaofu, neiting, qichong, shangergen, shaoshang, neiguan, daling, baihui, renzhong, shixuan, quze, weizhong, yanglingquan, chengshan, shenque, guanyuan acupoint.

5.4 Critical Type

Clinical manifestations: dyspnea, wheezing or mechanical ventilation, accompanied by faint, agitated, cold limbs with sweating, dark purple tongue, moss thick greasy or dry, pulse floating and big and rootless.

Recommend prescription: zusanli, quchi, dazhui, hegu, taichong, zhongfu, shenchuan, lieque, kongzui, taiyuan, sanyinjiao, chize, taixi, fuliu, qihai, fengmen, shenmen, dadu, shaofu, neiting, qichong, neiguan, daling, baihui, renzhong, shixuan, quze, weizhong, yangling, chengshan, shenque, guanyuan acupoint.

5.5 Recovery Period

Clinical manifestations: shortness of breath, fatigue, no appetite and vomiting nausea, swollen chest and diaphragm, no strength to shit, loose stool and no smooth shitting, fat tongue with light colour, moss white and greasy.

Recommended prescription: zusanli, zhongfu, lieque, kongzui, taiyuan, sanyinjiao, tianhuang, chize, taixi, fuliu, qihai, fengmen acupoint.

Clinical manifestations: fatigue, shortness of breath, dry mouth, thirst, palpitations, much sweating, no appetite, low heat or no heat, dry cough and less sputum, dry tongue and little saliva, thin pulse like thread or weak pulse.

Recommended prescription: zusanli, zhongfu, lieque, kongzui, taiyuan, sanyinjiao, tianhuang, neiguan, chize, taixi, fuliu, qihai, zhaozhai, fengmen acupoint.

Finally, it should be pointed out that what we need to pay attention to is that due to the differences in the constitution and symptoms of each patient, the above prescription must not be mechanically applied, and we must conduct treatment on syndrome differentiation according to the specific conditions of each patient, in order to receive the ideal treatment effect. For example, how to select the time of acupuncture, how to select acupoints, how many inches to acupuncture the needles, what angle to acupuncture the needles, remedy or purge, how long to keep the needle, what frequency of acupuncture, etc., must be specific analysis of the specific situation of different patients. The treatment should be based on syndrome differentiation.

6. Chinese Acupuncture Plan for the Prevention of New Coronavirus Pneumonia

Currently, in The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection launched by the general office of The National Health Commission, the prevention of new coronavirus pneumonia is not involved. However, in the media such as journals and the Internet, the prevention methods of new coronavirus pneumonia and recommendations are endless, some about the regulation of diet and nutrition, some about the regulation of lifestyle habits, some about the regulation of mood, some about the suggestions for vaccination, and so on. For example, the Clinical Nutrition Branch of the Chinese Nutrition Academy put forward The Dietary Nutrition Expert Advice on the Prevention and Treatment of New Coronavirus Infection. "Ten dietetic expert advice tells us: eat well, very important!"[12] According to the clinical study of new coronavirus pneumonia, Shanxi Traditional Chinese Medicine Hospital issued a prescription of using traditional Chinese medicine to prevent new coronavirus pneumonia. The prescription consists of the following six traditional Chinese medicines: "huangqi(10g), baizhu(10g), fangfeng(10g), jianyinghua (10g), lianxiao(10g), lugen(10g). This prescription has such effects as benefiting qi and guarding muscle surface to defense against external evil, clearing heat and detoxification, supplementing qi, improving immunity, and producing antibodies, etc."[13], and

has received satisfactory results in clinical practice.

However, although there are many suggestions and methods to prevent new coronavirus pneumonia, the prevention prescription of new coronavirus pneumonia by Chinese acupuncture is rarely published. In our country with thousands of years of Chinese medicine civilization history, this is a major lack of our use of Chinese medicine to prevent the new coronavirus pneumonia. In order to perfect The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection launched by the general office of The National Health Commission, as soon as possible to win the fight against the new coronavirus pneumonia battle, I through careful studying the TCM literature, such as The Yellow Emperor's Canon, Typhoid and Miscellaneous Diseases, and so on, and studying a lot of the new coronavirus pneumonia clinical cases, put forward the prevention prescription of traditional Chinese medicine acupuncture of new coronavirus pneumonia, received a lot of satisfactory prevention effects of acupuncture and moxibustion.

TCM acupuncture prescription for prevention of new coronavirus pneumonia: zusanli, sanyinjiao, hegu, taichong, yanglingquan, taixi, fuliu, qihai, zhaohai, zhongfu, neiting, neiguan, daling acupoint.

The prescription can supplement qi of the whole body, especially to fatigue, depression, loss of appetite caused by spleen deficiency, tonifying qi and strengthening spleen, invigorating qi and guarding muscle surface to defense against external evil, arresting sweat and preventing dehydration, drying wet water and clearing moisture, diuresis and detumescence, fever removing and detoxifying, removing carbuncle swelling and relieving stasis, evacuating wind and heat, removing muscle surface symptoms and stopping bleeding, removing heat and purging fire, saliva producing and thirst quenching, removing annoyance anti-nausea, adjusting blood pressure, strengthening heart and protecting liver, increasing the body immune function. This prescription is applicable to the elderly, children and young adults. Children and the persons who have acupuncture allergy, can rely on massaging the acupoints to use this prescription. Especially remember that pregnant women mustn't have an acupuncture of these acupoints!

Finally, it is important to note that the acupuncture according to the prescription can activate the immune mechanism of the body, enhance the ability of the body to resist diseases, and play a good preventive role. However, it is not that the use of the acupuncture according to the prescription does not guarantee the infection of the new coronavirus, but even if people infected with this virus, because their resistance is improved, the disease will be mild, not to severe transformation, or the symptoms will pass smoothly in a week or two. Many patients will develop antibodies gradually after a week, and then recover in the second week.

In addition, it also should be pointed out for everyone to pay attention to that, because the constitution of each of us and other physical conditions are not the same, the above prescription must not be used indiscriminately and mechanically by all, and must be based on the specific situation of each person. The treatment should be based on syndrome differentiation, so as to

receive the ideal prevention effect. For example, how to choose the time of acupuncture, how to choose acupuncture points, how many inches to acupuncture, how to acupuncture, what an angle is the needle, remedy or purge, how long to keep the needle, what frequency of acupuncture, etc., must be specifically analyzed and used according to the specific situation of different people's body. Only is it conducted on syndrome differentiation, the treatment will be absolutely safe.

In fact, in our view of traditional Chinese medicine, every acupuncture point of the human body is a Chinese medicine, and every person's internal meridian system is a big drug bank, and the big drug bank has originally all kinds of taste, which are contained in our meridian acupoints waiting to be selected. Generally speaking, traditional Chinese medicine has less toxic side effects than western medicine. But as the saying goes, "Every kind of medicine is poisonous". When patients take traditional Chinese medicine, more or less it will also have toxic side effects. However, the acupuncture and moxibustion is different. Using the traditional Chinese acupuncture and moxibustion as a "drug" will have a better effect than the real oral Chinese medicine, because acupuncture and moxibustion can not only avoid the toxic and side effects of Chinese medicine, and since "a silver needle can treat all kinds of diseases", it can be called "cheap and fine"!

7. Conclusion

To sum up, the reason why the new coronavirus pneumonia is rampant is the destruction of the ecological environment. The conservatism of people's traditional values leads to the backwardness of aesthetic view and the great destruction of the harmonious relationship between man and nature. It not only destroys people's external ecological environment, but also destroys the internal ecological environment of human body. When the new coronavirus as a foreign enemy invading the body, because of the destruction of the internal ecological environment, the immune system in the body becomes helpless in resistance to the virus, so many people lost their lives. Those lucky surviving patients rely on drugs only as foreign aid strength to strengthen the immune system against the virus, to sustain life. Traditional Chinese medicine plays an important role in the battle against the new coronavirus pneumonia, improves the antiviral ability of the immune system of the patients, and makes a great contribution to winning the battle against the new coronavirus pneumonia. There is an old saying in China: "It's easy for brothers to fight together to win the war, and for father and son to fight together to defeat the enemy." As the "twin brother" of traditional Chinese medicine, traditional Chinese acupuncture and moxibustion also made great contributions to winning the battle of "epidemic" in the new coronavirus pneumonia war. The close combination of Chinese and western medicine and the full use of human medical wisdom are the key to our victory over the epidemic.

We must change the traditional values into ecological values, set up the ecological aesthetic view, "don't destroy the natural, human and nature in harmony, to maintain the harmonious relationship between man and nature"[14](P3), not only optimize the external ecological environment, but also optimize the human internal ecological environment, make the external and internal ecological

environments to achieve perfect ecological environment optimization and unity. It is said in The Yellow Emperor's Canon: "the top doctor keep people off disease; the medium doctor cure people to be ill; the inferior doctor cure the patient with disease." If our internal and external ecological environment is truly optimized and unified, and we change many of our unscientific habits of eating, wearing, living and behavior, etc., so as to ensure that "healthy qi is kept in", we will not be invaded by all kinds of diseases. At that time, in the world only the top doctors and the medium doctors are useful, but the inferior doctors are completely unemployed, and disappear! We are looking forward to this day coming!

References

- [1] Wang Jian. *Fighting against SARS, there are laws to be followed — interpretation of 'The Law on the Prevention and Treatment of Infectious Diseases' and its implementation methods and other laws and regulations*[J]. Law and life, 2003 (11).
- [2] National Health Commission. *The Pneumonia Diagnosis and Treatment Plan for New Coronavirus Infection(trial eighth edition)*[N]. China news network, 2020-08-18.
- [3] Xuanyuan emperor. *The Yinfu Classics of the Yellow Emperor*[M]. *The Four Collections of Books*. Beijing: commercial press, 2016.
- [4] Yue Youxi. *The Axiological Basis of Ecological Environment Aesthetics* [J]. Journal of northwest normal university, 2010 (06).
- [5] Zhang Wei. *Characteristics of SARS virus: the latest research results on SARS virus* [J]. China science and technology education, 2003.
- [6] Xuanyuan emperor. *The Yellow Emperor's Canon*[M]. Beijing: People's military medical publishing house, 2018.
- [7] Liu Ning. *The public exclusive treatment plan by the traditional Chinese medicine doctor Liu Ning of Wuhan anti-epidemic national team*[N]. Qq.com, 2020-02-15.
- [8] Wu Haotian, Zhang Baochun. *The supplement and correction of the physician Zhang Yuansu of Yi River School*[J]. Journal of Zhejiang University of Traditional Chinese Medicine, 2014 (03).
- [9] [Spring and autumn] Li Er. *Tao te ching*[M]. Beijing: Jindun publishing house, 2020.
- [10] [Qing] Zhang Wen. *Zhang Shi Yi Tong*[M]. Shanghai: Shanghai science and technology press, 1963.
- [11] Cai Changfu. *Cai Changfu's discussion on six classics for the disease of typhoid*[C]. Proceedings of the seminar on syndrome differentiation of six classics, 2014.
- [12] The Clinical Nutrition Branch of the Chinese Nutrition Academy. *The Dietary Nutrition Expert Advice on the Prevention and Treatment of New Coronavirus Infection*[J]. Chinese nutrition, 2020 (01).
- [13] Wang Xixing. *Prescription for new coronavirus pneumonia prevention(Health Time reporter interview)* [N]. Sohu net, 2020-02-19.
- [14] Yue Youxi. *Ecological Environment Aesthetics*[M]. Beijing: People's publishing house, 2007.

Analysis on the Process and Motivation of Issuing Convertible Bonds by Ecovacs Robotics Co., Ltd.

Tang Lili

Zibo Vocational Institute, Zibo255314, Shandong Province, China

E-mail:83778708@qq.com

Abstract

In 2001, with the promulgation of the Measures for the Implementation of the Issuance of Convertible Corporate Bonds by Listed Companies, convertible bonds became a popular refinancing tool for listing. Because of its dual attributes of equity and bonds, enterprises can convert bonds into equity and withdraw funds with very low interest, which has attracted more and more attention from investors and listed companies in the market. In 2020, the sweeping robot industry ushered in a new round of rapid growth, which is both an opportunity and a challenge for domestic enterprises. This paper takes Ecovacs, a leading domestic enterprise, as an example to discuss the process and motivation of Ecovacs convertible bond issuance.

Keywords

Convertible bond, Kewo Convertible bond, Issuing motivation

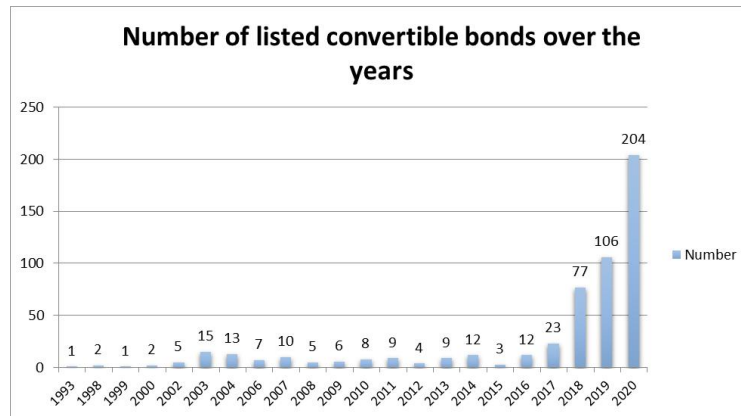
1. Overview of Financing Preference and Convertible Bonds of Listed Companies

1.1 Financing Preference of Listed Companies

Financing is an important part in the development of listed companies. Because bond financing will lead to high debt level, many listed companies in China pay more attention to equity financing with low direct cost. In 2001, China Securities Regulatory Commission promulgated the Measures for the Implementation of the Issuance of Convertible Corporate Bonds by Listed Companies. Convertible bonds have dual attributes of creditor's rights and options. It has quickly become a popular refinancing tool in the domestic capital market.

From Figure 1 below, since 2016, the number of convertible bonds has almost doubled every year. Especially after 2018, a large number of convertible bonds have been listed.

Figure 1: Number of listed convertible bonds over the years



1.2 Overview of Convertible Bonds

Convertible bond is the abbreviation of convertible bond. In the domestic market, it refers to bonds that can be converted into company stocks under certain conditions.

Convertible bonds have dual attributes of bonds and equity. After the company sells convertible bonds, it is equivalent to issuing bonds with interest rates much lower than bank interest rates for 5-6 years. Investors hold them at maturity, and the company returns interest and principal. During this period, if the stock market situation is good and the company's share price continues to rise, investors can convert their convertible bonds into the company's stock if the conditions are met. Enjoying the benefits of rising stock prices, creditors become shareholders, and companies do not have to return the principal and interest of investors.

2. Analysis of Issuing Background

2.1 Industry Overview

China's household service robot industry has developed relatively late, but due to the development of urbanization, the rising purchasing power of residents, the aging of the population, and the popularity of Internet e-commerce, domestic consumers have a wide demand for household service robots, especially intelligent sweeping robots suitable for household cleaning. On the other hand, With the continuous encouragement and guidance of China's technology industry policy and the increasing investment in science and technology, a number of household service robot manufacturers with core technology and brand products have emerged in the market, and the domestic market has grown rapidly.

According to statistics, from 2013 to 2018, sweeping robots have become a new hotspot of household appliances in China, with sales CAGR (compound annual growth rate) of about 60%, as shown in Figure 2. In 2019, the market cooled down, and both sales volume and sales volume showed negative growth. In 2020, affected by the epidemic, people spent more time at home, and the increasing demand for household hygiene and cleanliness led to an outbreak of demand for clean electrical appliances. Among them, sweeping robots are the most popular in the market, with sales increasing by about 18% year on year.

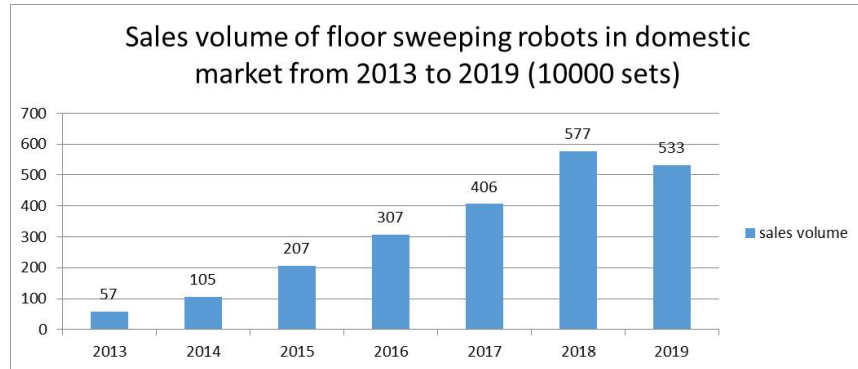


Figure 2: Sales volume of sweeping robots in the domestic market from 2013 to 2019
(10,000 sets)

In 2001, Electrolux released the world's first mass-produced sweeping robot, Trilobite. Up to now, the sweeping robot industry has experienced more than 20 years of development. The revolutionary breakthrough of technological innovation and the cost reduction and efficiency improvement of technology application are the driving forces of the whole sweeping robot industry. According to its technological development, the sweeping robot can be divided into three stages: The period of stagnation from 2001 to 2009, the period of technological breakthroughs from 2010 to 2015, and the period of vigorous development from 2016 to now.

From 2015 to 2018, the global market of sweeping robots grew rapidly, slowed down in 2019, and resumed high growth in 2020 under the breakthrough of technical bottlenecks. In addition to the Chinese market, iRobot has maintained a leading position in the global sweeping robot market, and the market share of domestic brands Ecovacs and Roborock has maintained a steady upward trend over the past few years.

2.2 Company Profile

The stock of Kewo convertible bond is Ecovacs, and the parent company is Ecovacs Robotics Co., Ltd. The company was founded in 1998. Its business scope is to develop, design and manufacture household service robots, intelligent cleaning machinery and equipment, electronic products and related parts, mechanical and electrical products, non-metallic moulds, import and export of goods and technologies (excluding distribution business). Sales of the company's own products. Its main products include Ecovacs brand household service robots and Tineco brand intelligent household appliances, as well as OEM/ODM services for internationally renowned brands of cleaning appliances.

In the domestic market, Ecovacs is the leading enterprise in the industry of sweeping robots. Through years of deep cultivation in the field of sweeping robots, it has formed a comprehensive first-mover advantage in terms of technology, brand and channels. In the past three years, its market share has stabilized at more than 40%, which is a well-deserved industry leader.

3. Financing Process and Use of Raised Funds

3.1 Raising of Kewo Convertible Bonds

Ecovacs Robotics Co., Ltd. issued Ecovacs convertible bonds on November 5, 2021. The term of the convertible bonds is 6 years. The interest is paid once a year, and the principal and the last year's interest are repaid at maturity. The initial conversion price is 178.44 yuan per share. Table 1 shows the collection of Kewo convertible bonds.

Table 1: Raising of Kewo Convertible Bonds

project	Content
Issuance scale	1 billion 40 million
Number of issues	10.4 billion copies
Bond interest rate	0.3% in the first year, 0.5% in the second year, 1.0% in the third year, 1.5% in the fourth year, 1.8% in the fifth year and 2.0% in the sixth year
Bond term	From November 30, 2021 to November 29, 2027
Interest payment method	The interest shall be paid once a year, and the principal and interest of the last year shall be returned when due
Conversion period	From June 6, 2022 to November 29, 2027
Initial quasi stock price	RMB 178.44/share

3.2 Use of Funds

The total amount of funds raised by Kewo convertible bonds shall not exceed RMB 1.04 billion yuan (including RMB 1.04 billion yuan).

After deducting the issuance expenses, the net proceeds will be used to invest in the following projects, as shown in Table 2.

Table 2: Use of Net Proceeds

Serial number	Project name	Total project	Amount of raised funds to be invested
1	Multi intelligent scene robot technology innovation project	84418.51	65503.48
2	International operation project of Tineco intelligent household appliances	30498.52	30498.52
3	Ecovacs brand service robot global digital platform project	18684.74	7998
total		133601.77	104000

3.3 The Specific Situation of the Capital Investment Project

This project is a scientific and technological innovation research and development for multi-intelligent scene robots. Large indoor scenes and outdoor scenes can further enhance the R & D capability of general technology and promote the landing of new scenes and new categories.

This project will focus on the construction of laboratory platform and innovative research and development in four directions in the future. It involves home service robot iteration and new category innovation laboratory, outdoor robot multi-technology platform laboratory, indoor large scene robot and other multi-technology platform laboratories, as well as speech semantics and visual AI training laboratory. The implementation of this project will help the company to build high technical barriers, broaden the application scenarios of next generation products, and enhance market competitiveness.

This project is a foreign investment project, which invests in the establishment of Tineco Intelligent American Company, Tineco Intelligent German Company and Tineco Intelligent Japanese Company in North America, Europe and the Asia-Pacific region. In the specific implementation, the projects have been put on record in the Development and Reform Commission, and the Overseas Investment Letter of Enterprises has been obtained.

The raised funds required for this project will be mainly used for the construction of overseas branch teams, the expansion of overseas sales and operation teams, and the construction of overseas logistics warehousing centers and after-sales service centers. The construction period of this project is three years. The project construction can help to build a global brand, improve the overseas sales network, expand the proportion of overseas markets, and improve the brand awareness overseas.

This project plans to build and improve the global service robot digital platform, including the global official website direct operation platform and the digital operation platform.

The platform will assist Ecovacs brand to optimize the services of overseas retail links, and assist in analyzing the precise positioning and marketing of customer groups, so as to enhance consumer loyalty and brand stickiness. It will also help to integrate the internal and external data information of the supply chain, guide decision-making through data mining, and improve the efficiency of brand supply chain operation and management.

4. Analysis of Financing Motivation

4.1 The Market is Booming and the Project has Broad Prospects

Since 2020, the sweeping robot industry has ushered in a new round of rapid growth. With the gradual application of innovative technologies such as 3D structured light, AI obstacle avoidance, cloth automatic cleaning base station to new products on the market, the practicability and convenience of products have been improved. Looking forward to the future, smart home is the future trend, and the sweeping robot is the first application scenario of smart home. It will achieve

rapid development.

At present, domestic leading enterprises have abundant technology reserves and steady iteration rhythm of new products. Driven by technological innovation, the sweeping robot industry is expected to enter a high boom period with both volume and price rising. The future penetration rate is more deterministic. The research reports of many securities institutions are optimistic about the long-term development of the global market. It is suggested that attention should be paid to the leading domestic sweeping robot enterprises with abundant technology reserves, global competitiveness on the product side and increasing sales in overseas markets year by year.

4.2 Intensified Competition in the Industry

With the increasing prosperity of the sweeping robot industry, more and more brands have entered. At present, the domestic side can be divided into the following echelons.

First echelon: Ecovacs. Ecovacs has been working in this field for many years and is a well-deserved industry leader. It has comprehensive advantages in technology, brand and channel. Its market share is about 40% in the past three years.

Second echelon: Xiaomi and Roborock. Together, they account for about 25% of the domestic share.

Third echelon: other manufacturers at home and abroad.

Overseas, iRobot, an international giant, has a global market share of 62% except China.

In general, the sweeping robot industry is complex, not only the sweeping robot enterprises such as Ecovacs and Roborock, but also the traditional household appliances enterprises and Internet enterprises to join, the future competition will be more intense. The market position of enterprises with independent brands and R & D capabilities will be further stabilized. Therefore, Ecovacs uses the financing of convertible bonds for R & D and channels. It helps to gain a firm foothold in the increasingly fierce competition.

4.3 Enhance the Company's Scientific and Technological Innovation Capability and Consolidate its Core Competitiveness

As we all know, the way of early sweeping robot cleaning is random collision, which is prone to miss sweeping, card machine and so on. At this time, it is impossible to replace people's housework. It was not until the emergence of laser radar navigation technology that the sweeping robot was truly intelligent and could carry out global planning and cleaning. This is only a matter of nearly five years. So in the 20 years of development of sweeping robots, the first 15 years have been groping, of course, there is no real market and industry, technological progress is the core driving force to determine the development of this industry.

The progress of technology can make the sweeping robot become a tool from a toy, so that users can really free their hands. Since 2020, domestic manufacturers have carried out intensive technological innovation around obstacle avoidance and mopping, which has solved the

long-standing pain points one by one, greatly improved the user experience, and the industry has entered a new round of technological dividend period.

Ecovacs has become the industry leader of the first echelon in China, because it has been putting technology research and development in the first place for many years.

Ecovacs's fund-raising investment project does not directly generate income, but after its successful implementation, the company will significantly strengthen its market competitiveness and build high technical barriers.

5.Conclusion

To sum up, the issuance of convertible bonds by Ecovacs will further enhance the company's technological innovation capability and core competitiveness, improve operating income and profitability, expand business areas with broad prospects for development, and comprehensively consolidate the company's leading position in the industry.

References

- [1]2021 Sweeping Robot Market Development White Paper [EB/OL] China State Grid 2021.4.
- [2]Li Xuejun. The industry penetration rate has a broad space to improve, and the global competitiveness of domestic leaders is emerging — — In-depth Report on Sweeping Robot Industry [EB/OL]. Orient Securities, June 29, 2021.
- [3]Zhou Guannan. Kewo Convertible Bond Subscription Value Analysis: Sweeping Robot Leader, Consolidating Technical Barriers [EB/OL]. Huachuang Securities, 2021.11.29 .
- [4]Prospectus for Public Offering of A-Share Convertible Corporate Bonds by Ecovacs Robotics Co., Ltd. [EB/OL], November 2021.
- [5]Chen Meng. Sweeping robots and floor washing machines open a new growth curve of domestic cleaning appliances [EB/OL]. Capital Securities, 2021.11.07.
- [6]Liu Zhiwei. Industry Sweeping Robot Industry In-depth Report: Upgrade from "Toys" to "Tools", Broad Growth Space [EB/OL]. Huafu Securities, June 15, 2021.

Research on the Construction of Library Alliance in Higher Vocational Colleges

Wu Xiaoqing

Zibo Vocational Institute, Zibo255314, Shandong Province, China

E-mail:wxq1129@163.com

Abstract

Using the methods of literature research and network research, this paper analyzes the practical experience of the existing higher vocational college library alliance, and finds that the construction of higher vocational college library alliance can realize the co construction and sharing of resources, enhance academic research and practical exchange, enhance its own brand effect and the influence of higher vocational library, strengthen the interconnection between libraries, and build a community of destiny. Combined with the experience of the existing higher vocational college library alliance, the higher vocational college library alliance should establish a full-time management organization, formulate a set of practical regulations and objectives, form a shared and open information system, have multi-directional and diversified cooperation paths, build a resource sharing service platform, strengthen publicity and promotion, and expand the influence of the alliance.

Keywords

Higher vocational college library, Library alliance, Destiny community

1.Introduction

Higher vocational college library is the cultural and ideological exchange center of higher vocational education, which plays a vital role in the development of vocational education. In the digital age, every library is no longer a single individual. We need to define the concept of library with a new concept of openness, sharing and collaboration. Therefore, on the road of library development in the future, library alliance has become an inevitable trend and development direction. In Xiao Peng's article from resource community to destiny community: four construction paths and future trends of China's library alliance, he divided the construction paths of library alliance into mobilization system path, digitization path, general branch library path and specialization path. China's library alliance has gradually changed from building a resource

community and a service community to forming a community of destiny. Therefore, we need to build higher vocational college library alliance from the perspective of community of destiny, in order to bring new development power and suggestions to the development of higher vocational library.

2. Summary of the Construction Effect of Higher Vocational College Library Alliance

China's research on library alliance began in the late 1990s. After 20 years of development, China's research on library alliance has made a certain breakthrough. The development of higher vocational college library alliance started relatively late and began to develop gradually in recent 10 years. Especially in recent years, with the continuous attention of the state to vocational education, the mission of higher vocational library is particularly important. We need to deal with the increasing diversified user needs in a better way of cooperation, The higher vocational college library alliance has gradually stepped on the stage of the industry.

2.1 Guangdong Vocational College Library Common Development Alliance

In June 2009, the first library alliance of higher vocational colleges in China - Guangdong higher vocational college library common development alliance was officially established. The purpose of the alliance is to take the integration of resources as the core, establish a unified resource retrieval platform, make full use of the resources of Guangdong Higher Vocational College Library, realize the co construction, sharing and coordinated development of resources, so as to better serve the development of higher vocational education. A total of 59 Vocational College Libraries joined the alliance network.

2.2 Capital Vocational College Library Alliance

Capital Vocational Library Alliance (CVLA) was established on November 8, 2018. It ' s a cooperative organization spontaneously formed by 26 higher vocational libraries in Beijing. Its purpose is to strengthen the cooperation and sharing of Beijing Higher Vocational Libraries, realize "self construction and sharing", promote library service innovation, train high-quality talents for colleges and serve the economic development of the capital.

3.Necessity of the Construction of Higher Vocational Library Alliance

3.1 Alliance Construction can Realize co-construction and Sharing of Resources

Because the scale and development of higher vocational college libraries are uneven, and each library has its own emphasis and characteristics in collection and resource construction, the construction of higher vocational college library alliance can realize the cooperation and sharing

among higher vocational college libraries and the optimal allocation of resources among library alliance members, The overall service level and ability of the whole higher vocational library have been significantly improved, and the problems of lack of funds and collection resources in some colleges can be effectively solved. Truly let our resources realize co construction and sharing and give full play to their maximum utilization value.

3.2 Alliance Construction can Realize Academic Research and Practical Exchange

The establishment of library alliance closely connects higher vocational college libraries to pay attention to, share, research and practice the latest academic achievements of the industry, so as to deal with the increasingly prominent industrial reform and possible crisis. The establishment of library alliance will keep the whole field sensitive to cutting-edge research, and make the whole higher vocational college library a community of shared weal and woe. We will become a whole and play our own role and mission for the development of higher vocational college education.

3.3 Alliance Construction can Enhance its Own Brand Effect and the Influence of Higher Vocational College Libraries

The establishment of higher vocational college library alliance will make it appear as a new cooperative group. It participates and infiltrates into various fields with its own brand influence, so that higher vocational college library has its own stage of publicity and charm, and has better brand influence and popularity.

3.4 Alliance Construction can Strengthen the Interconnection between Libraries and Build a Community of Common destiny

The construction of the alliance is not only the sharing of resources, but also the reference and understanding of the high-quality service, successful cases, exquisite business and excellent management mode of the member libraries, so as to carry out interlibrary communication, promote the coordinated development among the member libraries, build a community of destiny for higher vocational college libraries, and the excellent libraries drive other member libraries to achieve common improvement and long-term development of business level, so as to drive the common progress and development of the whole higher vocational college library industry and even the whole library industry.

4. Operation Strategy of Higher Vocational College Library Alliance

4.1 Establish a Full-time Management Organization

For the effective operation of higher vocational college library alliance, we need to establish a full-time management organization, which is responsible for all affairs of the alliance, and

undertakes the work of cooperation and contact with library alliance, member libraries and institutions in other fields, so as to jointly promote the further development of higher vocational college library alliance.

4.2 Formulate a Set of Practical Regulations and Objectives

The number of members, common purpose and cooperative covenant are the necessary conditions for the establishment of an alliance. The effective operation of higher vocational college library alliance needs a set of practical charter system and objectives. The charter system ensures the normal operation of the alliance and the normal development of various businesses, and also clarifies the responsibilities and obligations of each member Museum, which plays a role in ensuring the normal development of work. However, after all, the higher vocational college library alliance is composed of many independent library individuals. To closely connect these individuals, the alliance is required to formulate a common goal and purpose, so that all member libraries will take this as the goal and direction of efforts and jointly make suggestions for the development of the alliance.

4.3 Form a Shared and Open Information System

Each member library should not only share resources, but also open and share their own business data, service reports and other information with each other. In this way, each member library can learn and communicate with each other, complement each other's advantages, truly realize the in-depth dialogue between libraries, and pave the way for the coordinated development of higher vocational college libraries. At the same time, the alliance also needs to establish an open internal reporting system. According to the overall development of the member libraries and the alliance, internal reports should be formed regularly and made public among the member libraries, in order to provide data support for the communication and learning between the member libraries, or try to make it public under appropriate circumstances, in order to play a certain reference role for the exchange and cooperation in the industry.

4.4 Having a Multi-directional and Diversified Cooperation Path

Higher vocational college library alliance should not only be based on the cooperation in the industry, but also seek multi-directional and diversified cooperation paths. As higher vocational colleges, students' knowledge needs come not only from books, but also from practice and operation. Therefore, cooperation with enterprises and training centers is very important. We can sort out and analyze the exquisite skills of craftsmen in some big countries and make them into text and video resources. We can also make some practical skills into video tutorials for users to learn and use. We also need to cooperate with the government and the media, absorb various support and help, and also play the publicity effect of the alliance. We need this multi-directional and diversified cooperation to bring out our internal resources and brands, and absorb the external

wisdom and strength, so as to promote the development of the alliance and even the development of the whole higher vocational college library industry.

4.5 Build a Resource Sharing Service Platform

To realize resource sharing and co construction among member libraries, we need to build a resource sharing service platform. On this platform, we need to integrate the collection bibliographic data and other data resources of all member libraries. Through automatic and manual comparison, we select the best duplicate data, integrate the characteristics and advantages of each member library, and update it in real time with the update of the number of resources of each member library. Every user who enters the platform can enjoy the one-stop service of all collection data and resources of the member libraries, and can also realize interlibrary loan and document delivery under the coordination of the staff of the library alliance. We can use convenient mail service and network delivery service to solve the problems of borrowing and returning books in different places and resource use, Truly consider from the perspective of users, break through the limitations of region and space, and let our resources maximize their effectiveness.

4.6 Strengthen Publicity and Promotion and Expand the Influence of the Alliance

If the alliance wants to have good survival and development, good social image and influence are necessary conditions. Therefore, the alliance must strengthen publicity and promotion. The alliance can carry out various forms of promotion activities. First, official account and news reports can be regularly released by setting up websites and public numbers, so as to enhance the visibility of the outside world. Secondly, we can regularly carry out some publicity activities and characteristic projects, such as characteristic lectures, red resource sharing meetings, calligraphy and painting exhibitions, expand the scope and intensity of activities and strive to enhance social influence. Finally, international conferences, forums and other influential media should be used for publicity and reporting. Special activities or projects can be reported in the media, and actively participate in international conferences and well-known forums to continuously expand the influence of the alliance.

5. Conclusion

This paper makes a comprehensive analysis and research on higher vocational college library alliance, and holds that in this information age of co construction and sharing, the needs of readers are more and more diversified, so the construction of higher vocational college library alliance can better serve higher vocational college education and scientific research. In the new era, we need to build a more viable higher vocational college library alliance from the perspective of the

community of common destiny. This paper also analyzes the necessity and operation strategy of the establishment of higher vocational college library alliance, hoping to play a modest role in the establishment and development of higher vocational college library alliance.

References

- [1]Xiao Peng, Chen Runhao: from Resource Community to Destiny Community: Four Construction Paths and Future Trends of China Library Alliance, library construction, (2018), No. 12, P. 31-36.
- [2]Yang shuchao:Construction and Development Countermeasures of Guangdong Higher Vocational College Library Alliance -- Taking the Experimental Network of Guangdong Higher Vocational College Library Common Development Alliance as an Example, Henan Library Journal, (2015), No. 3, P. 69-70.
- [3]Alice Na, Huang Xuemei: Research on the development model, characteristics and Strategies of University Library Alliance, library research and work, (2017), No. 8, P. 26-31.
- [4] Information on: <https://kns.cnki.net/kcms/detail/23.1331.G2.20210805.1114.002.html>.

Reflection on Globalization and Chinese Culture's Going Global

Cao Haiyan

Shandong Open University, Jinan 250000, Shandong Province, China

E-mail: claudia7743@126.com

Abstract

We live in an age of globalization of economy, of finance, of mass media, and of culture as well. Globalization makes it unavoidable that people from different cultures interact with each other in every aspect of life. This interaction is featured by cultural diversity and cultural imbalance. In interaction, a particular culture takes diverse forms across time and space and contributes in cultural diversity. However, this interaction is never balanced and relationship between cultures is never so peaceful and harmonious due to two threats to cultural diversity: cultural isolationism and cultural hegemonism. It is exactly in this context that China puts forward the strategy of going global of Chinese culture. With its energetic cooperation in international business, China has greatly improved its economic development and highly enhanced its international status. In order to keep its own cultural identity and the right to speak, China puts forward the policy of going global of Chinese culture. As literature is the most significant carrier of culture, translation of Chinese literary works should play an important role in Chinese culture's going global.

Keywords

Globalization, Chinese culture, Literary translation

1.Introduction

It has been over two decades since China put forward the strategy of Chinese culture going out to the world and going global. As early as in the last century, China's scholars like Wang Ning had pointed out that globalization is the most appropriate word to describe the current era we human beings live in. (Wang Ning, 2000:10) Nowadays We live in an age of globalization of economy, of finance, of mass media, and of culture as well. This paper explores what is globalization, what it has to do with Chinese culture's going out to the global, and strategies of Chinese culture's going global.

2. Globalization

It is generally recognized that globalization refers to the incorporation of economic systems, the standardization of technology and the advanced development of telecommunication and network. These three factors bring the world into an indiscerptible organic whole and make possible the more and more contacts and communication of different cultures and peoples in every aspect of life, from the environment to political systems and physical well-being in societies.

2.1 Development of Globalization

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. It initiates in the field of economics and finance, and has great impact on economic development and prosperity. The emergence of globalization can be traced back to the 16th century when the first great expansion of European capitalism took place following the first circumnavigation of the earth in 1519 to 1521. Although enjoyed an expansion in world trade and investment in the late 19th century, it was interrupted by the First World War and the bout of anti-free trade protectionism that led to the Great Depression in 1930. After the Second World War, especially since the end of the cold war and the independence of former colonies, a new world order was created. With the push of all these factors, another great expansion of world economy appeared with the development of multinational companies around the world. Air travel and the development of international communications enhanced this trend of the progress of international business. Another pivotal push for globalization is the invention of computer and internet and their speedy and worldwide spread. These two technical supports made possible the organization of business on a global scale with greater facility than ever before. The world is now increasingly becoming a global village, a community with a share future of all humankind.

2.2 Cultural Globalization and Cultural Diversity

Globalization speeds up the communication between different countries, different peoples and different cultures. One immediate consequence of such communication is cultural globalization. People have more accesses and chances to get touch with other peoples' ways of life, religion, values, social customs and habits, etc. At the same time, they are more likely to have their own culture known and understood by people in other cultures. Globalization indicates and should indicate its features of integration in economy but diversity in culture. By cultural globalization, we do not mean the becoming-one-of-different-cultures but that every culture should keep and present its peculiarity and uniqueness.

The term "cultural diversity" comes from the UNESCO Universal Declaration on Cultural Diversity adopted by the 31st session of the General Conference of UNESCO in Paris in November, 2001. In the first article of the declaration, it is clearly stated that "culture takes diverse

forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for the humankind as biodiversity is for the nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.” From this statement, conclusions can be drawn that, first, to obliterate or destroy cultural diversity is to obliterate or destroy the uniqueness of human groups and societies; and second, ignorance of cultural diversity means to cut off the source of exchange, innovation and creativity of human communities. Cultural diversity is and should always be in the future the sole goal of all efforts of every nation.

2.3 Cultural Diversity and Cultural Imbalance

There seems to be some kind of paradox since globalization seeks for tendency of coming into one while diversity makes efforts to keep differences. In order to achieve diversity, cultures are expected to stay as pure and idiomatic as possible. However, different cultures are inevitably apt to absorb and supplement each other. Is this fact against the principle of preserving cultural peculiarities and uniqueness? Le Daiyun explains this: “one culture would always make choices of what it needs in absorbing another culture and this absorbing is not an absolute transplantation but a combination of the two cultural elements”. (Le Daiyun,2002) This is a bidirectional interaction of two cultures.

However, we must keep in mind the fact that this interaction is never balanced and relationship between cultures is never so peaceful and harmonious. Most conflicts and wars among nations are caused by differences of individual cultures. Each culture is not always so equal. Le Daiyun has further pointed out two threats to cultural diversity: cultural isolationism and cultural hegemonism. (Le Daiyun,2002) On one side, in the process of economic globalization, strong western cultures (mainly American cultures) from highly developed countries grow to filter into those less developed or undeveloped countries (mainly the Third world including China) with the aid of superiority in economy and social advancement and show the tendency of imposing their ideology on others and assimilating all other cultures and thereby turn vague the cultural identity and characteristics of the latter. On the other side, some cultures cling to preserve their “original visage” in an isolated environment ignoring the historical development and the complex interaction with other cultures and communities and thus lag behind just to await the destiny of elimination.

3. Globalization and Chinese Culture’s Going Global

It is exactly in the context of globalization that China puts forward the strategy of going global of Chinese culture. With its energetic cooperation in international business, China has greatly improved its economic development and highly enhanced its international status. When it comes to the cultural issues, in October 2000, the 15th plenary meeting of CPC clearly put forward the strategy of cultural going out for the first time.

3.1 Necessity of Chinese Culture's Going Global

As is mentioned above, the development and interaction of different cultures is not balanced due to various kinds of factors. In its more than one hundred years' catching up with developed countries and in its process of promoting modernization, China has become aware of the dangers and challenges in culture. During learning advanced concepts about economy and technology from western countries, China has been inevitably introducing western culture into China, which destroys and separates China's cultural traditions and habits, which in return lead to some lack of cultural confidence, especially among the young generation.(Yang Liying,2014) Meanwhile, in today's international society, the western countries represented by the United States still firmly control the right to speak. For a long time, western countries' understanding of Chinese culture was limited to some rigid images and symbols, and did not understand its value essence. At the beginning of this century, China gradually established the governance strategy of enhancing cultural power and cultural "going out to the world", which pursues an active participation in the trend of world cultural development and which meets competition with an open attitude.

3.2 Connotation of Chinese Culture's Going Global

What's the basic connotation of this strategy? In a broad sense, Chinese culture includes not only specific symbols or forms such as language, calligraphy and painting, but also intangible and abstract contents such as cultural traditions, values and living habits, and even the mode of interpersonal relations and the mode of production. Generally speaking, it can be grouped into two aspects: on the one hand, the continuous and lasting traditional culture since the birth of Chinese civilization; On the other hand, the Marxist culture which was introduced into China since modern times and which has been tested by theory and practice and which has been localized. These two different aspects are surging and intertwined into a socialist culture with unique Chinese characteristics.

3.3 Strategies of Chinese Culture's Going Global

Since cultural globalization requires that Chinese culture go global, it is necessary to think about the strategies and measures to promote understanding of Chinese unique culture by the foreign world. Various forms of foreign cultural exchange activities have been being carried out on different levels. China's competitive cultural products have been introduced into the international cultural market. Chinese people are participating more and more actively in the dialogues and consultations of international civilizations. All these strategies are introducing and expressing the essence of Chinese culture which advocates the belief of "harmony but differences" and "seeking common ground while reserving differences".

4. Chines-English Literary Translation and Chinese Culture's Going Global

The author of this paper firmly believes that promoting Chinese-English literary translation is the most indispensable strategy for Chinese culture's going global.

4.1 Globalization and Translation

Globalization has greatly influenced and deepened our understanding of translation. This influence can be found in our understanding of the mission of translation, its nature and also its development as an independent discipline.

Firstly, as we have mentioned, each culture in the world is not actually equal since there still exist cultural hegemony and conflicts between different cultures. To achieve equality of cultures, means of mediation must be found. Translation plays exactly the role of such mediation. As an important means of communication, translation plays more and more vital and influential role in the age of globalization, especially cultural globalization. Translation bears new missions of exchanging, of transmitting and inheriting, of communicating, of creating, and of developing. As exchanging is the foundation of understanding, translation is firstly to exchange information and to transfer messages and thus to break down the barriers for further understanding. During this course, cultures are transmitted and those elements concerned for the benefit of humanity are inherited, and people begin to communicate with each other. At the same time, new state of affairs of cultures is created by translation and thereby cultures and human civilization are developed.

Secondly, in this context of cultural globalization, the traditional idea of the nature of translation which claims that translation is only the change of different languages encounters great challenge. Translation in nature is a cross-cultural activity, and it is hard to translate a text from one language into another equivalently without any influence of each other's culture. Therefore, more and more researchers begin to emphasize cultural differences. Cultural globalization largely widens the study scope of translation scholars. The clash between different cultures and different ideologies spurs them to find out and to analyze the factors behind texts.

Thirdly, translation studies benefit from globalization a good chance to develop. The tide of globalization does not break down only the barriers of different cultures, but also the boundary of different subjects. Thus, the former marginal subject, translation, which is generally considered as the sub-branch of other subjects, obtains a good opportunity to become stronger with the introduction of various theories and methods, including the cultural perspective.

It is due to this close relationship between globalization and translation that the author assumes that Chinese-English literary translation plays an important role in Chinese culture's going global.

4.2 Culture and Translation

It has been generally recognized that translation is closely related to culture and that translation is by nature a cross-cultural transferring activity of two languages. Though it is not a recent trend for scholars to take notice of cultural phenomena in translation, earlier studies on cultural issues in

translation were not conscious until translation studies developed as a new discipline in the background of cultural globalization, which is the case both abroad and at home.

It's commonly agreed that Mr. Wang Zuoliang is the first to emphasize relations between culture and translation. In 1984 he pointed out that a translator must be a man of culture in the real sense. (Wang Zuoliang, 1989:2) Sun Zhili put forward "cultural fax" as the fundamental principle of translation. (Sun Zhili, 1999:62) Generally speaking, earlier reflections on cultural issues in translation are mainly concerned with comparison of different cultures and treatment of culture-loaded words in translation process, or we can say they are mostly on the textual and linguistic level.

The following scholars tend to investigate the topic from a broader point of view. Wang Ning was the first to advocate "putting translation study in the context of cultural globalization" and started his study from the perspective of comparative literature. In investigating the relations between translation and cultural communication, Meng Hua insisted that translation functions not only as a means of communication but also as a main excess of *altérité* to traditional native culture. In the process of translating, translators always manage to reform the conveyed *altérité* and make it localized and thus achieve a kind of harmony between *altérité* and *identité*. Sun Yifeng also studies the function of translation in cross cultural communication. He emphasizes the effect of ideology on translating and concludes that "it is possible to proceed in genuine cross-cultural dialogue and communication only if ideological prejudices are overcome, and various cultural obstacles removed." He has investigated literary translation and translation theory and given some valuable comments on culture from the perspective of literary translation.

The role of cultural factors involved in translation process has been greatly enhanced above the level of mere translation techniques. This definitely provides translation scholars a broader approach in understanding translation activity.

4.3 Chinese-English Literary Translation

Literature is not only a carrier of culture, but also a powerful media to spread culture. At the same time, culture is the rich spiritual soil for cultivating literature. There is an ecological relationship between them. The cultural level of a nation often determines the level of its literary development. The prosperity of culture will certainly promote the prosperity of literature. The prosperity of literature will also be conducive to the prosperity of culture. On the contrary, the decline of one may contribute to the decline of the other. It is obvious that literature and culture have a deep interactive relationship with each other.

There are three climaxes in the history of translation in China: translation of Buddhist Scripture in Sui and Tang Dynasties, translation of science, technology, bourgeois literary and philosophical works of Western developed countries in the Ming and Qing Dynasties, and translation of proletarian literature and Marxism during the May 4th Movement. All these translations are from

foreign languages into Chinese.

Years since the foundation of new China have witnessed a boom in the publication of translations of the western canonical works in literature, philosophy, aesthetics, and more recently popular cultural products. Of course, in addition to such “translation in”, “translation out” is paid attention to, as well. However, there is a remarkable contrast between the large number of the Chinese translations of English source texts and the small number of the English translations of Chinese source texts. It is remarkable that most of the English texts translated into Chinese are popular cultural products and members of the canonical literature while the small number of Chinese texts translated into English in the main belong to the canonical literature or introductory or informative documents of China.

Many scholars have realized that China has paid attention to “importing” western culture but taken no notice of “exporting” its own profound culture since the opening-up. In the past hundred years, enormous amount of English works are rendered into Chinese, but only very few Chinese works are translated into English. In the small amount of C-E translated works, most are credited to foreign translators. This is a big challenge for Chinese culture’s going global. This is also a witness of cultural imbalance.

What’s more, it is generally agreed that translation from a mother tongue into a foreign language is more difficult than translation from a foreign language into a mother tongue. Maybe that’s why Chinese native translators fail to introduce Chinese classic literature to the foreign readers designedly, systematically and thoroughly.

Some people hold the view that Chinese-English translation is just an inversion of English-Chinese translation. In fact, people sharing this idea are just talking about it on the level of translation skills. Great attention was paid to the study of translated texts under the guidance of equivalence and faithfulness as translation standards. When it comes to literary translation and the cross-cultural communication through translation, it is not so easy.

In recent years, scholars begin to publish writings on translation of Chinese cultural items. They put emphasis on offering possible English equivalents for Chinese cultural words and on comparing the differences between English culture and Chinese culture. Beyond that, with China’s opening-up to the outside world and more and more communication with other cultures, Chinese native translators are more conscious to translate Chinese into foreign languages.

Early in 1991, Cheng Zhenqiu had pointed out two problems in Chinese-English translation, namely lack of translation of most Chinese literary classics and low quality of versions of those translated works. He further emphasized the importance and necessity of Chinese-English translation. (Cheng Zhenqiu,1991) In his reflections on the Stagnant Period of translation theory studies in China, Professor Lin Kenan pointed out that numerous English works have been translated into Chinese but we have only a very humble number of Chinese works translated into English and that this imbalance in translation is not just a problem in language. (Lin Kenan,1998)

He further mentions that studies on Chinese-English literary translation should constitute an important part of translation studies in China. While in 2004, Pan Wenguo demonstrated clearly that translation of Chinese literature into English is not the patent for just foreign translators and it is possible and necessary for the Chinese native translators to take the task. He stated that in the context of economic globalization and cultural diversity, Chinese translators can and should make integrated and all-around introduction of Chinese culture and Chinese literature to the world. Pan Wenguo,2004) Obviously, these scholars have realized the imbalance of translation-in of foreign cultures and literature and translation-out of Chinese cultures and literature.

5.Conclusion

It is recognized that to reinforce Chinese-English literary translation is of crucial importance for China's status in international world. Chinese literature carries Chinese culture, from its history, philosophy to its vales of the world. Literary translation includes not only classic literature but also modern literature and contemporary literature, including all the literary forms from poetry to novels, even those popular literature which share the common distinctive feature of Chinese culture. Chinese-English literary translation is an effective strategy for Chinese culture's going global.

However, it should also be recognized that, compared with translation of foreign literary works from English into Chinese, Chinese-English literary translation is far from sufficient in either practice or theoretical studies. The author thinks that we still have a long way to go to realize the going global of Chinese culture.

References

- [1]Bassnett, Susan & Lefevere, Andre. Constructing Cultures: Essays on Literary Translation. Shanghai: Shanghai Foreign Language Education Press, 2001.
- [2]Cheng Zhenqiu. Chinese-English Translation Problems[J]. Chinese Translators Journal,1991.3.
- [3]Le Daiyun. Bridge of Cross-Culture[M]. Beijing: Peking University Press,2002.
- [4]Lin Kenan. Reflection on the Silent Period of Theory [J]. Chinese Translators Journal,1998, 6.
- [5]Pan Wenguo. Translating In and Translating Out——On the Significance of Chinese Translators' English Translation of Chinese books [J]. Chinese Translators Journal,2004.2.
- [6]Sun Zhili. Translation: Theoretical and Practical Exploration [M]. Nanjing: Yilin Press, 1999.
- [7]Wang Ning. Cultural Studies and Translation Studies in the Era of Globalization [J]. Chinese Translators Journal,2000.1.
- [8]Wang Zuoliang. Translation: Thinking and Trying Translating[M]. Beijing: Foreign Language Teaching and Research Press,1989.
- [9]Yang Liying. The significance of "Going Out" Strategy of Chinese culture in the New Era. www.rmlt.com.cn

Research on the Construction of Talent Team in Local Higher Vocational Colleges^①

Jiang Hong

Zibo Vocational Institute, Zibo255314, Shandong Province, China

E-mail: 13964455551@163.com

Abstract

The local higher vocational colleges training high skilled talents conveying for regional economic development, the implementation of talent development strategy, establish talent cultivation system, build efficient talent team, has become the choice of its implementation quality development road, school talent team construction work research, find the problem, to plan and take measures to solve the problem.

Keywords

Higher vocational colleges, Talent team, Building

1. Introduction

At present, China has entered a stage of high quality development, the continuous optimization of economic structure is not only promoted the industrial system more perfect, as an industry "YaCangShi", for the sustainable development of enterprise talent role is increasingly prominent, the bearing for training high skilled talents conveying local regional economic development in higher vocational colleges, Implementing the talent development strategy, establishing the talent cultivation system and building the highly efficient talent team are the necessary ways to realize the high quality development. The university should carry out research on talent team construction, find out problems, formulate countermeasures and take measures to solve the problems.

2. The Problems Existing in the Construction of Talent Team in Local Higher Vocational Colleges

^① This paper is the order of the 2020 Shandong Provincial key art and science project "Popularization Research and Practice of Qi Culture in the Perspective of Cultural Empowerment" (ZD202008626) and the 2019 Zibo key research and development plan (school-city integration) project "Zibo Higher Vocational School Resource Sharing Model in the Perspective of Collaborative Innovation" (2019ZBXC220) one of the results of segmental research.

2.1 Local Enterprises Lack Medium and Long-term Development Capacity, and Talents are Easy to Attract and Difficult to Retain

In Jiangsu, Guangzhou and other places, the manufacturing plant and r&d base of high technology industry in almost sixty percent of China's provinces and cities, in other words, this part of the industry chain is not because of the land in the Midwest region and lower the choice of the human capital in the inland, spelled a life it was also to squeeze into the Yangtze river delta and pearl river delta this two crowded pool. The reason behind it is not complicated, because these regions have long had the foundation of industrial linkage, upgrading the momentum is not just self-promotion, but in the form of industrial clusters can feed back to the regional economic performance, so the development potential and market prospects why not influx of talent? As long as there are people, urban renewal and regional ecological development will form a positive interaction and move forward faster. On the other hand, although some third - and fourth-tier cities can also show a single point of strength, the overall loose urban circle and industrial layout make low-end industries, which lack tight stitching and close links, increasingly unable to form differences and complementarities. Moreover, without the mutual support of the initial base cities, the industry naturally cannot achieve smooth upgrading. So, even if the introduction of people, also strong on the registered permanent residence, but the city can not leave the salary of people, and how to talk about staying talent?

2.2 The Aging of Urban Population Continues to Deepen, and the Brain Drain is Serious

Scientific and technological progress can promote the transition of national economy and social productive forces, but if there is no big scientific and technological breakthrough, population structure will often become an important factor restricting urban development. Different from the situation of "getting rich before getting old" in the aging society of developed countries, at present, China's society has shown an obvious trend of "getting old before getting rich". If local governments continue to rely on high housing prices to boost their political performance, as the saying goes, "good birds choose trees to perch on", young people, especially young men, will become more and more scarce resources for third-tier and fourth-tier cities as the siphon effect of big cities on the population of small cities intensifies. Higher vocational colleges are bound to fall into the dilemma of lack of young talents, imbalance of male to female ratio and insufficient talent resource reserve, which will affect the sustainable development of colleges and universities.

2.3 The School does not Do a Good Job in Talent Selection and Retention, and Talents are Wasted

In the process of selecting and cultivating talents, many similar problems exist in higher vocational colleges located in the third and fourth tier cities, which causes the waste of talents to a certain extent. One is the security administration tend to be serious, teachers, school management level low status, overall academic atmosphere is strong, personal academic school development

bottleneck, talent assessment insufficient system imperfect incentive mechanism, talent cultivation system, innovative talents cultivation idea, the relative lag backbone brain drain countermeasures research meticulous, high-level personnel entry is easy, it is difficult to leave; Second, the introduction of their own production experience is not strong, the awareness of reform and innovation is not strong, the transformation and application of achievements is not enough, the lack of career planning, some talents gradually fall into mediocrity.

3. Measures to Strengthen the Construction of Talent Team in Local Higher Vocational Colleges

Local higher vocational colleges can strengthen the construction of talent team from the following aspects.

3.1 Build a Contingent of High-caliber Officials Who are Practical and Efficient, and Promote Innovative Management and High-quality Development

Since 2003, the central forward vigorously implement the strategy of "people power", along with the reform of the cadre and personnel system was deepened, more and more high-level personnel to enter the cadres in higher vocational colleges, which not only became a school is the effective means to attract talent, as well as talent better play a role of high-end led provides a greater platform and more choice, At the same time, it also helps to exert the maximum synergy of administrative power and academic power to promote the construction of "Double High Plan". The university should strive to build an efficient and pragmatic team of high-quality talents, and promote innovative management and high-quality development. ^[1]

High-level personnel knowledge level, professional background and work experience, is conducive to its place in academic work of scientific research in higher vocational colleges play a greater influence, if the exercise to strengthen the cultivation of the cadre management job, more will help its faster growth, also helps to supplement improve school cadres of organization structure and overall quality. Schools should adhere to the "people-oriented, people post phase optimal, personnel fitting for" principle, aimed at the characteristics of high-level personnel to supplement, revise and perfect the relevant system as soon as possible, science defines its administrative authority and responsibility, and maximize their leading professional disciplines development, strengthening the exemplary role of the construction of the school connotation.

The core of management is to "use talented people and get results". If you want to make management effective, you must let talents have achievements. First of all, school administrators should be able to find the expertise of high-level talents and put them into appropriate positions in key fields, so as to fully stimulate their innovation vitality, turn potential into performance and promote the transformation of talent management advantages into organizational management benefits. Secondly, it can give full play to the role of high-level talents as "think tanks", actively

participate in the top-level design of the school, introduce advanced management concepts, and improve the scientific decision-making level of leaders.

In higher vocational colleges, school leaders should do a good job in "top-level design, determine strategy, cultivate soil, plan and employ people"; Middle-level cadres should "implement strategies, build strong bodies and lead the team well"; Grassroots managers should "achieve goals, develop talent and build teams". Top leader is by first-line managers to select, face a different environment, post, partners, different managers will adopt different ways of management, can be assigned to the individual, activate the organization, team building, forming resultant force, to reach their goals and get results, is a manager in daily work must be completed at the core, the most basic and most critical ability cultivation. This requires managers to pay attention to the improvement of employees' performance and strengthen performance appraisal at the same time, but also to timely reward and celebrate the achievements of employees, at the same time, they must pay attention to improve the "harmony" of team interpersonal relations, enhance team cohesion and combat effectiveness.

3.2 Stir the source of water, innovate the concept of talent cultivation, deepen the education reform and high-quality development [2]

If the managers at all levels of the school lack the consciousness of actively helping the subordinates to grow and grow, and pay no attention to the cultivation methods and scientific management, over time, if the introduced high-level talents do not feel that they have a greater space for development, they are bound to have the idea of leaving. Therefore, schools must not ignore the important role of self-training talents for the future development of schools.

The school should make medium - and long-term talent development plans around the ultimate goal of talent cultivation, and design a scientific and sustainable cultivation system from the beginning of talent selection, that is, what kind of seedling is suitable for long-term cultivation? What kind of talent do you hope to become? How long do you need to nurture them? How many stages can it take place? What are the contents and forms of cultivation at each stage? Who better to nurture? Only by making clear these problems, can we grasp the pulse of school development, reverse the concept of training as cultivation, and ensure the quantity and quality of talent output.

Internet technology has changed the human study, production, dissemination and application of knowledge model, makes the concept of life-long education gradually infiltrated in the higher vocational colleges, "learning by doing" diversified teaching methods, the school has invested a large amount of manpower and material resources and financial organize various training for teachers, to develop their professional skills, improve the research level, improve the teaching ability. However, when evaluating the training effect, the common logic is to examine the number of training sessions, the number of participants, the total number of training hours, the rate of examination clearance and other numerical indicators. However, numbers represent processes, not performance. If the employees are not present in mind or in body or brain, the training with no

input and no output and in the form of numbers will become a game or a performance. Only by allowing employees to design their own solutions, share cases, demonstrate the process, report the results, and conduct performance-oriented training can they truly improve their abilities.

Once a problem is discovered, the first step is to thoroughly investigate the root cause of the problem. Is it the management or the employees? Is it a mechanical problem or an implementation problem? If you see, is not the truth, and did not find the reason, but used to go to find a teacher to a training course on the thought that can be done, will eventually fall into classes but more and more, the effect of vicious circle, not only will that afflict, exhaustion of body and mind, the school also can appear talent discontinuity and fall into the crisis of the stagnation.

3.3 Integration of Industry and Education with School-enterprise Cooperation and Innovation Training System to Promote High-quality Development of Vocational Education

In order to enable the surging number and types of graduates to master more professional and practical knowledge and acquire skills closer to market demand, many vocational colleges actively deepen the integration of industry and education and promote school-enterprise cooperation in running schools. Take the initiative to customize talent training programs to meet the employment needs of enterprises, optimize and adjust the discipline structure to meet the needs of industries, develop project courses to meet professional standards, and carry out integrated teaching and training to meet the production process. Constantly explore and innovate talent training modes, and strive to build a dynamic curriculum system of vocational education. To promote vocational education reform and industrial transformation and upgrading to accumulate rich practical experience. [3]

In order to meet the urgent demand for high-level talents with the improvement of productivity, higher vocational colleges should pay attention to the development direction with service function, for example, students should be given a certain degree of freedom in the choice of major, so that students can display their talents in the subject field. Attention should be paid to guide students to take the initiative in learning, and break away from the complete dependence and absolute subordination of students to teachers. Encourage more teachers to take the initiative to go to the factory and shop to exercise, improve personal professional quality, increase practical operation skills, so as to improve the time efficiency and learning effect of talent training.

In university-enterprise cooperation in higher vocational colleges, the first to find out the main body of service, to determine the direction of future development, production and education accurate docking enterprise needs and school supplies, active integrate enterprise product manufacture, design, research and development, sales and service into industry standards, independent innovation and technological progress, integrated into the development present situation and future trend of the industry, To find the balance point of industrial coordination and value creation with enterprises, hire more external outstanding talents to attend lectures, do

training and lead teams in the school, and strive to create an intelligent channel for talent team construction and in-depth integrated development of the industry.

Deepening the integration of industry and education and promoting school-enterprise cooperation will greatly shorten the training period for enterprises, save labor costs and speed up the incubation of talents. In the future, enterprises and schools will break through the limitations of teachers, teaching materials, space, time, region, country and other aspects, scientifically allocate and effectively use various resources and industry experience of schools and enterprises, so as to select and retain more top-notch students for practical teaching tasks. This not only helps to empower schools with the cooperation of enterprise elements in science and technology innovation education, speed up the construction of professional teaching resources and digital and intelligent campus, but also helps to optimize the structure of talent team, improve the overall quality of the team, enhance the core competitiveness, and promote the high-quality development of vocational education.

References

- [1] Wang Bo: The role definition and management mode of high-level talents in cadre Team Construction [J], Times Education, 2014(17), P.65.
- [2] Xiong Qiming: Talent Pool [M], Beijing: CITIC Press, 2020, P.69-77.
- [3] Shou Heng, Liu Shuo: Research on internal Contradiction and Solving Mechanism of production-education Integration in Higher Vocational Colleges [J], Journal of China Multimedia and Network Teaching (Mid-day), 2019(10), P.87-88.

Practice Research on Improving Book Shelving Rules to Build Intelligent Library

Cheng Fangjie

Zibo Vocational Institute, Zibo255314, Shandong Province, China

E-mail: 17728662@163.com

Abstract

To effectively solve the Zibo vocational Institute library collection resources configuration and the contradiction between a structure is not reasonable, for decentralized, building area is insufficient, especially the book library, down to increase librarians repeated labor problems, by improving the shelving books classification rules and improve precision of shelving books, reduce circulation stacks of workload, Librarians will be liberated from heavy physical labor, so that they can spend more time to improve their professional level, better serve readers and serve the construction of "double high" college.

Keywords

Book classification, Bent, Age of accumulation, RFID

1.Basic Collection and Distribution of Library of Zibo Vocational Institute

1.1 Distribution and Quantity of Library Houses, Circulation Stacks and Shelves

Zibo Vocational College currently has about 24,000 students and a collection of more than 2 million books, which are distributed in five circulation libraries of three campuses and reference rooms of various departments. The university library consists of one main library and two branch libraries located in the north, south and west campuses respectively. It is equipped with more than 2560 steel bookshelves and nearly 600 steel dense bookshelves. According to the traditional shelving method, it can accommodate more than 1.5 million books of all kinds, and there are more than 400,000 books that cannot be put on shelves and circulated (including close to 300,000 books in dense stacks).

1.2 Ways of Shelving and Putting Books on Shelves in Libraries

Circulation stacks are divided into medical professional stacks, natural science stacks and social

science stacks, and the books are shelved and arranged in the order of the Chinese Library classification method and the classification number. This is also the main way used by most university libraries to put books on shelves and arrange them.

1.3 Problems and Difficulties Encountered in the Process of Book Shelving and Shelving

According to the evaluation index of university library, the library has a clear requirement for the quantity of books purchased and the total quantity of books. According to the calculation that Zibo Vocational Institute enrolls about 8,000 higher vocational students every year (excluding the enrollment of joint education and continuing education, etc.), the library has a collection of about 1.92 million books, and the annual book purchase volume is about 72,000 books. At present, the library shelves and arranges the shelves according to the classification number (call number). Due to the large amount of collection and annual purchase, the staff of the circulation department often need to reverse the shelves. With the rapid growth of the total number of books, the workload and difficulty of the staff also increased substantially. In view of this situation, it is necessary to redesign a set of more reasonable and practical shelving rules.

2.To Solve the Current Book Shelf, Shelving Scheme and Advantages and Disadvantages

2.1 Preliminary Investigation

Five to Zibo vocational Institute library circulation stacks calculated by the conventional way on the call number, shelving, first set aside part of shelf space, about to more than 70 books into circulation, circulation stacks have hypersaturated state, even if the subsequent frequent rack, also can't guarantee on normal work, also can't solve the problem of the proportion of all kinds of books.

2.2 Solutions

After comparative analysis and research on various ways of shelving and shelving, the "shelving method of classification of the time of entering Tibet" is put forward. Particular way is: according to the requirements of indicators, the total collection books years into the book value, determine the books purchasing quantity of each year, and for the whole collection chronologically divided into several regions, the Tibet books overall carried out in accordance with the "taxonomy + number" processing, shelves and shelving, its are main the feature is "near intensive shelf".

For those universities with a long history, the number of students will remain relatively stable after reaching a certain size. According to the Ministry of Education "ordinary institutions of higher Learning basic school-running conditions index (trial)" in "where converted into more than 30,000 students in colleges and universities, the year into more than 90,000 books, the index is qualified" provisions, that is, schools in the annual procurement of books reached 90,000 books, you can no longer increase the number of procurement. The area and the number of shelves required for the chronological area can be determined by calculating that each shelf can accommodate about 50

books on each floor (this figure can be determined according to the size of books in different subject categories). If the number of students in a school is more than or close to 30,000, 90,000 books per year can be used as a benchmark.

According to the annual number of new students in our school is about 8,000, the number of students in our school is about 24,000. It is estimated that the collection of books is about 1.92 million, and the annual intake of books should be no less than 72,000. The annual volume of books is set to be between 72,000 and 90,000 (tentatively based on 72,000 books/year). After the number of bookshelves is determined, the size, location, division method and total volume of the region can be determined.

Taking the library of our college as an example, if 600 books are placed on each shelf and the minimum annual intake is 72,000, the required number of bookshelves should be 120, and the total number of purchasing years is about 26.6 years (27 years after rounding), which can meet the requirements of the evaluation index. It is concluded that the total number of bookshelves required is 3,240, and 120 bookshelves can be placed in each area (the algorithm does not include the book capacity of nearly 600 bookshelves and more than 200,000 books in the dense library).

3. The Advantages of the Classification and Shelving Method

1. Adopt the near dense shelving method, which can not only reduce the total amount of bookshelves required, but also reduce the requirements of bookshelves on the physical area of the library. 2. Near intensive arrangement of books can be realized before the end of the new book shelving in the current year and the beginning of the new book purchasing in the next year. 3. Can avoid frequent large-scale rack down, reduce the repetitive work of staff. 4. If the new museum can be built, there is no need to purchase a large number of bookshelves at one time; For the old museum, it can also be gradually transferred to this way of shelving. 5. Shelves and shelving are carried out according to the date of collection, so that the new books purchased in that year can naturally form a new book section. 6. Taking into account the old and new categories of books and book classification, it can not only ensure that books are classified on the shelves, but also have distinct characteristics of The Times. 7. This kind of classification and shelving method is actually inspired by the sales concept of attracting customers' attention and increasing the purchase quantity of different goods by the related commodity display method which is often used in supermarkets. Supermarkets generally place the must-buy and most commonly used goods in the deep, and put unpopular items or goods that are about to expire on both sides of the road that customers must go through when purchasing necessities, so as to promote the sales of unmarketable goods. For example, most readers like to borrow literature books. In the process of looking for such books, they may notice other kinds of books on the neighboring shelves, so as to improve the borrowing rate of other kinds of books and achieve the promotion effect of unpopular books. 8. Advance the location of the age field code, not only can improve the fineness of classification, but also when combined with the OPAC retrieval system, the search accuracy will be higher, and the search and positioning of books will be more accurate and convenient. 9. By

using this coding method, the stock of books in the same category can be kept to a minimum during a procurement year. 10. The use of chronological classification shelving method, in the year after the book shelves, the next year before the book procurement, due to the required bookshelf volume has been accurately verified in advance, so that we can avoid frequent shelf reversal, replacement shelf mark and other work.

4. Shortcomings of the Method of Chronological Classification and Shelving

Everything is difficult to be perfect, there will always be a lack of, into the collection of time classification shelving method is no exception. One of its disadvantages is that when books are placed according to the era and classification method, the same kind of books of different years may be placed wrong. Our solution is to use different colors for books of different years and keep the year mark in a prominent place. The second disadvantage is that for libraries with large collections, changing the shelving pattern may require a long cycle during which both shelving modes must coexist. Thirdly, the procurement year is not the same as the publication year, but most libraries require the purchase of new books published in the last two or three years in book procurement, so the influence of the new books in the collection is not great, but if the publication year is adopted as the standard, it can not solve the problem of shelving and reserving shelves. Fourthly, due to the division of books according to the time of collection, each kind of books is assigned to many different areas. When readers choose similar books of different years, they will have some inconvenience, which can be made up by setting up guideboards and combining with electronic retrieval.

Iii. Value significance of "The method of classification and shelving of the Time of entering Tibet"

4.1 Advantages and Disadvantages of the Common Shelving Methods in University Libraries at Present

Guan Feng, a professor of National Library of China, in his paper "Research on Library Books Shelving Methods and Strategies", classified-shelving methods, serial number shelving methods, subdivision coarse sorting method, coarse sorting method, coordinate method, Chinese pinyin shelving method and integral fine sorting and local coarse sorting method are summarized into seven methods. Each of the above shelving methods has its advantages and disadvantages, and the disadvantages are mainly concentrated in the need to reserve bookshelves, frequent inverted shelves, shelves, similar books are not centralized placement, not easy to open the shelf search and so on. [1] Zhen Huafeng teacher at the Nanyang institute of technology, in the context of shelving method of using the book s book s shelving method is introduced, the main idea is classified according to the book s first, then according to the classification number, a number of times the order shelves, shelf, although has the advantages of saving space, but still cannot solve the need to set aside bookcase, frame work. [2]

4.2 The Debate on the Method of Classification and Shelving of Tibet Dating

In the research and analysis, it is found that people hold different views. The focus is mainly on the "same category different areas", that is, under the same classification, books purchased in different years will be distributed to different age areas, which will bring some inconvenience to readers who are used to checking books and borrowing books in accordance with the classification. As a result of the discussion, as long as the staff strengthen the publicity and guidance to readers, to help readers get familiar with and adapt to the shelving mode as soon as possible, there will not be too much problem. And after adding the definite dimension of time on the book label, the determination of book position is transformed from the original two-dimension mode into a three-dimension mode with higher accuracy. Combined with the use of the book retrieval system, it can help readers find the books they need more accurately and quickly. From the perspective of readers, those who have clear requirements for title, author and so on can quickly locate and obtain books with the help of retrieval machines. Research shows that readers are much more interested in new books than older ones. According to statistics, 50% of the current borrowings of most libraries come from books collected in the last five years; Ninety percent of all books borrowed came from books in the last 10 years. This also just reflects the "into the collection of time classification shelving method" advantage -- in recent years, the books are relatively concentrated, easy for readers to read.

4.3 The Effect of the Adoption of the Method of Classification and Shelving of the Entry Date into Tibet

The library of Zibo Vocational Institute has officially adopted the "chronological classification and shelving method" since 2019. After the adoption of this method, after a period of observation, we have made statistics and comparison on the borrowing volume of various circulation libraries. Although there are only books in the library of the past two years that have been collected by this method, However, the circulation volume of the library has been almost the same as that of the original social sciences library using the conventional shelving method, while the original social sciences library is more than eight times that of the new shelving method. After two years of practice, although the use of the "classification and shelving method", the same kind of books can not be stored together, but this does not cause difficulties for readers to borrow. In the next step, we will conduct a detailed statistical and comparative study on the influence of "Chronology classification and shelving method for Entering Tibet" and common shelving methods on readers' borrowing, so as to make better improvement and further promotion of this method.

5. Conclusion

Due to the "classification and shelving method of collection time" in the shelving can basically not reserved or as little as possible reserved empty shelves, has maximized the rate of books in shelving, can not only achieve the effect of saving physical space and the number of bookshelves, but also save more library space for reading or other functions. With the application of RFID

technology, if we can dynamically mark the starting number of each shelf and each layer of books, so that the positioning accuracy of books becomes higher, we can provide readers with more comprehensive, thoughtful, meticulous and accurate services, and make due contributions to the construction of "double High" and library development of the college.

References

- [1] Feng Zhenhua: *Application of chronology and shelving method* [J], Journal of library science, 2010, 32(06), P.56-58.
- [2] Guan Feng: *Research on Library Book Shelving Method strategy* [J], Western Region Library Forum, 2017(01), P.19-22.

An Analysis of Moral Education in Colleges and Universities in a Multicultural Environment

Li Huawei

Shandong University of Technology, Zibo255000, Shandong Province, China

E-mail: faxueyuanli@163.com

Abstract

The multicultural environment, as the social environment that college moral education faces and depends on, has an impact on college moral education that cannot be ignored. Colleges and universities should correctly deal with this environment and strengthen their moral education in terms of concepts, goals, content, methods, and carriers, so as to strengthen the effectiveness of moral education.

Keywords

Multicultural environment, College moral education

1.The Connotation of a Multicultural Environment

Multiculturalism has existed for a long time, but due to the lack of communication channels, various cultures exist in isolated forms. The diversification of culture is a phenomenon that accompanies globalization, the development of information technology, and the knowledge economy. As human society is becoming more and more complex and information circulation is becoming more developed, the renewal and transformation of culture is also accelerating. The development of these cultures faces different opportunities and challenges, and new cultures will emerge one after another. Multiple cultures will merge together to form a situation of seeking common ground while reserving differences and becoming a multi-culture. Under the modern complex social structure, we inevitably need a variety of different cultures to serve the development of the society. These cultures serve the development of the society, creating cultural diversity, that is, multiculturalism under a complex social background. Multiculturalism, with its unique inclusiveness, gives people more choices, which means the unity of globality and nationality, so that people have more free choices for value judgment standards and value choices, and the conduct and development of moral education are different Has an impact.

2.The Influence of Multicultural Environment on School Moral Education

As a system, school moral education contains many elements: educators, educational objects, moral education content, moral education methods, and moral education environment. The elements are interconnected and interacted with each other to form the school moral education system and promote the conduct of school moral education.

2.1 The Relationship between Culture and Moral Eeducation

Culture, as the reality of human society with a long history, is the environment on which moral education relies. Regarding culture as the environment for moral education, it can be understood as the general environment of social culture, or as the school environment, and it is the elementary school for ideological and moral education. Environment, but no matter what kind of understanding, culture and moral education are prerequisites and interdependent, because the core part of culture is values. Moral education, as an important part of education, is closely connected with values and value systems, and is more pervasive in culture. At the same time it is counterproductive to culture. This article takes the meaning of "social cultural environment" on the culture as the environment of moral education.

First, culture has a restrictive effect on school moral education. School moral education is in a certain social environment, and the external environment is an external factor for the promotion of school moral education. As an important part of the environment, culture, with its special and permeable characteristics, has an impact on school moral education. The implementation of school moral education is inseparable from the construction of the campus environment. Campus culture has the function of moral education, including material culture, system culture, and conceptual culture. Conceptual culture is composed of values, outlook on life, morality, and aesthetics, which constitute the core of campus spiritual culture. In the core part, campus culture more closely influences the conduct of school moral education through the creation of a value environment, and has the functions of guiding, nurturing, and encouraging.

Second, moral education has a counterproductive effect on culture. Tan Chuanbao puts forward in his "Principles of Moral Education": "Moral education is an educational activity that educators organize for the moral growth of moral education objects and promote their continuous construction and improvement in moral cognition, emotion and practical ability. In short. Moral education is a value guiding activity that promotes the self-construction of individual morality." Therefore, moral education is an education related to values, and it is bound to play a huge counter-effect to cultural construction and development centered on the construction of values and value systems. Moral education not only inherits excellent culture, maintains the relative stability of culture, but also provides motivation and support for cultural development, spreads foreign culture, connects with traditional culture, integrates, and forms a new culture.

2.2 The Demands of the Development of Moral Education in Colleges and Universities in the Context of Multiculturalism

In the current multicultural environment, the core content of culture—values—has been hit as never before. This provides a broader space for innovation, more independent choice opportunities, and more optimized goals for the conduct of ideological and moral education. The further development of moral education provides conditions and possibilities, but also makes moral education face huge challenges.

Multiculturalism is the trend of the development of modern society, which means the mutual understanding, cooperation and complementation of multiple cultures. Multiculturalism provides opportunities for moral education objects to come into contact with diverse values, cultural concepts, and behavioral beliefs, and broaden people's horizons. They believe that moral education is the object of moral education. The process of consciously internalizing, emphasizing the subjectivity of moral education objects, emphasizing giving them the opportunity to choose freely and independently, while negating the indoctrination method of moral education, human subjectivity is recognized and manifested, therefore, the self-selection of moral education objects. The cultivation of ability puts forward higher requirements. In the collision of multiple cultures, values, the core part of different cultures, have a penetrating influence on the objects of moral education, which may cause the diversification of values. If the object of moral education does not have high analysis and selection abilities, they may lose their way under the influence of multiple cultures and fail to achieve the goal of moral education. Therefore, cultural diversity puts forward higher requirements on moral education in colleges and universities.

From the perspective of value, moral education emphasizes the realization of human social value and personal value. Under the background of a single culture, moral education in traditional colleges and universities unilaterally requires people to obey the needs of society, and has lost the essence of cultivating people who are free and comprehensive. The service of socialist modernization must be combined with production and labor to cultivate builders and successors who develop comprehensive moral, intellectual, and physical development. The cultivation of talents in colleges and universities pay more attention to the service of socialist modernization, especially the service of economic construction. The tendency of moral education to be instrumental and utilitarian is more obvious. Because of ignoring personal value, it has created a “empty field of human studies” and reduced it to economics and politics. The tool of development to promote the free and comprehensive development of moral education objects has therefore become empty talk. In the multicultural environment, the equal exchange and integration of various cultures permeate all aspects of moral education.

First, from the perspective of moral education objects, under a single cultural background, moral education in colleges and universities is mainly based on the theoretical inculcation of mainstream values, emphasizing the transmission of moral knowledge and the inheritance of mainstream

culture. The cultural environment, content and form of moral education are in a certain degree. The degree is single and closed. Moral education in colleges and universities under this cultural environment emphasizes the "molding" of college students' personality, and regards college students as educational objects that receive theoretical indoctrination and are waiting to be cast in a unified "mold". The principle of "molding" is to adapt to social needs, not The need for the free and comprehensive development of students ignores the needs of the educated and the law of acceptance. However, college students have a higher level of knowledge, the world outlook, outlook on life, and values have initially formed, and they basically have the ability to make value judgments and hope to make independent choices. If you ignore the multicultural environment and continue to instill in traditional theories, it is tantamount to hiding your ears; and in multiculturalism In the environment, communication replaces the barriers, and the educated as the subject of value face more opportunities for independent choice. "As everyone begins to form their own independent values, the subject status of people as individuals will inevitably be improved, and people as individuals The self-worth of people will inevitably be valued by the application."

Second, from the perspective of moral education content, traditional college moral education faces a relatively single cultural environment, emphasizing the satisfaction of moral education to social needs, but ignoring the satisfaction of the needs of moral education objects, emphasizing the transmission of moral knowledge, and despising the cultivation of moral ability. , The content is not rich enough. In comparison, college moral education in a multicultural environment faces cultural differentiation and reorganization, collisions and integration, and the cultural environment is more open. If you only emphasize the inheritance of mainstream culture, ignore or ignore the role of subculture or even counterculture. It is divorced from reality. This diverse and seemingly loose cultural environment puts forward requirements for the enrichment of moral education content and provides materials. In the process of implementing moral education in colleges and universities, in the setting of moral education content, on the one hand, it must take into account the requirements of the cultural environment, and on the other hand, it must draw materials from the multicultural environment.

Third, from the perspective of moral education, moral education in traditional colleges and universities emphasizes uniform education, and the traces of rigid indoctrination are obvious. The teaching mode of "I say you listen" in the classroom obliterates the enthusiasm and initiative of students, and already has a certain ability to judge College students have lost the right to speak in the ideological and political theory class. They cannot really integrate into the classroom, and their reflective ability is more difficult to improve. The education subject cannot truly have the main status, and even excludes authoritative ideological and moral education. The Internet has a huge impact on college moral education in a multicultural environment. The Internet is the main way for college students to learn about multiculturalism. More than 60% of college students use the Internet as their main pastime. In the process of surfing the Internet, the content of the Internet has

had a subtle influence on the thinking of college students, and it has also enriched the content of moral education. A large amount of information, such as values and lifestyles, is enriched into the students' thoughts. However, the openness and uncontrollability of the Internet poses problems for college moral education, not to mention the fact that students' indulge in the virtual world itself is a weakening of actual moral education.

Fourth, from the perspective of moral education models, cultural exchanges have also introduced new models for moral education, such as Lawrence Kohlberg's moral cognitive development model and Louis Lars's value clarification model. According to the theory of moral cognition development model, facing the diversified environment of contemporary society and culture, school moral education should not only pay attention to the instillation of moral knowledge, but also the development of moral cognition level, and guide students to participate in social activities or adopt classroom moral discussion methods. The fair group law enables students to choose moral behaviors and achieve the purpose of developing their moral cognition ability. The value clarification model "looks for the value form applicable to each person among the diverse and conflicting values, regards the process of moral education as a process of value comparison, clarification, selection, and orientation, and advocates the adoption of diverse activities rather than rigid Education, to give people full freedom of choice opportunities and rights". The introduction of the new moral education model has caused the reflection of moral education workers in colleges and universities, and has also promoted the innovation of moral education methods and concepts in colleges and universities.

3.Ways to Strengthen Humanistic Moral Education in Colleges and Universities in a Multicultural Environment

3.1 Correctly Face the Multicultural Environment

In different historical periods, the cultural environment of moral education presents different characteristics. Therefore, the concepts, goals, methods, content and other aspects of moral education also have different characteristics and focuses. Under the current trend of economic globalization, information networking, and cultural diversification, college moral education must have a more open vision and cultivate new types of talents with national consciousness and international perspectives. To avoid island effects, moral education should not be ignored Environment, but we must face the multicultural environment upon which we depend with the correct attitude and concept.

Cultural diversification is an objective development trend, and this trend is still moving forward, not stopped or reversed by human will. To recognize the existence of multiculturalism, we must pay attention to the concepts, content, methods, approaches, mechanisms, etc., so that the moral education of colleges and universities should conform to rather than be separated from the increasingly complex cultural environment. Innovations in college moral education must be

carried out from all aspects, and moral education in colleges and universities must be studied. In this environment, we are trying to find effective ways to improve the effectiveness of moral education, so as not to make colleges and universities become "ivory towers" that can only cultivate idealists who are out of society.

Treat the multicultural environment with an attitude of "sublation". On the one hand, college moral education workers should adopt an attitude of "doing something and not doing something", and promote mainstream culture, guide subcultures, suppress countercultures, and promote social culture. Guide the construction of campus culture so that it can better serve the free and comprehensive development of college students; on the other hand, for college students, they are the main body of moral education in colleges and universities, and they must treat multiculturalism with an attitude of "sublation". As young people with a higher level of knowledge, college students have initially possessed the standard of value judgment, and they will also have certain choices regarding the culture they are immersed in. The choices they strive for are very important to the self-education of college students, and they are becoming more and more complicated. The cultural environment also makes this choice more difficult. This requires college students to play their subjective initiative in a diverse cultural environment, adopt an attitude of "sublating", actively contact and integrate into the mainstream culture, and resist counterculture.

Moral education in colleges and universities cannot be exempt from the influence of various cultures, nor can it exist in isolation from the society. On the one hand, the concepts, goals, content, methods and carriers of moral education cannot be separated from the influence of various cultures. Not only must the mainstream culture's positive guiding role in moral education be emphasized, but also the guidance of sub-cultures must be used for my own use. ; On the other hand, the ideological and moral education of colleges and universities cannot be separated from the support of all aspects of society. The goal of college moral education is the comprehensive and free development of college students and meet the needs of society, and the progress of all links cannot be separated from social support. Therefore, it is necessary to establish a Open university moral education system.

3.2 Cultivating the Subjective Moral Personality of College Students

"Subjective moral personality mainly has the following characteristics: First, it does not follow blindly and has self-independence. Second, this subjectivity has clear moral connotations, or moral culture. Third, it reflects a kind of The initiative of moral cultivation and moral behavior and the active pursuit of good morals."

To avoid the "island effect" of moral education in colleges and universities, and to truly improve the effectiveness of moral education in colleges and universities, it is necessary to cultivate the subjective moral personality of college students, and cultivate the ability of students to make independent choices and the ability to innovate. Indoctrination is far from enough. On the one

hand, college students' own needs and the law of acceptance cannot be ignored, otherwise, college moral education will easily lose its pertinence; on the other hand, the theoretical knowledge instilled by schools cannot be separated from the ever-developing social and historical environment, otherwise, the content of moral education will be difficult to obtain from students. It is even more difficult to improve the effectiveness of moral education. This requires college moral education to pay attention to the subjectivity of students on the one hand, and the practicality of moral education on the other.

First, establish the concept of moral education for all-staff education. Colleges and universities serve to cultivate high-quality new-type talents. The goal of college moral education is to promote the free and comprehensive development of college students. Therefore, the concept of all-staff education should be established. , Everyone is an educator.

Second, study the needs and characteristics of college students. It is true that correct thoughts and theories cannot be consciously generated from within the educated, and must be "instilled from the outside." However, in the face of indoctrination objects with different needs and laws of understanding, different levels of content should be instilled and different instillation methods should be used. This requires moral education workers in colleges and universities to study the indoctrination objects, that is, the needs and characteristics of college students, and not blindly conduct education.

Moral education does not exist in isolation from social life. The inculcation of ideological and moral knowledge needs to conform to the reality of society, and ideological and moral knowledge must be strengthened and consolidated in practice. To be student-oriented, it is necessary to carry out ideological and moral education based on the actual situation of students, to integrate theory with practice, to be based on reality, and to face the future.

3.3 Enriching the Content of Moral Education

In a multicultural environment, the content of college moral education should be further enriched and expanded. On the one hand, education on patriotism, collectivism, world outlook, outlook on life, and values cannot be relaxed, especially in an environment where cultural diversification may lead to diversification of values. Moral education in colleges and universities with Chinese characteristics has been weakened, because some college students The understanding of the interests of the country and the nation is not deep enough, the awareness of the country and the nation is indifferent, and the so-called common problems of mankind replace the national consciousness, and lose the sense of identity and mission of the nation. Therefore, patriotism education should not only be relaxed, but should continue to be strengthened. . Improve students' national self-esteem and sense of pride, so that students can establish their determination to fight for the prosperity of the motherland's civilization; on the other hand, it is necessary to extensively absorb all the achievements of human civilization. The civilization achievements of ancient and

modern China and foreign countries must be criss-crossed and both top and bottom should be taken into consideration. Absorb the successful experience of moral education in colleges and universities in other countries, and promote the development of moral education in colleges and universities with all the achievements of civilization, so as to maintain the vitality and vitality of moral education in colleges and universities, such as absorbing the civic education of Western moral education as the content of moral education in Chinese colleges and universities.

To enrich the content of moral education, we must also pay attention to the combination of multiple disciplines, such as the combination of college moral education with sociology, management, etc., and the reference and application of system theory and other theories in college moral education.

3.4 Innovative Methods of Moral Education

The rich and substantial content of moral education puts forward requirements for the innovation of moral education methods, and also provides an opportunity and motivation for the innovation of moral education methods. On the one hand, Western moral education methods and concepts brought about by multiculturalism can be used by me, such as emphasizing the moral education function of general education and emphasizing that students unconsciously acquire values, ways of thinking and other moral education content in the "hidden curriculum" (hidden curriculum). ; On the other hand, the rich content of moral education provides conditions for the innovation of moral education methods. For example, the soundness of students' personality can learn from the theory of psychological counseling. Mental health education itself is one of the content of moral education, providing for the generation of counseling methods. The theoretical basis.

3.5 Expanding the Position of Moral Education

Culture is pervasive in the moral education of colleges and universities, which requires colleges and universities to continuously expand their positions and promote the diversification of moral education carriers, such as the guidance of campus culture, the development of various activities, and the guidance and application of mass media such as the Internet. The mass media represented by the Internet has quickly become a new carrier of moral education with its timeliness and openness, which cannot be ignored in college moral education. The Internet provides an equal communication platform for college students. The characteristics of the virtuality and anonymity of the Internet make the communication of college students more democratic and real. In the Internet, college students can clarify their values through communication and debate. Moral education workers in colleges and universities You can also use the Internet to understand the thinking dynamics of college students. It is a good way to use the Internet as the position of moral education in the virtual space. For example, the establishment of red websites can help students understand news and school dynamics. However, the construction of red websites needs to pay attention to education while taking into account the vividness. Sex and affinity can truly play a

role as the second front of college moral education.

In addition, moral education in colleges and universities in a multicultural environment can also take advantage of activity carriers to carry out education subtly and realize the unity of education and self-education on various campus activities or platforms where college students enter the society, thereby improving the effectiveness of moral education in colleges and universities.

References

- [1] Gui Yu. Strengthen the unified guiding position of Marxism in a multicultural environment. [J]. Journal of Xuchang University, 2004(4).
- [2] Tan Chuanbao. Principles of Moral Education. [M]. Beijing: Beijing Normal University Press, 2006, page 6.
- [3] Pang Weiguo. Value diversity and dominant values. [J]. Search, 2003(1).
- [4] Wang Xuefeng. Research on School Moral Education in a Multicultural Society-Taking Singapore as a Case. Guangzhou: Guangdong People's Publishing House, 2005, page 174.
- [5.] Li Huawei. Research on the Cultivation of Subjective Moral Personality. [D]. Northeast Normal University, 2007 (5) .

Add Some Sugar to Your Writing

---Talking About Writing Skills for Secondary School Essays

Zhang Guilin

Gaomi NO.4 Wen Hui Middle School, Weifang 261510, Shandong Province, China

E-mail: 2779364103@qq.com

Every writing class, the students have a variety of strange expressions and sighs come from all directions. In fact, the teacher also very headache writing class, because the students headache writing, and the teacher headache correction. However, this is a problem that we have to face. How nice it would be if essays were removed from language exams? But that's probably not possible. Learning the native language in any country ultimately comes down to expression, and essays are one of the best ways to show expression and perspective.

In fact, everyone has a temple in his heart about writing: some students think this temple is pink, which is all their dreamy imagination about literature; some students think this temple is gray, which is all their complaints and hate about literature. The one who thinks the temple is pink is because he likes writing and feels he has a small talent for writing. The student who thinks the hall is gray needless to say thinks he lacks literary thinking, and even thinks he can't write essays, which in his eyes is just a pile of words, not even fluent. Most students want their writing halls to be pink, they want to be inspired in writing, and this inspiration is the force that supports writing overnight. I would say that no writing can be as good as you think it is, if you are simply coping with the essay only.

I would like to unveil writing with you today and discuss our current writing skills for essays. So I've been thinking for days about what would be a good title for my communication today. Writing is creative expression or Adding a little sugar to your writing? I finally decided on Adding Sugar to Your Writing. I think most of us are missing a little sweetness in our writing, and by sweetness I mean something that I find enjoyable or something that suddenly ignites our interest in reading. Why do we lack these scents in our writing? You must say: bad language, too little reading, too little writing, too little happening to you, etc. These reasons, in fact, boil down to three points: we read less, experience less, and write less. So on this basis, what can we do to try? Is it to break the pot, or to listen to it, or to try to remedy it within the limited time? Of course it's remedial. That's what I'm going to talk about today. Add a little sugar to your original writing.

1.First Method to Add Sugar: the Finishing Touch to Light Up the Whole Article

The first thing that punctuates an essay is in the title of the essay. As I said earlier, I also

deliberated on my topic for this report for some time before I decided on this topic Adding some sugar to my writing.

Let's do a test: how many of the following topics can you remember in a minute?

(1) thought, is not the beauty of the time; (2) smile is a magic key; (3) cheer for feelings; (4) will be dedicated to the end; (5) taste regret; (6) prep youth; (7) forget to teach you spontaneous; (8) do not let the floating clouds cover the eyes; (9) can not be to life to claim; (10) carry a good dream on the road; (11) Snowflakes fall in the summer; (12) wait for the spring of the mind; (13) let the mind rest in the book; (14) toast with the past; (15) there is a failure called success; (16) to say goodbye to loss; (17) the savings of the mind; (18) love, is so refined; (19) deep love without traces; (20) cheer for others; (21) listen to the bells of the heart; (22) the moon If there is love, the moon will always chant; (23) The star of the heart will light the lamp; (24) Walk with integrity; (25) Take "integrity" on the road. (26) the exit of life; (27) light a lamp; (28) life is also an answer sheet; (29) look forward to honesty; (30) open the "third eye"; (31) a flower a world; (32) my eyes deceived me; (33) no one in the past, no one in the future; (34) look across the mountain into a peak; (35) A young phoenix is clearer than an old phoenix; (36) The moon is bright in the hometown; (37) To cross the thorns; (38) To push open the hidden door of success; (39) To be high in the "next"; (40) To keep a humble heart; (41) To be bright in spirit.

Now that you have memorized each group of ten, how many of the better topics remain in your mind now? Please write them down in your notes. I'm sure you've remembered many topics that interest you, topics that you can enjoy at first glance.

2.Second Method to Add Sugar: Precise Selection of Materials, Twice the Effort

Is there such a phenomenon: in elementary school you have to write about your mom and dad or your own relatives and classmates, friends, or even strangers. By middle school you will find that still write, you feel no new ideas, some students even like to fictionalize, to show the greatness of parents, write their own sick story. And rendered a very good sick atmosphere, heavy rain or snowy night fever sick, and have to write the road is not good, potholes, as if such an environment to highlight the greatness of parental birth.

I still remember when I was in my second year, the class teacher was the language teacher, and once after an essay, the teacher called me into the office and asked very gently, "What happened to your family ?"

"Nothing's going on?" I replied, puzzled.

"Is it true that your mother is a stepmother?" The teacher bit the word stepmother rather heavily, a deliberate heaviness.

"No." I replied.

"Then why did you write your essay about your stepmother?" The teacher didn't seem too happy.

"I copied it from my sister's essay book and found it quite touching." I replied timidly.

"How can you make up such things?" The teacher sighed with relief and glanced at me.

...

Further specifics I have erased from memory storage, but it has been burned into my mind for a long time. From then on, even if my writing is bad, I won't make up or even copy it. This actually tells us that writing must be the expression of our innermost feelings.

Some students may say, "Teacher, we all live in school, and our families are similar, so most of the things that happen are centered around learning. I think there is nothing new to write, and the selection of material will also appear the same. Then I want to ask you all, do you come from the exact same family? Do you have the same parents? Do you have the same friends? Even if you have the same classmates, do you have the same opinion of them? Of course it will be different, this difference is individuality.

We want to present because we are different as individuals the same things present their individuality. Then the writing will not be the same. In other words, we need to select those shining points from ordinary materials that are different from others to be the point of the essay.

Let's take an example: one that shows the character of a mother. Most of us notice our mother's nagging, her bitter words, her cooking, but we seldom pay attention to the details of our mother, such as her hands, the smile on her face, and her movements, the more commonplace things are, grab the key points to write out and get more flavor. One student used this line of thought to write about mother's love: my mother saw me studying at night, a while later my mother silently came in and put a glass of milk on my desk, and she silently left. I sent the milk to my mouth, only to find that the temperature of the milk was just right ... mother's love is like the temperature of a glass of warm milk. Perhaps these are things that we usually too common, but are ruthlessly ignored by us.

Our selection is not only limited to a few characters within our sight, but also characters we have learned from our texts or history, as long as they have something shining in them, they are worthy of our dialogue across time and space. Example: Confucius studied diligently; Mencius was good at debating; Laozi proposed govern without exertion; Sima Qian, who wrote The Records of the Grand Historian; Tao Yuanming who does not fear power and nobility; the old steed Cao Cao; Zhu Geliang, who bowed and scraped; Li Bai who was on the film into three, sheltering the general public from the cold of Du Fu; a straw rainstorm letting go of a bland life of Su Shi; to solve the world's affairs for the king of Xin Qiji; worry first and worry about of Fan Zhongyan; Lin Zexu whom if the country is in a life-and-death situation etc. They are all characters that we can write about, and they don't have to be limited to your original scope.

3.Third Method to Add Sugar：Capture the Descriptions of Scenery and Characters

For essays, descriptions of scenery and characters are important, just as for a car, the engine is indispensable.

In the beginning of many martial arts novels many have this beginning: "In a dark and windy night, a dense forest, suddenly a cold light flashed, only to see a masked black shadow quickly shuttle through the layers of forest, disappearing in the dark." Such an opening we may not have noticed when reading the work, then you have paid attention to the beginning of some horror movies: In a desolate and dilapidated abandoned factory, a chainsaw is still rotating, the blood on the chainsaw is sliding down, sliding to the side of a piece of clothing, and the clothing wrapped in the open is a section of the human body... Many people will feel fear when they see this, because we have a natural tendency to get nervous when we see blood, and this nature is a natural fear of death. The artwork captures this point, rendering a horrible atmosphere and making the viewer's mood suddenly tense up.

"The cold November rain painted the earth with a gloomy ... look like the background of a Flemish depression painting." [1](p23). This is the opening part of *Norwegian Wood* by Japanese writer Haruki Murakami. Haruki Murakami is very good at using the surroundings to render what he wants to write about. For example, "It was a Sunday afternoon in the middle of May, and the low hanging gloomy rain clouds seemed to be swept away by the wind from the south, and the bright green leaves of the cherry trees swayed in the wind and glittered in the sunlight, and the sun rays were already showing the scent of early summer. Under the caress of the warm Sunday afternoon sun, everyone looked extra happy." [1](p3).

The American author Welty's masterpiece *A Worn Path* contains the murmured words of an elderly black woman going to town to buy medicine for her grandson: "Walk beautifully." She mumbling, "This is a comfortable place, this is a comfortable journey." She followed the ruts, swaying across the silent and bare fields, through row after row of trees wrapped in silvery gray dead leaves, past hut after hut that were silvery white from the sun and rain, their doors and windows boarded up like enchanted old women sitting there motionless [2](p68).

Having said all this, I actually want to tell you that our works lack attention to the surrounding scenery, and the description of the scenery may be more acceptable than you moving your mouth to tell people a certain feeling. For example, we had a three-minute test two days ago. Some students will write from the bell, from the "sudden ringing" of the bell interrupting their own short ten minutes of happiness in class, immediately let the reader feel that the author may have to take the class with emotions. Then, when the test was only three minutes long, the students were all nervous about doing the questions, and they used the phrase "the air in the classroom became thin, and we became afraid to breathe" to write about the nervous atmosphere of doing the questions. This is better than simply describing that I was nervous and overwhelmed.

A paragraph of text beside the cliff trestle of Mount Meng: the precipitous place like a flying dragon in the air, wandering in the wall deep ravine, majestic, thrilling, shocking; gentle place like

a crouching dragon coiled, strange pines and strange rocks, beautiful, dazzling; winding like a dragon out of the sea of forest cover, bird language and flowers, people linger to forget to return. Walking in different positions of the stacks, there will be very different feelings: "there is a dragon walking the world's majesty, there is the joy of flattening the clouds, there is the wind whistling proud of the chest, there is a leisurely court of leisure, there are bumpy twists and turns of emotion ...will make the heart moved, deeply worth the trip.

The above is the description of the environment, the following we will be the details of the character description: Lu Xun is really worthy of the master of portrayal of the character, he described in the Hometown Yang Erzhi: "Ah ah ah ah, really the more money, it is the more a not willing to relax, the more a not willing to relax, it is the more money ... "Roundabout turned back indignantly on one side, rambled on the other, and slowly walked out the door, tucking a pair of my mother's gloves in the waist of her pants in the process, and went out.

The Move in the description of the performance of Fan Jin after winning the examination: Fan Jin do not look at it, read it once, and then read it again, their own two hands clapped, laughed and said: "Well! Well, I've won!" Said, fell backwards, teeth clenched, unconscious ...[4](p32)

At the same time, it is also good at capturing the emotions of the characters and showing their psychological state.

Writer Andrews describes the characters' fearful emotions in Into the Garden this way: All I can do is listen and wait. The wooden floor creaked. As someone opened the door and walked over to my bed, I seemed to hear the sound of a skirt rubbing against my thighs. Dim shadows followed. I took a deep breath, closed my eyes, and then sat up with all the strength I could muster.

"Who's there?" I shouted. [5](p35)

The creaking floor, the dim shadows, the deep breathing, the tightly closed eyes that the author mentions here all depict the fear of the characters and give the reader the creeps without the author having to do the narration.

4.Fourth Method to Add Sugar : Creative Expression to Make the Article More Literary

Creative expression means that the expression is new, individual and not clichéd. A creative essay can make the reader's eyes shine. There is a saying that If you do not leave me, we will die together. Do you know how to translate? There are four different translations in Chinese and you see how different it is with or without creativity .

Primary level: 如果你不离开，我就和你一起去死。

Intermediate level: 你如果不滚开，我就和你同归于尽。

The advanced level: 你若不离不弃，我必生死相依。

Look at the third translation, how poetic it is. This shows how important creative expression is.

Writing with creative expression in addition to novel ideas, but also need to pay attention to the

selection of material is not too big, to write their own things, only their own experience, experience, feelings in those things rich in personality characteristics, is true, to be able to infect and move the reader. Secondly, the narrative angle should be novel in order to make the article express new ideas and stimulate the reader's interest in reading. In narrative works, novelty of perspective is often reflected in the novelty of point of view. Then, the language expression should be novel. The novelty of language involves the use of words, sentence choice, rhetorical techniques and many other aspects.

Finally, the form should be innovative, appropriately using fables, fairy tales, plays, novels, letters and other forms, which also give readers a fresh reading experience. One dawn in the 19th century, in a lighted wooden house in the Paris countryside, Gustave Flaubert was writing to his closest girlfriend. Flaubert was writing to his closest girlfriend: "I work hard, I bathe every day, I don't receive visitors, I don't read newspapers, I watch the sunrise on time. I work late into the night ..." "Watching the sunrise on time" [6](p1), I stumbled suddenly over the words. "A fire-like ladybug, when desiring to pull the window, stepped on my sight." [6](p16) "If a man learns to think, no matter what he thinks about, he is always thinking about his own death." [6](p46) When I first read these words of Tolstoy, I had no less than an earthquake in my soul. "Suddenly the bell came out of nowhere and woke up our naughty ears." "The bell once again screamed abruptly, and we were surprised to find that class was over." The last two sentences are from our students' hands, which successfully catch the readers' taste buds.

In fact, in many cases we demonize writing, as if it stands outside the sky, only those smart people or people who read a lot can write articles, ordinary people are only suitable for watching from afar, and it is always difficult to approach. Actually no, writing is actually all around you. From the uniqueness of a topic, from a clever use of words, from a superb description of a scene, from a fine portrayal of a bit of character description, from a poetic expression ... in fact you will find that although writing is difficult, we can do anything!

Of course, there is no denying that there are talented writers who can easily write what is on their mind. But it is more of an acquired taste, reading more, thinking more, and writing more, in order to improve yourself day by day. I believe that you just need to quietly read, think and write more, and at the same time add more corrections, your writing can also be outstanding.

References

- [1] Haruki Murakami. *The Norwegian Wood*, Shanghai Translation Press, 2018 edition.
- [2] Welty. *A Worn Pat from The Green Curtain*, Translin Publishing House, 2012.
- [3] Lu Xun. *The Scream*, People's Literature Publishing House, 2019 edition.
- [4] Wu Jingzi. *The Move from The Scholars*, People's Education Publishing House, 2018 edition.
- [5] Andrews. *Into the Garden from Travels in the Mountains and Waters*, Shanghai Translation Press, 2018.
- [6] Wang Kailing. *The Spiritually Bright Man*, Shuhai Publishing House, 2017 edition.

Research on Marketing Strategy and Development Trend of TikTok Short Video Advertisement

Wan Jialin

The Central Academy of Drama, Beijing 100710, Beijing Municipal, China

E-mail: wanjialindd@163.com

Abstract

In the era of mobile Internet, advertisers want to get more flow dividends, in addition to improving the quality of work and provide quality services, but also learn to make use of the advantages of the platform, do a good job in marketing, in order to stand out in many advertising operation modes. TikTok short video advertising is highly interactive, low marketing cost, targeted at a wide range of people, fast communication speed, and diversified communication methods. With strategies such as anchoring market pain points, winning important battles, and improving business layout, TikTok has shown a good development trend.

Keywords

TikTok advertisement, Short video, Marketing strategy, The development trend

In the era of mobile Internet, new media are strongly impacting traditional media such as newspaper, outdoor, TV and radio, and promoting their transformation. Advertising media have also found new ways to make a living.

1. Disadvantages of Traditional Paper Media and Characteristics of TikTok Short Video Advertisements

Development is always accompanied by the replacement of old and new. Traditional paper media has been trapped by the problem of lagging information development, while the technological innovation of new media enables instant dissemination of information, which just makes up for this deficiency.

1.1 The Development Disadvantages of Traditional Paper Media

Twenty years ago, traditional print media, such as newspapers and magazines, had an insurmountable shortcoming: they could not guarantee the timeliness of information. With the rapid popularization of mobile Internet, electronic media are constantly upgrading. Compared with

traditional paper media, information transmission is increasingly slow and stale. In addition, if the comprehensive cost calculation, writing, submission, proofreading, review, paper, printing, labor, transportation, storage and other costs, but also far more than the network operation. Therefore, modern advertising media can no longer simply rely on the traditional paper media, which has obviously fallen behind The Times, but should actively seek transformation and join the new media communication team.

1.2 Characteristics of TikTok Short Video Advertising

For example, the placement of short video ads in TikTok is a very successful case. In general, advertisements in various short videos are often implanted with lines, props, plots, scenes, prizes, sound effects, etc. These methods and paths have long been used in TikTok. Almost every Tik Tok account of a blogger with a high level of attention inserts or directly implants advertisements in short videos. Some TikTok accounts are short videos that directly advertise content. These ads, which can attract audiences' attention, enter their minds and arouse their curiosity at any time, are just like brainwashing, causing many TikTok users to lose their rationality and pay for their desired blog director. In addition, based on the fan effect, relying on the influence of "Big V" bloggers and "Internet celebrities" TikTok, a large number of advertising messages will unknowingly penetrate into the minds of users, making them willing to pay for them. These short video ads are characterized by strong interactivity, low marketing cost, wide range of people, fast propagation speed and diverse propagation modes, and are a very successful advertising marketing model.

2. Marketing Strategy of TikTok Short Video Advertisement

In the era of all media, the integration of traditional media and new media has become the trend of The Times and the trend of information. ^[1] With the change of information emergence scale, transmission speed and acquisition mode, the environment of public opinion, media layout and transmission mode also made rapid response and formulated corresponding countermeasures. In 2019 alone, TikTok added 150 million daily live users. The speed of TikTok's rise spurred Kuaishou, known for its Buddhist lineage, to take a big bet at the end of 2019, with TikTok still in the lead. As of January 2020, TikTok had over 400 million DAUs. TikTok's success is not only due to the unique thinking of Zhang Yiming, head of ByteDance, but also due to the company's flexible organizational structure and the resources available to support promising projects. ^[2] Among them, the key to its success is the large-scale launching of short video advertising on the market. In order to win, Tik Tok short video ads developed the following marketing strategies:

2.1 Seize the Opportunity to Anchor the Market Pain Point

In 2014, in the short video competition, Kuaishou first emerged, Tencent invested in Weishi, Weibo launched Miaopai and Meitu Meopai, and DAU reached hundreds of thousands. However, the team headed by Zhang Yiming still only regarded short video as a conversation topic after dinner and did not start the project. In 2016, Microvision was sidelined by Tencent, making room

for Bytedance, which was waiting in the wings. Zhang Yiming entered the game decisively, not only rewarded the short video creators in today's headlines with 1 billion yuan, but also based on the full investigation of more than 100 short video products, anchored two market pain points: one is the lack of 15-second videos, and the second is the lack of exclusive products for young people born after 1995 in the first and second tier cities. In September, TikTok was launched and began to polish its products. After the Spring Festival in 2017, TikTok invested a lot of resources and stepped into the fast track of development. In February, "Rub zao dance" was popular outside the station; In April, the magical song of "A cat" filled every social media platform; In May, TikTok's DAU exceeded one million; Then TikTok saw its first wave of growth through sponsorship of The Rap of China. [3]

2.2 Reverse the Pattern and Win Important Battles

In November 2017, the peak DAU ratio between TikTok and Kuaishou was 17:100, indicating that TikTok was clearly at a disadvantage. But Bytedance was keen to see that Tiktok, despite being a small music video, was growing very strongly. To defeat quickly, competition pattern, the Spring Festival in 2018, TikTok has launched the Spring Festival travel campaign, selected the Jingjiu railway line and mobile terminal film for selective launch platform, a red envelope promotion page TikTok short video ads, and invite Angelababy, Dili Reba and other popular stars to join, make the trill head's fans jumped four times, DAU from thirty million to seventy million. Just 17 months after launching, TikTok has surpassed 100 million DAU. [4]

2.3 Fast Progress, Improve the Commercial Layout

Business pursues cooperation opportunities to achieve mutual benefit and win-win results. In mid-2017, several leading MCN institutions in China were invited to join TikTok. With the policy support of traffic valuation and resource exposure, TikTok video production level has been improved, and the content ecology of TikTok celebrities has been further improved. The emergence of more popular videos also contributes to the recruitment and retention of users on the platform. As a result, MCN is closer to hot money, accelerating Tiktok's commercial footprint. In September, TikTok launched its e-commerce function and planned an official advertising platform, helping more organizations and celebrities realize commercial realization. After that, it successively launched the smart docking platform for brand advertising "Star Map", online pop-up shop, e-commerce mini program, Dou+ promotion and other functions to promote customers and increase revenue simultaneously online and offline. Bytedance is targeting revenue of 120 billion yuan in 2019, while Tiktok expects revenue of 50 billion yuan. Among them, short video advertising revenue accounted for more than 80%. [5]

3. The Development Trend of TikTok Short Video Advertising

Behind the rapid rise, there must be a mature operating mechanism. TikTok short video advertising presents the following development trends:

3.1 Build an APP Factory with a Clear Division of Labor

Douyin has doubled the advantages of Toutiao's platform algorithm to achieve flow fission, which also proves that this APP factory with a clear division of labor is becoming increasingly mature. If byteDance finds a subproject with outstanding data, it will spin it off and run it as a separate APP, so that more resources can be attracted to it and converge on it.

3.2 Build a Super-large Commercial Team

At Bytedance, a single team can work on multiple projects, and when one project is successful, it can quickly be applied to other projects, as TikTok quickly replicated with news stream ads in Toutiao. Taking this opportunity, Bytedance has gradually built up a large commercial team. From 2017 to 2018, the team has grown from a few thousand people to about 10,000, and is responsible for achieving Toutiao's projected revenue target for 2019. ^[6] Kuaishou lost to TikTok because of its single product and weak liquidity. In terms of content ecological performance, unlike Kuaishou, which relies on live streaming to buy goods, TikTok's commercialization mainly relies on information flow advertising to strengthen operation and promotion. However, the KOL overlap rate between the two companies is very high, which makes the competition between them even more difficult to win.

3.3 Leverage the Advantages of Resource Flow and Integration

Bytedance's biggest advantage is its flexible organizational structure and good resource mobility. Since a large project can be split into multiple sub-projects, the sub-projects can also be integrated into a new large project. If you take the content of multiple independent apps that are thriving and interconnect and combine them into one big new project, your DAU will grow exponentially. In this way, the market competitiveness of the product can be greatly enhanced. TikTok short video advertisement achieves traffic fission by virtue of this operation mode. In addition, copying rivals' core products and striving to surpass them is also one of TikTok's coping strategies after integrating its own resource advantages.

3.4 Consolidating the Foundation of Our Own Work

In order to consolidate the foundation, TikTok has reformed its own construction from three aspects. First, strengthen the cooperation with Tencent Music, strengthen the content construction of music short video ads, support more musicians to grow, and pursue a win-win situation between the two companies. Second, we will slow down the commercialization rate and appropriately restrain the growth of e-commerce. Three is based on creating "decentralized" trillion network culture, change simple rough blunt way of advertising to present, on the basis of the guarantee quality, form the more healthy and sustainable development concept, with partners to develop more creative, short story, ornamental and introductory video advertising content, conflicts between commercial cash balance and the user experience, More users are willing to actively participate in the process of Commercial realization of TikTok and form a sense of belonging to TikTok platform.

4. Conclusion

In recent years, TikTok short video advertising has made full use of its own characteristics, timely adjusted its marketing strategy, and made great efforts to build a cross-boundary platform of culture and commerce, continuously enhancing user stickability and forming a good development trend. In the era of mobile Internet, enterprises should also seize the development opportunity and change the traditional advertising and marketing model. On the one hand, they should establish positive business relations with TikTok platform, make good use of TikTok's powerful traffic resources, and increase the advertising and promotion of themselves and quality products. On the other hand, we should learn from the operation model of TikTok short video advertisement, strengthen user data collection, do a good job in problem research, cultivate and introduce professional talents, and strive to produce more short video advertisement with high quality and type segmentation. According to user needs, we should carry out precision marketing, seize market opportunities and improve enterprise competitiveness.

References

- [1] Zhang Hongliang: *The Key to Prevent Capital manipulation of public opinion is to Implement media Nationalization* [EB/OL] National Renaissance Network, 2020-11-21.
- [2] [3] [4] [5] Miao Miao: *An in-depth analysis of the rise of TikTok: Why it came from behind?* [EB/OL] attachment Insight, 2020-01-22.
- [6] Zhao Dongshan, Li Wei, Zeng Jing: *Buddhist Fast Hand Wolf attack e-commerce* [[EB/OL] China Entrepreneur Network, 2020-09-27.

Innovative Application of Marxist Philosophy in College Students^①

Xu Tongfei

Shanghai University of International Business and Economics,

Shanghai 201620, Shanghai Municipality, China

E-mail: xtfyx@foxmail.com

Abstract

The Chinese Communist Party believes in Marxism, of which Marxist philosophy is an extremely important part. Chinese College students have studied Marxist philosophy, but the application awareness for it needs to be improved. There are countless researches on Marxist philosophy. However, few of them combine philosophy with English learning directly, and there are almost no researches on English vocabulary learning methods based on the connection viewpoint of Marxist philosophy. By studying internal and external connections between pronunciation, spelling, and meaning of English words, unsystematic English vocabulary learning methods are analyzed, explained, disassembled, re-combined and classified based on the connection viewpoint of Marxist philosophy in this thesis, to structure an essential English vocabulary learning system, through which it will be more convenient for college students to understand the application value of Marxist philosophy and master English vocabulary learning methods.

Keywords

Marxist philosophy, Connection viewpoint, Application awareness, English vocabulary learning

1. Introduction

This chapter mainly introduces the background and significance of the research. In the part of research background, the results of previous studies are analyzed and their characteristics are pointed out. The part of research significance introduces the actual application value of this research for English learners.

^① The paper is a phased achievement of *The Research of Evaluation Mechanism and Effective Way of Learning and Education of CPC History among College Students*(2021QYKTLX111).

1.1 Research Background

The research results that combine philosophy and other disciplines have existed since long time ago. Jiajie Xu said it is of great significance to use the materialist dialectics to improve the teaching quality of physical education[1]. Recently, there are related research results. Yiping Li believed that the use of dialectical thinking can be used to explore the law of Chinese learning so that students can learn Chinese better[2]. However, there are fewer research results on the combination of philosophy and English, and most of which are about English teaching. Hui Chen thought that teaching and learning dialectically unify in the whole process of teaching[3]. Huaizhi Chen said the principles of Marxist philosophy can be used to guide the teaching reform[4]. There are few studies on the combination of philosophy and English learning, and most of which are very broad. Dongguang Li explored the relationship between philosophical thinking and English learning from epistemology, contradiction theory and dialectics[5]. In addition, there are many studies on the methods of English vocabulary learning. Qunfang Liu held the view that classification is helpful for students to memorize English vocabulary[6]. However, there are few researches on English vocabulary learning from the perspective of the connection viewpoint of Marxist philosophy. Although Jun Guo mentioned that teachers can use the connection viewpoints to teach learners English vocabulary[7], only a few words memory methods are analyzed, which is also too broad and does not combine the concrete principles of connection viewpoints closely. In this thesis, a variety of words memory methods are analyzed based on some concrete principles of the connection viewpoints of Marxist philosophy.

1.2 Research Significance

Analyzing a variety of words memory methods based on the connection viewpoint is of much benefit for English learners. First, the specific methods of memorizing English words are provided for English learners, and a variety of words memory methods are linked together with the connection viewpoint, which is quite helpful for English learners to master the words memory methods and memorize English words. Second, the words memory methods make English learners get training on thinking ability and acquire the happiness of playing games while memorizing English words. Third, different people have different preferences, and different words have different characteristics. The introduction and analyses on words memory methods are conducive for English learners to make a comprehensive and flexible application of plenty of words memory methods according to personal preferences and words characteristics. What is more, the essential method of memory is repetition. English learners can reduce the times of boring repetition and improve learning efficiency by using words memory methods properly. Last but not least, it is a good example for college students to learn how to take full advantage of Marxist philosophy in their daily lives.

2. An Overview on English Vocabulary Learning

This chapter summarizes the significance of English vocabulary learning from the four aspects of

listening, speaking, reading and writing and introduces the demand of English vocabulary learning from the three aspects of quality, quantity and methods.

2.1 The Significance of English Vocabulary Learning

Khoii and Sharififar considered vocabulary as a core component of language proficiency^[8]. Jin Kang and Jin-Hwa Lee also considered knowledge of words as an important role in comprehending and producing language^[9]. Mastering vocabulary is a prerequisite for learning English well, as building a building needs bricks. Hui Xu believed that it is impossible to get the abilities of listening, speaking, reading and writing without vocabulary acceleration^[10]. For listening, if there is no certain lexical basis, English learners cannot understand the meaning of the material even though the listening material is broadcast slowly. For oral communication, if there is no certain lexical basis, the cultivation and development of communicative competence is bound to be in vain. Due to there being no corresponding lexical reserve, the meaning that can be expressed with one word may need explaining in a much more complicated way. For example, an English learner may say it is a kind of plant root with edible and medicinal value because of not knowing the word "yam". Therefore, communication will not keep on naturally and smoothly any more. For reading, if there is no certain lexical basis, English learners can only obtain little meaning of an article, not to mention getting the details of it and improve reading speed. For writing, if there is no certain lexical basis, English learners will be confused about how to express their thoughts fully, thus unable to finish a more sophisticated article. It can be said that the lack of vocabulary has become the bottleneck of improving language competence for plenty of English learners.

2.2 The Demand of English Vocabulary Learning

In terms of the quality of English vocabulary learning, learning English is like knowing a person, which can be divided into two stages. First, know its appearance, young or old, tall or not. Then, know its temperament, background, social circle and so on. For vocabulary learning, its appearance is equal to the pronunciation, spelling, meaning and class; its temperament is equal to its language field, formal or informal, written or spoken and so on or its expertise field, physics or medicine or music and so forth. Knowing the pronunciation, spelling, meaning and class of words are the bases of English vocabulary learning. In terms of the quality of English vocabulary learning, in order to complete the task of daily communication, English learners need to memorize and master 3000 words. For English majors, memorizing 3000 words is obviously insufficient. Moreover, the new English words are constantly emerging. Therefore, it is necessary for English learners to update their vocabulary reserve. In terms of the methods of English vocabulary learning, Elahi and Shangarffam said the crucial role of memory strategies must not be neglected^[11]. Usually, it is advocated to reduce the traditional rote learning and apply diverse words memory methods to improve learning efficiency.

3. The Connection Viewpoint of Marxist Philosophy

The connection viewpoint of Marxist philosophy provides theoretical basis for this research. This chapter introduces its definition, characteristics and revelation.

3.1 Definition of Connection Viewpoint

The connection viewpoint of Marxist philosophy refers to the relationships between the internal elements of things or things and things that influence, restrict and interact with each other. The connection viewpoint is one of the two general characteristics of materialistic dialectics of Marxist philosophy.

3.2 Characteristics and Revelation of Connection Viewpoint

Connection is objective. It is inherent in everything. There are no isolated things in the world, each of which is associated with other things. Connection is the objective nature of all things. Therefore, according to the inherent connections of things, people can change the state of things, adjust the original connections and set up new ones.

Connection is universal. First, the different parts and elements of everything are connected with each other. Secondly, everything is in connection with the outside world. The whole world is a whole one in which everything connects with each other. The universal connection of things is achieved through intermediary. Therefore, people can use connection viewpoint to ponder about problems and should discover or create the intermediary of connection.

Connection is diverse. The world is full of multitudinous things, so connection is also diverse, which can be divided into direct and indirect connection, internal and external connection and so forth. Therefore, people can analyze and grasp various conditions of existence and development of things to create diverse connections.

4. Words Memory Methods Based on the Connection Viewpoint

First, this chapter explains why the connection viewpoint of Marxist philosophy can be used to the study of English vocabulary learning. Next, by applying the connection viewpoint, this chapter analyzes and classifies a variety of English vocabulary learning methods from the two aspects of internal connection and external connection before making further classification. Then, the rationality of this methods is explained with the connection viewpoint, and some examples are given to demonstrate how to apply them.

4.1 Analysis on the Rationality of Applying the Theory

Philosophy is a great tool for knowing and changing the world. For English vocabulary learning, English words are the objects of knowing, and English learners are objects of changing. Thus, English learners can use philosophy to know English words to change their internal knowledge

reserve. Besides, the connection viewpoint is one of the significant philosophical principles. Connection means linking from the unknown to the known or from a known part of an object to an unknown part of it, and vice versa. Memory can be considered as a process of coding and decoding. Coding is equal to building connection from the unknown to the known. Decoding is equal to building connection from the known to the unknown. Therefore, memory is equal to building connection. Hence, it is feasible for English learners to use the connection viewpoint to memory words.

4.2 Internal Connections of Words

According to the first aspect of universality of connection viewpoint, the internal, different parts and elements of everything are connected with each other. Hence, the pronunciation, spelling and meaning of a word are also connected with each other. Therefore, when memorizing some elements of a word, English learners can learn from other elements of the word.

4.2.1 Connection between Pronunciation and Spelling

Connection between pronunciation and spelling refers to linking words pronunciation and their spelling with each other. The main method is phonics:

English is a kind of alphabetic writing, and most letters and letters combinations have their certain pronunciation ways. Juan Yang said that the advantage of phonics lies in the coordination of pronunciation and spelling which makes it possible to connect them^[12]. For example, Meiling Ren pointed out that the letters combination "ph " is generally read as /f/, in the follow words: photo, phone, graph, nephew, physical^[13]. Similarly, the letters combination "ow" is read as /au/ in cow, how, now. When memorizing words "philosophy", English learners can divide it into four syllables "phi", "lo", "so" and "phy" to memory. After mastering the corresponding pronunciation of different combinations of letters, and know the pronunciation of the word, the word will be naturally spelled out. On the other hand, if English learners keep the pronunciation of some letters combinations in mind, when meeting a strange word, they can disassemble its spelling to connect its pronunciation. In particular, some letters do not have corresponding sound in some words, which need memorizing particularly. For example, as the letter "h" is at the beginning of a word, it often has no corresponding sound in words, such as "heir", "honor", "hour" and so on.

4.2.2 Connection between Pronunciation and Meaning

Connection between pronunciation and meaning refers to linking words pronunciation and their meanings with each other. The main method is Homophonic method:

According to the connection viewpoint of Marxist philosophy, the connection can be divided into direct and indirect connection; the general connection of things is realized through intermediary. Therefore, when English learners are unable to establish the direct connection between the pronunciation and meaning of the same word, they can try to establish indirect connection through

some intermediaries. Homophonic method is applied in this way, whose connection model is English pronunciation of the word--Chinese homonym of the word--English meaning of the word. English learners, through the inherent pronunciation of the word, can establish a close connection to its Chinese pronunciation. Then, the homophony and meaning of the word can be associated to build a scene to stimulate the cerebral cortex which makes the word leave an unforgettable impression on English learners. For example, the pronunciation of the word "liquid" is like that of "Li Kui" in Chinese. English learners can first connect it to the scene that Li Kui is drinking wine. Wine is a kind of liquid. Then, they will naturally get the meaning of the word "liquid", and vice versa. Similarly, the pronunciation of the word "ambulance" is similar to "an bu yao si", which means I don't want to die. Therefore, it will be easy to connect to the meaning of the word "ambulance".

Particularly, some words spelling can be directly linked to Pinyin, the pronunciation of Chinese characters. For example, the spelling of "ban" is the same as the pinyin of "颁", which means "issue" in Chinese. Therefore, Chinese English learners can connect the word "ban" to the phrase "issue a ban" to memorize it. Similarly, the spelling of "pin" is the same as the pinyin of "品", which has the meaning of "boutique" in Chinese. Therefore, Chinese English learners can connect the word "pin" to the sentence "this pin is a kind of boutique" to memorize it.

In addition, when memorizing transliterated words, it is easy for English learners to connect the pronunciations of the English words to those of the Chinese words and then to the meanings, such as "typhoon", "cola", "bowling" etc...

4.2.3 Connection between Spelling and Meaning

Connection between spelling and meaning refers to linking words spelling and their meaning with each other. The main methods are pictograph memory and disassembling.

4.2.3.1 Pictograph Memory Method

There are a lot of hieroglyphs in Chinese characters, for which it is easy to make connection between spelling and meaning. Although English words are not hieroglyphs and there is no obvious connection between spelling and meaning, yet English learners can use their initiative and imagination to create a certain kind of connection. Pictographic memory method is applied in this way, whose connection model is word spelling--things corresponding to letter or letters combination--set up scene--word meaning. Fen Qiu said that English words learning can be achieved through the use of pictograph memory by changing some abstract and boring English words into concrete and vivid images in mind to deepen the impression on these words. For example, when memorizing the word "scar", English learners can consider the letter "s" as a snake. It is not difficult for learners to imagine such a scene where a snake hits a car and leaves a scar. Similarly, the letter "f" is like the long hair of females, so some words related to women begin with "f", such as "feminism", "female" and so on. Besides, "f" can also be understood as "long hair fluttering". Therefore, some words with meaning of "fluttering" begin with "f", such as "fly",

"fall" and so on^[14]. The above examples are about connection from spelling to meaning, and vice versa. For example, the word "loom", "loo" can be considered as "100", and "m" can be considered as "meter". When knowing the meaning of the word "loom", English learners can connect it and "100m" to the scene where a worker weaves 100 meters cloth by a loom. Then, the spelling of it will be got naturally.

4.2.3.2 Disassembling Method

The disassembling method creates the connection between spelling and meaning, based on the model: spelling of the word--splitting into letters or letters combinations--building a scene--meaning of the word. There are three main ways to disassemble words.

First, disassemble a word into several letters. For example, the word "bactericidal" can be broken into three parts, "bacteri", "cid" and "ai". Besides, "bacteri" means "bacteria"; "cid" means "kill"; "ai" is the adjective suffix. Then, connect their meanings together. It will be easy to get the meaning of "bactericidal". Even a relatively long word can be split into letters combinations to connect to its meaning. For example, the word "pneumonultramicroscopic silicorocanoconiosis" can be split into "pneum" (lung), "onultramicroscopic silicorocanoconio" and "sis" (a suffix usually means a disease). Therefore, it is easy to link the word to a lung disease. Moreover, because it has so many letters, it may be a new-made word about a new disease. Thus, English learners can connect it to the meaning "pneumoconiosis" (an industrial lung disease because of breathing in much dirt).

In particular, the spelling of some words, like buildings, has symmetrical features. Therefore, they can be disassembled according to symmetry. For example,

"ommo" in "common"	"otto" in "cotton"
"ch... ch" in "church"	"to... to" in "tomato"
"rot... tor" in "rotator"	"ci... ic" in "civic"

Second, disassemble a word into words and letters or words and part of pinyin of Chinese characters. For example, disassemble the word "closet" into "close" and "t" (the end of "set"). Then, connect "closet", "close" and "t" into one sentence "The closet is closed, which is used to set things", after which English learners will naturally get the spelling of "closet". Similarly, the word "weird" (unbelievable) can be divided into "we" and "ird" (a bird without head). Then, connect "weird", "we" and "ird" into one sentence "We become headless birds, which is a weird thing". Thus English learners will naturally get the spelling of "weird".

What is more, some words can be split into a part of the word and a part of pinyin of a Chinese character. For instance, disassemble the word "glove" into "g" (a part of pinyin of the Chinese character "哥", which means the elder brother) and "love". Then, connect "glove", "g" and "love" into one sentence "The elder brother loves knitted gloves". Then, the spelling of "glove" will be got naturally.

Third, disassemble a word into several words. For example, the word "caprice" (strange idea) can

be split into "cap" and "rice". Then, connect "caprice ", "cap" and "rice" into the sentence "It is a caprice to hold rice with cap". Thus English learners will easily get the spelling of "caprice".

In the same way, it is also feasible to apply the disassembling method to the memory of compound words. For example, the word "weekend" can be split into "week" and "end" first. Then, connect "weekend", "week" and "end" into one sentence "The end of a week is weekend". Then, it is easy to get the spelling of "weekend". Similarly, if English learners know the spelling of "weekend", they can also connect to the meaning of it.

Particularly, there are some compound words that cannot show their connection between spelling and meaning obviously. When memorizing these words, English learners need to find further relationship between their spelling and original meaning to create connection. For instance, disassemble the word "handsome" into "hand" and "some". Then, connect "handsome", "hand" and "some" into the scene, "Because the man is extremely handsome, he just waves his hand and some female will walk to him". Then, the spelling of "handsome" will be got easily.

4.3 External Connections of Words

According to the second aspect of universality of connection viewpoint, everything is related to the outside world. Everything are in some certain connections. Hence, a word is also related to external things. Therefore, when memorizing a word, English learners can learn from other words or other external things.

4.3.1 Connection between Pronunciation and Pronunciation

Words with the same or similar pronunciation may easily puzzle English learners, but they also bring convenience for memorizing the words. English learners can collect the words with the same or similar pronunciation and memorize them together. In daily life, they can also memorize words by listening. When hearing some confusing words, it is necessary and rewarding to recall the same or similar words as possible. There are some words with similar pronunciation, such as see--sea, flower--flour, right--write and so on. There also exist some words with the same pronunciation, such as plague--play--plain, intimidate--imitate--intimate--timid and so forth. In addition, there is no Chinese pinyin in ancient China. The ancient Chinese marked one character's pronunciation with another known one that has the same pronunciation. Now, although English learners are accessible to phonetic symbols, they can also use words to mark the pronunciation of other words whose pronunciation are the same as them.

4.3.2 Connection between Spelling and Spelling

Words with the same or similar spelling may also puzzle English learners, but they also bring convenience for memorizing the words. English learners can collect such words and memorize them together. Polysemy can be seen as different words with the same spelling. For example, the word "compose" has the meanings of "constitution", "creation", "calmness", "typesetting",

"mediation" and so on. For convenience, English learners can use its root "pos" (means "put") to connect its meanings together as follows.

constitution	put something together
creation	put ideas on paper
calmness	put down one's emotions
typesetting	put texts in proper position
mediation	put down one's fury

For the word with similar spelling, English learners can plus or minus letters or letter combinations to connect to other words, such as read--bread, plane--planet, though--through and so on. English learners can also change letters or shift letters' order to link to another words, such as book--look, blow--bowl, etc... What is more, it is also feasible to apply the way of adding, reducing and changing comprehensively. For instance, abstract out a root from a word first. Then, connect to other words which are based on the same root. For example, the root "dict" (means "say") can be abstracted out from the word "dictionary". Then, by adding other letter combinations, English learners will acquire about 16 words: predict, dictum, condition, edict, condition, dictator, abdicate, dedicate, contradict, addict, indict, verdict, malediction, diction and jurisdiction.

In particular, vowels play the role of making sounds in language. English learners can change the vowels of a word to connect to other words, such as, ball--bell--bill, boy--buy--bay and so forth.

4.3.3 Connection between Meaning and Meaning

Connection between meaning and meaning refers to linking words meaning to the meanings of other words or linking words meaning to the meanings of some things. The main methods are as follows.

4.3.3.1 Classification Method

Classification method refers to collecting words into different categories according to their meaning and field, such as the groups of subjects, sports, relatives, vegetables, fruits, animals, plants and so on, by which English learners can connect plenty of words and memorize them together. For example, the word "maple", "pine" "willow" and other words can be put into the group of trees. In the same way, English learners can put words that express the meaning of smile together, such as chuckle, laugh, giggle, chortle, grin, beam, smirk, sneer, etc...

4.3.3.2 Logical Relations Method

Due to there being logical relations between a number of words, words can be connected to each other. First, there are two main kinds of English vocabulary, one of which originates from Anglo-Saxon and the other of which comes from foreign language, like French, Latin and Greek. Thus there exist synonyms and words with similar meaning in English. It is helpful for English learners to memorize them together. For instance, English learners can connect the word "prudent"

to scrupulous, wary, studious, chary, circumspect, gingerly, discreet and so forth. Second, there are also numerous antonyms in English, like tidy--messy, smooth--rough, which provide convenience for words memory as well.

4.3.3.3 Environment Method

Environment method refers to memorizing words by connecting words to things in surroundings. The environment can be both language environment or context and real environment. For example, English learners can resort to reciting English proverbs, jokes, semantic mapping, watching English films, playing English computer games and so on. When reciting the proverbs "Nothing venture, nothing have", English learners can not only remember the word "venture", but also the whole proverb. Therefore, using context to memorized words can get the benefit of killing two birds with one stone. Moreover, in the real world, it is easy to memorize words by linking them to the things in daily life. For instance, when getting up and seeing a quilt in the morning, English learners can link it to the word "quilt".

4.3.4 Mixed Connection between Spelling and Meaning

Mixed connection between spelling and meaning means linking the meaning of several words with similar spelling into one sentence to memorize their meanings and spelling together. For example, "lazy", "cozy" and "crazy" can be connected into one sentence "He is lazy man, loving cozy life, being crazy about shopping". Similarly, such connections can be built to assist in words memory. For example, connect "passion", "decision" and "revision" into the sentence "due to lack of passion, he cannot make decisions to make revision for old books" ; connect "proceeding", "seaweed" and "bleeding" into the sentence "For proceeding his life, he took venture to plant seaweed with bleeding feet"; connect "seed", "weed" and "feed" into the sentence "He sowed seeds, but only harvested weed that was used as feed" and so forth.

5. Conclusions

5.1 Major Findings

English vocabulary learning is the foundation of English learning. The memory of words pronunciation, spelling, meaning and class is the foundation of words memory. According to the connection viewpoint of Marxist philosophy. The world is universally connected. English learners can use the connection viewpoint to understand and change the world. Combination of connection viewpoint and English vocabulary learning can be made by English learners.

Exploring relationships between words and themselves, words and other words, words and other things, based on the principles of connection viewpoint, especially, internal and external connection and direct and indirect connection, several categories are built up and many words memory methods are analyzed, explained, disassembled, re-combined, classified to structure an essential system of English vocabulary learning methods.

In addition, some research directions are pointed out. Since research on English learning can be made from the angle of dialectics of Marxist philosophy, it can also be made from the angle of materialism or epistemology of Marxist philosophy. Since research on English learning can be made from the angle of the connection viewpoint of dialectics, it can also be made from the angle of the three basic laws of dialectics. Since research can be made from the angle of single philosophical thinking on English vocabulary learning, it can also be made from the angle of other single philosophical thinking to make research on English grammar learning, listening learning and so forth.

5.2 Limitations and Suggestions

Connection always exists and can be found or created. For English vocabulary learning, there are two main aspects. One is the basic pronunciation, spelling, meaning and class of words. The other is the usage of word. Continuous research should be made on the class and usage of English vocabulary learning. For the internal connections of words, only connection between pronunciation and spelling, connection between pronunciation and meaning, connection between spelling and meaning are studied. More combinations should be studied, such as mixed connection between pronunciation, spelling and meaning. Similarly, for the external connections of words, only connection between pronunciation and pronunciation, connection between spelling and spelling, connection between meaning and meaning, mixed connection between spelling and meaning are studied. More combinations should be studied, such as mixed connection between spelling and pronunciation. What is more, scholars can also do research on how to avoid the disadvantages of making superfluous connection and so on. Surveys or experiments can be performed to demonstrate the effectiveness of different words memory methods.

All in all, connection is diverse. In daily life, college students often resort to simple repetition to memorize words. It is necessary and advantageous for them to master and apply more words memory methods according to their preferences and words features by improving the application awareness of Marxist philosophy, which can almost play a role anytime and everywhere in their daily lives.

References

- [1] Jiajie Xu. The Application of Materialistic Dialectic in Physical Education. *Journal of Wuhan Institute of Physical Education*, 1966(1): p.13-17.
- [2] Yiping Li. The Application of Dialectic in Chinese Teaching. *Shanxi Youth*, 2017(3): p.131.
- [3] Hui Chen. The Guiding Principles of Dialectic toward English Teaching. *Journal of Xi'an Railway Vocational & Technical Institute*, 2008(2): p.45-47.
- [4] Huaizhi Chen. Use Marxist Philosophy to Direct College English Teaching and Learning Reforms in Remote Minority Nationality Areas. *Journal of Xichang College (Social Science Edition)*, 2006(2): p.49-52

- [5] Dongguang Li. Philosophical Thinking and English Learning. *Journal of Teaching and Management*, 2011(21): p.97-98.
- [6] Qunfang Liu. A Study on the Application of Categorical Memory in Teaching Vocabulary. Central China Normal University, Doctoral dissertation, 2015.
- [7] Jun Guo. The Connection Viewpoint in English Words Learning. *Intelligence*, 2012(26): p.143.
- [8] Khoii, R., & Sharififar, S. Memorization versus semantic mapping in L2 vocabulary acquisition. *ELT Journal*, 2013, 67(2): p.199-209
- [9] SoJin Kang, & Jin-Hwa Lee. Effects of Color and Serial-Position of Words on L2 Vocabulary Recall and Retention. *Language Research*, 2013, 49(2): p.147-167.
- [10] Hui Xu. The importance of English vocabulary. *Journal of Xianning University*, 2011(5): p.165-166.
- [11] Elahi, A., & Shangarffam, N. The Comparative Effect of Using Semantic Mapping and Mnemonics on EFL Learners' Vocabulary Achievement. *International Journal of Educational Investigations*, 2017(4): p.8-17.
- [12] Juan Yang. The Application of Natural Spelling Method in Teaching English at Vocational High School. *New Campus*, 2016 (83): p. 94.
- [13] Meiling Ren. How to Use Letter Combinations and Pronunciation Patterns to Memory English Words. *Reading, Writing and Arithmetic (Education and Teaching Research)*, 2014(49): p.244-246.
- [14] Fen Qiu. English Word Image Memory Method. *Academy*, 2014(7): p.62-63.

Re-talking about Cultural Globalization and Pu Songling Studies

Li Xinhua

Shandong University of Technology, Zibo 255049, Shandong Province, China

E-mail: 1662778668@qq.com

Abstract

The world of Pu Songling is an important component of Chinese literature (culture) and even of cultural globalization, and cultural globalization has given distinctive features and requirements to its study, which is to insist on localization, classicization and modernization, but also to get rid of the danger of double marginalization and go global. In the study of Pu Songling, it is necessary to increase the strength of empirical research, as well as to strengthen theoretical and original thinking research, with particular emphasis on the discovery of regular factors in the comparison of its literature with that of the world. To create a discursive background for the study of Pu to adapt to the needs of cultural globalization, and to establish a scientific theoretical system and linguistic mechanism of Pu. In the context of world literature, it is possible to study it from the perspectives of philosophy, anthropology, psychology, culture, and especially comparative studies, in the categories and levels of author, reader, social context, and text. In this way, the essence and significance of Pu Songling's literature (culture) will increasingly emerge, enabling it to make its due contribution in bringing Chinese literature (culture) to the modern era, to the world, and to play a positive and active role in cultural globalization, while at the same time giving itself a broader scope of discourse.

Keywords

Pu Songling Studies, Cultural Globalization, Western Culture (Literature)

1.The Significance of Pu Songling to Chinese and World Literature

In the previous article, the author talked about how the literary world of Pu Songling has been disseminated and spoken about since the beginning of its existence, and how it has passed through the historical periods of ancient and modern studies and entered contemporary studies. Today, it has entered the stage of cultural globalization. In this article, the author will discuss cultural

globalization and the study of Pu Songling in greater depth.

The close relationship between literature and culture is well known. Mr. Li Yuejin once said that the culture formed by the ancient Eastern societies based on the Asian mode of productivity is the cultural psychological foundation and cultural potential of Eastern literature. Conversely, Chinese literature is the largest carrier of Chinese culture. In the context of cultural globalization, the study of Chinese literature plays an increasingly important role in how to develop Chinese culture and harmonize it with the cultures of others. "Literature has its own history of development in various cultures, it deals with human feelings and hearts, has more common aspects in different cultures, and is the easiest to achieve mutual understanding, mutual appreciation and spiritual resonance among people of different cultures and disciplines, and is therefore the most conducive to promoting the diversity of human cultures, improving human cultural ecology and humanistic environment, and avoiding disastrous cultural conflicts and even armed conflicts." When that Chinese-American shopped all over Beijing but failed to buy a Chinese doll for her American-born daughter, some people would laugh it off. But when that Chinese daughter is in an environment where even the dolls have western faces, she is confronted with western consciousness and western culture that has become a part of her daily life, so how can her national and cultural identity be confirmed? Many scholars believe that Chinese cultural identification and inheritance is a prerequisite for cultural transnational identity. If the clan rituals of the domestic Pu family are ancestral rituals and root-seeking, then the clan congresses of many foreign Chinese with different surnames are a kind of cultural root-seeking, confirming their national and cultural identities without losing them. For example, the World Fellowship Association of Zhide Clan in Hong Kong liaises with clan associations in Taiwan, Thailand, Singapore, Malaysia, the Philippines, and the United States to hold world congresses in different places, where they worship their different ancestors, and even clan associations of other surnames come to participate. While some people focus on working for cultural identity either in terms of dress and food, or behavior and even language, some pay more attention to the role of Chinese literature (especially classical Chinese literature). Because classical Chinese literature is not monotonous, boring and didactic, it is the original life and culture of the Chinese people. The blood that flows in it has a natural affinity with the blood of all Chinese people.

In 1976, the Chinese American writer Tang Tingting published *The Woman Warrior*. The main character is a young girl who, like other Easterners living in the West since she was a child, wants to "make herself an authentic American, to be more American than an American", but she has Chinese blood flowing in her body, and she tastes the pain of being stripped of her ethnic and cultural identity. It is because of the existence of family values and the Chinese cultural atmosphere that her mother created for her from the moment she was born, especially the classical Chinese literature stories that her mother kept telling, that she finally confirmed her national and cultural identity not to be homogenized by the other culture (the mainstream culture) and avoided floating or straying from the Chinese culture and intermingling with the other culture. Since the

age of fourteen, Professor Zhou Lei has been studying English literature, and she has been studying British and American works and Western culture, "the theory and practice of Anglo-American literary criticism - structuralism, post-structuralism, feminism, popular culture criticism theory, and race theory, etc.". Some Chinese, represented by Professor Zhou Lei, have been profoundly influenced by Western culture and have completely lost their national and cultural identities, becoming worshippers of Western culture. In the context of cultural globalization, how Chinese literature, as the largest carrier of Chinese culture, can play its proper value and make Chinese culture proactively harmonize with other cultures is self-evident.

The literary world of Pu Songling is an important constituent of Chinese literature and even of Chinese culture and even of cultural globalization, and cultural globalization has given distinctive features and requirements to its study, that is, to insist on localization and classicization, but also to get rid of the danger of double marginalization, to insist on modernization and also to go global.

2.The History and Current Situation of the Marginalization of Pu Songling at Home and Abroad

First of all, in China, Pu Songling's *Strange Stories from a Chinese Studio* is an outstanding representative of ancient Chinese literature of "gods, immortals, ghosts and monsters". It has become a component of traditional Chinese culture, especially a big carrier of people's thoughts and feelings, with its broad-mindedness, its world of both righteousness and wonder, its beautiful and ideal images of gods, immortals and ghosts, and its unique artistic charm. However, it has not been recognized by the mainstream culture (literature) since its introduction, and is far from getting the introduce it deserves. Firstly, it was circulated in the hometowns and friends, then it attracted the attention of Wang Shizhen and others, and then it was spread by Gao Heng, Tang Menglai, Zhao Qigao and Xiaozhi Shanqiao, etc. *Strange Stories from a Chinese Studio* was spread more and more often, but it also had more and more influence mainly among the common people, and the mainstream culture holders in feudal society always kept it on the margins. The dominant cultural rulers in feudal society kept it on the periphery. To this day, even some researchers of Pu Songling still think that there is nothing much in his thought, nor in his literature and art. In fact, as far back as the twenty-third year of the Jiaqing period, someone said: "The contemporary novelists say that this book must be the first. This book should be read in the way of Tradition of Zuo. Tradition of Zuo is broad, while *Strange Stories from a Chinese Studio* is detailed and broad. The book should be read in the way of reading Zhuangzi. Zhuangzi is indistinct. *Strange Stories from a Chinese Studio* is dense and indistinct. The book should be read by reading the method of Records of the Historian. Records of the Historian is bold. *Strange Stories from a Chinese Studio* is bold and elegant. The book should be read in the way of reading Cheng and Zhu quotations. Compared with the *Water Margin*, *West Chamber*, *Strange Stories from a Chinese Studio* is more meaningful. Zhou Yang, one of the representatives of the mainstream culture of the new China, made a more objective recognition and evaluation of Pu

Songling in 1950: "Shandong was preceded by Confucius and followed by Pu Songling". Since then, the study of Pu Songling has become more and more enthusiastic. The establishment of the Pu Songling Memorial Hall, the collection of Pu Songling by Mr. Lu Dahuang, the biography of Pu Songling, the complete works of Pu Songling by Mr. Sheng Wei, and other monographs, the many research papers scattered in various academic journals and journals such as *Studies on the Novels of the Ming and Qing Dynasties*, and the *Collection of Pu Songling Studies* "by the Pu Songling Research Office of Shandong University. In particular, the establishment of the Pu Songling Institute in 1986 and the creation of the journal *Pu Songling Studies* have opened up new horizons for introduction about Pu Songling. In the context of cultural globalization, with the growing power of Pu's scholarship, with the increasing depth of his skills, and with his increasing efforts, Pu will make a greater contribution to the national construction, modernization, and globalization of Chinese literature (culture) with a new spiritual outlook and in a more ideal way.

Secondly, abroad, we look at its marginal position in the world literature (culture), the Western mainstream culture has long placed Chinese culture (literature) at the margins of its consciousness, only a few people for a certain need to know about Chinese literature, but never a comprehensive, systematic and profound grasp of Chinese literature. The literary world of Pu Songling was even more marginalized by the "Western mainstream culture" because of the historical marginalization of the country. As early as 1755, Voltaire, a representative of French Enlightenment thinkers, adapted *The Orphan of China* from the Chinese 13th-century miscellaneous play *The Orphan of Zhao*, which is still a preserved program in French theater. However, no one has yet elaborated on the relationship between *Strange Stories from a Chinese Studio* and European and American ghost novels, and explored the similarities and differences between them as novels of gods, immortals, ghosts and monsters in different cultural contexts and their laws. Pearl Bucke (1892-1973) was the most prominent representative of the spread of Chinese literature and culture to Europe and the United States, publishing nearly 50 novels, eight plays, a sequel, and more than 50 other books during her lifetime (Sun Yat-sen wrote a preface to her books. And Hu Shi wrote a review to her books). She was awarded the Nobel Prize for Literature in 1938. She has always called China, where she was raised for many years, her second home. In her Nobel acceptance speech, she said, "The life of the Chinese people is also my life and will always be a part of my life." She also delivered a long speech entitled *The Chinese Novel* at the ceremony, in which she briefly described the history of the Chinese novel and gave a detailed and high evaluation of *The Romance of the Three Kingdoms*, *A Dream of the Red Mansions* and *The Water Margin*, and also introduced *Extensive Records in Taiping Years*, *The Biography of Yingying*, *YeSouPuYan* and *Flowers in the Mirror*, but she did not introduce Pu Songling .

3.The Deep Integration of Pu Songling Studies and Cultural Globalization

How to get rid of the danger of marginalization of the literary world of Pu Songling by Western

culture and make it go global? It is the right thing to do, based on its localization, classicization and modernization, to "speak" loudly and forcefully with its own mode of thinking, theoretical system and discourse mechanism, especially with its own words, so that its voice can spread throughout the Western world and become a thunderstorm in the wave of cultural globalization. We must have many researchers, scholars and experts who are both learned from the East and the West and can spread the style and charm of Pu to the world. Some scholars who can grasp the essence of Chinese literature cannot modernize or globalize it because of the language mechanism or language barrier. Many translators, however, are unable to grasp its essence or prefer to translate foreign literature into China because of certain realities, rather than spending more effort to translate Chinese literature into the world. Mr. Ji Xianlin once pointed out that in today's globalized culture, we must not only have the "fetishism" of the May Fourth period, but also adopt the "sending-offism", and in terms of Chinese literature, "taking" and "sending" are disproportionate. If we borrow the strategy of globalization to vigorously promote Chinese culture and aesthetic spirit, we can actively enter the international theoretical debate in order to make a Chinese voice heard. Historically and currently, it seems that poetry, lyrics, and literature are far more popular in the world than novels and other literary styles. For example, while Jin Fushi and Jin Fuzhe, the most important literary figures in the history of Korean literature, were named after the brothers Su Shi, there is little information about the circulation and influence of Chinese novels in Korea. As late as the 20th century, Pound, a representative poet of the American Imagists, drew many elements of technique from ancient Chinese poetry (not as much influenced by Western impressionist thought as his counterparts), and he once compressed a thirty-line poem to fifteen lines, and a year later to two lines: The apparition of these faces in the cored, Petals on a wet black bough. It was in the style of Li Shangyin's *To One Unnamed*. After the Hundred Days' Reform, the first climax of Chinese translation of Western novels was set off, and Lin Shu alone translated more than 180 European and American novels, which completely opened the door to Western literature (culture). After the May Fourth Movement, Chinese translations of Western novels reached a second climax, the influence of which was so great and so long that it needs no elaboration. However, in the past hundred years, few Chinese scholars and translators have devoted themselves to "sending out" Chinese novels, especially the literary works of Pu Songling and his studies, which are in a double marginal position, to the world. Mr. Liu Yuxiang's article, *Modern Puxue's works, academic activities and the influence of Liaozhai on literature, film and television*, and drama creation summarizes Puxue's research before 1997, which includes modern writings, institutional activities, and domestic influence, but no international influence. Today, if we do not make every effort to push the literary world of Pu Songling into the tide of cultural globalization, the prosperity of Pu Songling studies, its role in the construction of nationalization of Chinese literature (culture) and its significance in making Chinese literature (culture) harmonize with the literature (culture) of others and play a positive and active role will be overshadowed. That is why many scholars have spared no effort to globalize the study of Pu

Songling, either through empirical evidence or translation, or by exploring the regularity of the literary world of Pu Songling and the literary world of others. For example, during his lifetime, Comrade Li Shizhao collected various translations and catalogs of *Strange Stories from a Chinese Studio* in different foreign languages, and hand-translated articles on Pu Songling and *Strange Stories from a Chinese Studio* by the British sinologist Zhai Li and the Czech sinologist Puschik, and prepared to compile them into Pu Songling's *Writings Abroad*, which has accumulated a first draft of more than 400,000 words. But now we can only see the preface written by Comrade Yang Xian Yi for the book in 1986: "Although I (here Mr. Yang Xian Yi) have translated (referring to the book *Strange Stories from a Chinese Studio*) with Dai Naidie, I have not conducted a comprehensive study." This is an indication that more and more scholars are recognizing the importance of the issue.

The study of Pu Songling today should not only increase the strength of its evidence and research, but also strengthen the study of theory and original thinking, with particular emphasis on the discovery of regular factors in its comparison with world literature. In the research, it is necessary to avoid the operation of floating style and pastiche texts, and to avoid undue western cultural coloring, to create a scientific and rigorous discourse background of Pu studies that can adapt to the needs of cultural globalization, and to establish one's own theoretical system and discourse mechanism of Pu studies that can be recognized by others. By placing it in the context of world literature, we can study it from the perspectives of philosophy, anthropology, psychology, culture, pure literature, and especially comparative studies, in many different categories and levels, such as author, reader, social context, and text. In this way, the essence and significance of Pu Songling's literature (culture) will increasingly emerge, enabling it to make its due contribution in bringing Chinese literature (culture) to the modern era, to the world, and to play a positive and active role in cultural globalization, while at the same time giving itself a broader scope of discourse.

References

- [1] Le Daiyun. Welcoming a New Era of Comparative Literature, *China Reading News*, 10 May 2000, p. 22.
- [2] Chen Wenxin. The Writing of *Strange Stories from a Chinese Studio* in the History of Chinese Literature in the Republican Period, *Pu Songling Studies*, 2021, No. 3.
- [3] Wang Xianming. Mr. Wang Tengzhao and Pu Songling Studies, *Pu Songling Studies*, No. 3, 2017.
- [4] Yan Weiqing. Preface to *The Complete Works of Pu Songling*, *The Complete Works of Pu Songling*, Shanghai Xue Lin Publishing House, December 1998.
- [5] Yang Xianyi. Preface to *Pu Songling's Writings Abroad*, *Pu Songling Studies*, 1989, No. 1.
- [6] Ma Guoqing. Globalization: The Production of Culture and Identity, *Journal of Peking University*, No. 4, 2000.
- [7] Luo Xu. The value of the legend of Pu Songling and its transmission and dissemination, *Pu*

Songling Studies, No. 2, 2017.

[8] Li Junyao, Li Hanju. The Times Value of the Ideas of Strange Stories from a Chinese Studio, Pu Songling Studies, No. 4, 2018.

[9] Zhang Guogang. A General History of East-West Cultural Relations, Peking University Press, November 2019.

Research on the Strategies of Cultivating Pupils' Good Chinese Learning Habits

Li Qianqian

Zhangjiakou University, Zhangjiakou 075000, Hebei Province, China

E-mail: 2049056840@qq.com

Abstract

It is pointed out in the New Chinese Curriculum Standard that primary school Chinese teaching should focus on language, guide students to understand and use language correctly, enable students to master primary listening, speaking, reading and writing skills, and form good Chinese learning habits. Learning language through students' interest can better cultivate the correct attitude and habits of learning. It will be a long process to form good Chinese learning habits, which requires the supervision of teachers and parents and the self-restraint of students, so as to form good learning habits. The formation of good habits is of great significance to children's learning and their whole life. This paper compiles the questionnaire of students, teachers and parents, analyzes the problems that still exist in the Chinese learning habits of primary school students, finds out the reasons, and puts forward the corresponding solutions and strategies.

Keywords

Pupil, Primary School Chinese, Study Habits, Method of learning, Culture method

1.Introduction

With the rapid development of society, education is also developing, and people's ideas and educational behavior are also changing. Talents in the new era need not only a broad mind, but also a good moral character. Studies have shown that 6-12 years old is the key period for people to develop good habits, because students in this period grow faster and have strong plasticity, this age is the best stage to lay a good foundation for the formation of good habits. School is an important place for teaching and educating people, and primary education is an important basis for students' lifelong development. Therefore, we should let students develop better learning habits from an early age, and become construction talents to meet the needs of society in the future.

However, at present, the formation of pupils' learning habits is still not ideal. There are still some misunderstandings in the formation of some pupils' Chinese habits. From the perspective of the formation of students' learning habits, many schools attach too much importance to the teaching effect and ignore the current situation of the formation of students' learning habits. There are still many bad learning habits in pupils' learning. Students have a very short attention span in class. From the classroom observation records, most students are easily distracted in the second half of the class, especially the younger students will be separated from the content that the teacher is teaching in a short time. In class, you can't listen to other students, but rush to express your own views. In group work, some students are not willing to listen to others' opinions to revise their answers. Some students have bad homework habits and sitting posture, so they must be reminded repeatedly. Others scribble and make mistakes in their homework. Some students do not like to think, always like to copy other people's homework directly, which seriously affects their later study. Only by forming good Chinese learning habits can students succeed more easily! Chinese teachers are indispensable in students' learning and growth. They should not only impart basic knowledge to students, but also use appropriate strategies to cultivate students' better learning habits, so as to master learning methods. In primary school, the cultivation of students' learning habits is extremely important. Learning habits are the most fundamental guarantee for students to achieve excellent results in learning, and developing good learning habits is an inevitable requirement to improve the quality of education and teaching.

2. Investigation of Pupils' Chinese Learning Habits

Through the investigation, it is found that due to the age and cognitive characteristics of primary school students, there are a lot of bad habits in primary school students' learning, which also tells us that the cultivation of students' good learning habits must be a long-term process. Because of the young age and unstable personality of the students, the students in the lower grades can not clearly understand what good habits should be developed.

Through the survey, we can see that many parents do not subconsciously think that the quality of the family environment will affect the formation of pupils' learning habits. They usually attribute the reasons to learning methods and methods, which make children have learning obstacles in understanding problems and lead to the formation of quite a lot of bad habits. Many parents think that doing other things is to delay their children's behavior, so parents take charge of everything and do not pay attention to training their children's independent ability. With the passage of time, their children will become psychologically dependent, their learning initiative will become worse and worse, and their homework will be sloppy, which will further obliterate their children's consciousness. Some parents spoil their children and try their best to satisfy them as long as they want. Parents think that this is the best way to show their concern for their children, but in the long run, children will indulge themselves in behavior, do not want to forge ahead in learning, once they encounter difficulties, they will shrink back, lack the courage and perseverance to face and

overcome difficulties. Some parents have high expectations for their children and dream of "success". They only focus on children's intellectual development, regardless of their ability to bear the scope, forcing students to learn all kinds of things. This may lead to psychological fatigue in learning and eventually make students lose interest in learning. Parents' behavior can also exert a subtle influence on their children, so it is very important for parents to set an example for their children in daily life to develop good learning habits.

3. Problems and Analysis in Chinese Learning of Primary School Students

Pupils' attention is easily distracted, and the main reasons affecting attention are lack of interest, boring teachers in class, poor self-control, the influence of TV and computer, and lack of independent space. It is normal for students to be distracted for a short time in their study, but it is a pathological phenomenon if they are not focused for a long time. Generally speaking, students can concentrate for about 30 minutes. Students find it difficult to concentrate when they are in poor health, such as when they are tired or sick. Parents should give more care to their children at this time, not blindly strict requirements. Students are more likely to concentrate when they are in a good mood. Most students are extremely easily distracted in the second half of a class, especially in the lower grades, it is easy to deviate from the teacher's teaching content. Some parents reflect that their children like to do homework while playing, even while watching TV, and some parents feel that their children have to do homework with them to complete it.

In the survey of primary school students' Chinese learning habits, we can see that primary school students are generally not active in learning, and students will not take the initiative to learn. Interest, as a non-intellectual factor affecting students' learning needs, is likely to affect students' enthusiasm and initiative in learning. The more interested they are, the more they want to know about this knowledge, so as to further improve their initiative in learning. Students' self-confidence will also stimulate students' initiative in learning. If students understand the good methods in primary school Chinese learning, they will be willing to learn, thus greatly enhancing their self-confidence and initiative. Students can learn and are willing to learn, and their grades will naturally increase. In addition, from the survey results, we can see that independent space will also affect students' learning initiative, and quiet environment is more conducive to students' learning.

In this era of information development and fierce competition, many children's independent thinking ability is getting worse and worse. Early exposure to the Internet and the heavy burden of learning take away children's ability to think independently. First of all, we can not deny that the Internet has indeed brought a lot of convenience to people, but in reality, because some children are exposed to the Internet too early, coupled with their weak self-control, so that there are not a few cases of addiction. In the long run, the Internet will occupy children's brains, make them lack interest in things outside the Internet, and their ability to think independently will decline day by

day. The other is the burden of learning. Nowadays, children's learning is not easy, I believe everyone has noticed this, because in addition to their daily knowledge, they have to deal with the seemingly endless lessons, as well as attend various interest classes and other phenomena, which seriously affect students' independent thinking.

4. Methods of Cultivating Pupils' Good Chinese Learning Habits

Parents should not bother them to do what they like. Wait patiently for him to finish his work. When a child is immersed in the pleasure of his work, he is subconsciously training his attention. Parents should encourage their children after they have completed the corresponding "work". Pay attention to reducing children's nagging and scolding. There is only one result of parents' scolding-making children hate the corresponding things, thus distracting them more. Teach your child to allocate her time wisely so that she has more time to do other things after she completes her tasks. Parents should also create a home learning environment that is helpful for students to concentrate. In order to develop good attention habits in children, learning environment is also important. Put books and school supplies on your child's desk. Don't put toys or food on the table. When children are learning, parents should also try not to interrupt their children's learning loudly. Parents should encourage their children to do what they like. Parents should not interfere in their children's lives and should wait patiently for them to finish the work at hand. After the child has completed his "work", parents can encourage the child to consciously shift his attention and psychological process to other things.

Teachers' behavior will have a great impact on students. As a teacher, we should treat every student equally, change the previous concept that teachers are teachers and students are only recipients, and the classroom should be returned to students. For example, students can show more on the stage, especially senior students, so that they can become "little teachers" in the classroom, so that they can truly become the masters of learning, and teachers can become partners of students in learning. On the other hand, it can arouse students' interest in learning by connecting with the reality of life in class, watching small animations, explaining small stories and performing textbook contents, so that students can change from "passive learning" to "active learning".

In the process of learning, students' emotions will fluctuate periodically, which will affect students' learning psychology. Therefore, in the process of teaching, teachers must pay attention to observing the changes of students and adjusting their emotions. Moreover, we should actively listen to students' opinions, constantly improve our teaching methods, and strive to be a positive teacher loved by students, so as to better guide students' learning and try to correct their bad learning attitude. Hold reports and exchanges on reading in the class, know the stories of celebrities reading and other thematic class meetings, write down their feelings and the direction of future efforts after learning, so that students can realize the necessity and importance of correct learning attitude from their hearts. If students are properly guided and encouraged, their

enthusiasm for learning will be greatly improved. \n Students should learn self-restraint and strictly restrain themselves through social moral norms, which is a necessary process to achieve self-education. Through the questionnaire survey, the following conclusions are drawn: some pupils can regulate themselves with requirements under the supervision of teachers or parents. The cultivation of self-discipline should start from childhood and cultivate self-discipline through school discipline and class discipline. In the absence of teachers and parents, we should control our own behavior in place and create a good image of ourselves. Learn self-criticism, correctly analyze their strengths and weaknesses, reasonable self-criticism can promote their own progress and development. On the road of self-education, we should adhere to the system of weekly summary and monthly summary, and guide students to develop the habit of self-criticism and self-evaluation.

Self-confidence is a psychological structure gradually formed in people's attitude and evaluation of the people around them. It can make people form positive self-suggestion, and further achieve success by stimulating people's self-improvement. Self-confidence is the source of power for the healthy growth of students. It can encourage students to constantly overcome difficulties, gradually improve themselves, and further strive for the realization of their ideals. Therefore, teachers should pay attention to improving their self-confidence in learning and mobilizing their enthusiasm for learning, so as to actively internalize the requirements of school education and strive to explore their potential. Therefore, in the process of teaching, attention should be paid to creating opportunities for students to enhance their self-confidence by helping them to achieve continuous success.

5.Conclusion

As a basic and important subject, Chinese education and training should start from primary school to lay a solid foundation for students' future development.

In primary school, it is the most important thing for children to form good Chinese learning habits. Good learning habits can not only improve students' learning ability, but also optimize students' learning process and methods, thus sublimating students' learning emotions, attitudes and values. This effect can affect children and even their lives. The cultivation of pupils' learning habits has always been a matter of great concern in school education. Under the conditions of the new curriculum reform and social development, the cultivation of pupils' learning habits needs further research and practice. Many educational experts and scholars have proved that the cultivation of good Chinese learning habits can make students learn more actively and more easily. Active and relaxed learning will make it easier for pupils to acquire knowledge, master skills, feel the joy of learning and improve their learning ability. If the pupils can listen to the class with interest in Chinese class, the teacher's teaching will be more relaxed, the teacher should consciously cultivate the students' good Chinese learning habits of listening, speaking, reading and writing in the daily teaching process, and the students should make full use of the Chinese resources in school and

family. When students initially form the awareness of active learning, students will develop good learning habits.

Teachers' active guidance and encouragement and students' self-restraint ability in learning, including self-confidence in learning, are also very important for parents to cultivate good learning habits in their children's daily life. Teachers should be patient with students, especially those who are not used to learning Chinese in class. Good habits can not be achieved overnight. During this period, the student's behavior will be repeated. Teachers must persevere and encourage more to further attract students' interest in learning. Family education is also an important way to cultivate pupils' good learning habits. Parents should set an example for their children and actively cooperate with them to develop good habits of learning Chinese.

The formation of a good habit is long-term, so we must strengthen the cultivation of students' self-restraint ability under the guidance of teachers and parents. It is easy for children to form good study habits.

In a word, although there are many problems in the process of cultivating pupils' Chinese learning habits, as long as we do not give up, constantly carry out practical research and summarize the rules, we believe that its future will be bright.

References

- [1] Yang Xianqing: *Cultivation of Pupils' Chinese Learning Habits and Methods* [J]. Enlightenment and Wisdom (2), 2021 (04): p.76.
- [2] Lv Yang: *Strategies for Developing Students' Learning Habits in Primary School Chinese Classroom*. Ginseng Flower (2), 2021 (04): p.55.
- [3] Qian Chaonian: *Strategies to Stimulate Pupils' Interest in Chinese Learning*. Teaching and Educating, 2021 (14): p.61-62.
- [4] Li Xiurong: *Cultivation and Research of Pupils' Good Chinese Learning Habits* [D]. Jilin: Yanbian University, 2010, p.4.
- [5] Song Na: *Strategies for Cultivating Students' Chinese Learning Habits* [N]. Language Newspaper, 2020, p.6.
- [6] Liu Shurong: *The Importance of Habit Formation of Junior Students* [J]. Reading, Writing and Computing, 2021 (06), p.203-204.
- [7] Sun Jiao: *Guide primary school students to read mathematics and improve their learning ability*. Educational Arts, 2021, p.53.
- [8] Gu Zhichuan: *How to Teach Pupils to Learn Chinese*. Primary School Chinese, 2020, p.4-8.

The Spirit of Ceremony and Harmony in *Guanzi*^①

Zhao Yang

Zibo Vocational Institute, Zibo255314, Shandong Province, China

E-mail:1602719143@qq.com

Abstract

"harmony spirit" is an important aspect of the Chinese national spirit, which is formed by the spiritual wealth created by people in social practice. As a representative work of Qi culture, *Guan Zi* emphasizes social harmony, which has become one of the origins and important components of the spirit of harmony of the Chinese nation. Although the content of *Guan Zi* is miscellaneous, there is a relatively consistent ideological system in it, which is to explore the law of development of things -- Tao. "Tao" has the meaning of objective laws, and heaven and earth have their own laws and rules. The unification of rites and laws arising from "Tao" is the guarantee of the harmonious society.

Keywords

Guan Zi, etiquette, spirit of harmony

1. Introduction

To achieve social stability and people's well-being, we must not only meet people's material needs, but also meet people's spiritual needs on this basis. In order to create a civilized, healthy, orderly and stable social development environment, as an important adjustment of interpersonal relationship "etiquette" can not be ignored. In *Guan Zi*, there is a systematic and comprehensive discussion on the contents, social functions and how to observe rites. What is propriety? In short, it is the norms that people should follow. *Guan Zi-Mu Min* mentioned "be courteous and courteous, and do not exceed the moral norms", indicating that "ceremony " plays an irreplaceable role in social adjustment.

2. The Class Nature of Ritual Norms

Guan Zi points out that "courtesy" is the most basic moral code, which is based on the established

^① This paper is one of the staged research results of the special subject of "Traditional Culture and Economic and Social Development" in Shandong Province in 2020, "Research on the Development Path of Folk Culture Industry from the Perspective of Rural Revitalization" (ZC202011114).

premise of social rank. "Li" has different meanings for different people. *Wu Fu* has detailed specifications for "Li" : "The superior and the inferior have their respective laws and regulations, the noble and the lowly have their own, the young and the old have their own, and the rich and the poor have their own limits. In total, there are eight aspects, which are the constancy of rites" The essence of visible gift is by making a series of different status, identity, play different roles in society, people should follow the different norms and standards, and to have distinction, his birthright to have order, rich and poor to have certain restriction, to maintain the dominance of monarchy and the social hierarchy, in order to build a harmonious social order.

The book *Guan Zi* clearly points out that when the eight principles of propriety are properly carried out and people abide by their propriety, the social order will be stable and harmonious, and a good moral fashion will be formed. On the contrary, the upper and the lower lack of propriety and righteousness will rebel, the noble and the lowly do not keep their duty will have disputes, the young and the old without respect and inferiority will rebel, the poor and the rich without legal basis will lose control. The country will fall into chaos, the society will be unstable, and the people will live in misery. Therefore, the wise king will discipline himself and teach his people.

As far as the sovereign is concerned, the first thing to do is to "not exceed the etiquette", so as to stabilize the monarchy and secure the upper position. Do not exceed the etiquette, is to "observe the degree of propriety", the words and deeds in daily life should conform to the "degree", can not exceed this "degree". The area where a monarch is most likely to disobey is extravagance and waste. Extravagant, beyond the propriety, small damage the body, the country is dangerous. The king is the model of the state and the model of the family. Whether he obeys the ceremony or not has a wide influence. If he can choose one from the other, the way of the king will be complete. The words and deeds of the king of a country affect the actions of the ministers, and the ministers will affect the thinking of the people. If the king's appetite is excessive, he is greedy for pleasure, and exceeds the rules of etiquette, it will lead to the upper and lower effects, the destruction of etiquette, justice, integrity and shame, and the country is in danger, the king will also suffer the consequences. Concerns a country extravagance frugal condition, see the king of the country that is, the monarch can not more than moment, whether suits "degree", etiquette, is one of the important basis for judgment, as the tube, eight view puts it: "enter a country, observing the palace buildings, observe the horses and chariots and clothing, can know the degree of much of the country." The rulers of the upper strata of the country live a luxurious life, in order to satisfy their endless desires and luxuries to enjoy, it is necessary to increase the collection and exploitation of the people. Heavy taxes, poor people's lives, the country is poor and the people are exhausted, which is bound to lead to complaints from the people, under the situation. "It is remote, the country is poor, the boats are gorgeous, and there are many towers. ... Gorgeous vehicles and ships, numerous towers, taxes must be heavy. When taxes are heavy, the people will resent the king." As a sovereign, we should always pay attention to the square shape and practice, and we should set an example in words and deeds, so that the ministers and the people will consciously abide by the

rules of etiquette. "To behave properly, to be polite to his subjects, to be trustworthy in his dealings with others, to set an example for the world in what he does, and people are afraid that he will not do more."

As a court minister, to act strictly in accordance with etiquette. When the state of Qi knew how to employ people, it took knowing, observing and performing rites as important bases. When Bao Shuya recommended Guan Zhong to Duke Huan of The State of Qi, he took it as an important criterion that "you can set an example in all directions in making etiquette, and I am not as good as him." Practice has proved that Guan Zhong's thought and behavior of rites and righteousness helped Duke Huan of Qi to achieve the hegemony of the Spring and Autumn Period, and his core thoughts have been respected and carried forward by later generations. Guan Zhong was seriously ill. Before his death, when recommending Gong Ziju and Xi Peng to Duke Huan of Qi, Guan Zhong put "Rites" in the first place. It is recorded in *Guan Zi Xiao Kuang*: "Gong Ziju is knowledgeable, abides by the rules of etiquette, studious and modest in language. Please send him on a mission to The state of Lu to make friends with other states." Xi Peng's actions are standardized, retreat and retreat are polite and his words are firm and soft. I am not as good as Xi Peng. Please appoint him to be in charge of diplomacy." As a minister of the state of Qi, Guan Zhong, proceeding from the "rites", knew and recommended sages to the state of Lu, and recommended Xi Peng to be an official of the state of Lu. He gave full play to their respective abilities and pointed out the way for the development of qi. As the minister in charge of state affairs, he should be able to make etiquette and justice, so that the world law, the minister in charge of foreign affairs should know "etiquette" to deal with vassals. Courtesy is very important to a minister.

Rites also played an important role in the "scholar" class. *Guan Zi • Da Guang* mentioned: "Scholars lived in a quiet environment, respected the elderly and nobles, and had proper etiquette in the process of making friends. Those who do these three things are superior; those who do two things are second class; those who do one thing are third class." Scholars, usually respectful attitude is not proud, respect the elderly and nobles, and do not lose etiquette with people, can do these three, is a superior talent.

For the people, "etiquette" is an important standard to regulate and restrict people's external behavior. "People's lives must depend on justice and peace. If there is a difference must be due to the joys and sorrows. Check anger, nothing like music; There is nothing better than profit in controlling pleasure." The public is the main force of production and the creator of social wealth. The direction of public support is directly related to the rise and fall of a country. *Guan Zi* recognizes that only when people live and work in peace and contentment can a country enjoy long-term stability and governance must be based on the people. *Guan Zi* attaches great importance to education. The vocational education of "four people separated from work" is a kind of hereditary family education. The same professional groups live together for generations, which is easy to form a professional atmosphere, which is conducive to the inheritance and cultivation of

etiquette system, thus creating a good social environment. The country will be stable and harmonious when the people follow the rules of propriety and each plays his or her own part and observes his or her duties.

Rites have different normative contents for people with different identities, status and roles in the society, which reflects the important characteristic of rites in class society -- class nature. In spite of this, the important role of propriety for social stability and national security cannot be ignored. Proprieties not only regulate and restrict the behavior and temperament of people of different classes, but also facilitate the adjustment of interpersonal relations and the stability and harmony of national social order.

3. The Influence of Ceremony in Class Society

Propriety has the significance of "distinguishing the superior from the inferior" in adjusting the interpersonal relationship in the group. Etiquette plays an important role in the social life of individuals and groups. In order to maintain a stable group relationship, we must follow the etiquette and adjust it by the etiquette system. "Etiquette is enough to distinguish between nobility and inferiority" and "etiquette is the instrument of dignity and inferiority". It can be seen that ceremony is the standard to distinguish between high and low, so that the guests and hosts are different, high and low, and the system is called ceremony, that is, "high and low have a let, high and low have a grade and between the system is called ceremony." In class society, all aspects of ritual norms, such as small dress, words and deeds, as well as sacrificial ceremony system and peerage, should conform to status. The king of The state of Qi stipulated the level of treatment for riding and wearing, which was to distinguish between high and low, not to seek beauty. The number of titles is used to distinguish rank treatment, not to pursue ostentation.

In social groups, Kings and ministers, fathers and sons, brothers, friends, and couples should all follow their own status etiquette. Only in this way can we achieve the situation of "close relatives, distant people come". Although the benevolence of the king was carried out on the people and was not biased, if he did not pay attention to the cultivation of his own inner virtue, it would be impossible to attract distant Kings to worship. So the monarch should always remember that the rules, up and down to is this regulation issued by the theoretical relationship between father and son, brother, husband and wife manners, right from the distinction between men and women, brioché, observance, can make the monarch rende detained loyalty, respect parents love their children's filial piety, brothers and sisters love, social etiquette to reveal, near the people will be close to the monarch, People from far away will come and join them. Therefore, the key to making people both near and far obey and submit lies in the reform of domestic etiquette.

As the standard of individual words and deeds, propriety becomes the criterion of superior and inferior, and its ultimate goal is to achieve the stability of the state and the people. Therefore, the significance of ceremony in stabilizing the whole national order cannot be ignored. It shows that ancient rulers had a deep understanding of ritual and affirmed the significance of ritual to national

peace and people's safety. If ritual is carried out in the social development, there will be national stability, social harmony and people's well-being. The emperor ordered the eight Sutras to teach the people in order to keep the rites. Up to the monarch, went down to the people, everyone can do it at eight o'clock, then, as the prince will be impartial, as subjects will be the heart of loyalty and no cronyism, as parents would love virtuous education of their children, as children will respectfully filial piety, will as his brother, and wonderful teachings siblings, as a sister in law and respect older brother, as a husband will be sincere honest, As a wife, I will keep chastity. Where can achieve these eight points, is to achieve the core of the ceremony. Therefore, people must be polite first, and then will respectfully obey, naturally will respect and tolerance of others, with respect and tolerance, will not grow less high and low overstep, there will be no confusion, no disaster.

4. Know the Ceremony, Keep the Ceremony Each Play Its Role

Propriety plays an important role in governing the country and stabilizing the people. So how can we carry out the propriety system better?

First of all, it is necessary to distinguish between Kings and ministers. In the hierarchical society, the relationship between monarch and minister is an important part of interpersonal relationship. "The monarch coordinates his subjects with his interests, and the subjects express their integrity with their duties, so that there will be no deviation between the upper and lower levels." Therefore, the monarch should practice benevolence and virtue, and the subjects should abide by faith, which is the ritual system between the sovereign and the subjects. Propriety is of great significance in distinguishing the superior from the inferior, and everyone should abide by it consciously, especially for the king and the superior. The monarch has absolute supremacy in the feudal society, and his words and deeds will affect the formulation of the national system and the trend of the national style. Only when the monarch strictly observes the ritual, can the "ritual" have relative stability. "The heaven has the common image, the earth has the common shape, the human has the common ritual, one set but not more, this is called" three chang ". The king is obvious, his subjects are cautious, and the upper and lower are of the same mind, forming a specific relationship with each other. The king in the upper part of the country should be virtuous, while the court officials in the lower part of the country should abide by the rules of propriety and justice. The stable etiquette is formed in the upper part of the country, and the virtuous virtue is reached by the people. In this way, the people will be attached to the king and try their best to do farm work. On the contrary, if the ceremony is impermanent, frequent changes, changes, will make the people at a loss what to do, cause chaos. It is impossible to ask the people to respect the orders of the monarch when the imperial court is not disciplined, there is no distinction between high and low, there is no distinction between young and old, the system is not clear, the service system is not hierarchical, and both the sovereign and the official are beyond the norms that should be observed.

Secondly, a king can only be accepted by his people if he obeisance with his body. "The wise king corrects these eight interests to teach his people," corrects the definite rules of propriety to educate

the people, and makes the people conform to the customs. The monarch should not reward for personal preference, should not kill for personal anger, follow the etiquette, only in this way, can make the society appear all observe the etiquette, province punishment clear harmonious situation. Secondly, the education of the people to observe rites should be gradual, in addition to the monarch to dress rites as an example, but also to give play to the educational function of the country's sage, each township choose sage, so that they teach in the country, the people can be polite. To educate the people, we should follow the objective law of small and big, starting from "respecting small rites". "If we want people to have norms of social behavior, we should also be cautious about norms of social behavior. It is impossible for the state to make its people abide by large norms of behavior without being cautious about small ones.

Third, while observing rites, the king should also teach the people to know and observe rites. The emperor ordered eight Confucian people, but also to rectify the bureaucracy, light corvee, so that the people live and work in peace and contentment will consciously support the monarch, learn the rites, abide by the rites.

All the proprieties involved in *Guan Zi* are based on the principle of governing the country and stabilizing the society, and embody the spirit of harmony with people first. Only by forming a harmonious social environment based on common norms of propriety and righteousness and common moral constraints can people make concerted efforts for national development and social progress. The concept of harmonious society advocated today is based on people's yearning for a better life as an opportunity to advocate a green and safe living environment, which is closely related to everyone's interests. Therefore, people are willing to contribute to the building of a beautiful and harmonious home!

References

- [1] Qiu Wenshan: *Qi Culture and Chinese Civilization* [M]. Qilu Publishing House, 2006.12.
- [2] Linzi District Qi Culture Research Center: *Pipe Translation* [M]. Qilu Publishing House, 2017.12.
- [3] Mo Ying: *Tube Revelation* [M]. Jinghua Press, 2009.5.
- [4] Zhao Shouzheng: *Tube Annotation translation* [M]. Guangxi People's Publishing House, 1982

Poetry Teaching and Reciting

Li Xiaolin

Zibo Vocational Institute, Zibo255314, Shandong Province, China

E-mail:zbky0506@126.com

Abstract

Reciting is the traditional way of ancient people to read poetry, reciting the voice of poetry has half of the life, through reciting can better experience, self-cultivation noble spirit, this is also the purpose of poetry - inherit and carry forward the national spirit in the traditional culture learning. This paper will discuss from the aspects of poetry teaching and recitation, culture and inheritance, and discuss the role of poetry teaching and the significance of recitation in poetry teaching based on the role of traditional culture in improving the humanistic quality of college students.

Keywords

Poetry teaching, Reciting

1. Introduction

Poetry must be the first literary genre produced by any nation in the world. Confucius said, "If you do not learn poetry, you cannot speak." This shows the significance of poetry. The power of poetry can be seen from the life experience of the literati of all dynasties who still maintain their original spirit and vigor after all the twists and turns. Poetry is a chip of Chinese civilization, through which we can accumulate, conduct and guide us to live a quality and elegant life. Poetry is also a key to the treasure house of excellent traditional Chinese culture, and what poetry education is committed to is to hand over the key to everyone, so that every Chinese can get enough life power from the handed down classics.

2. The Historical Function and Realistic Significance of Poetry Teaching

The world is unstable, the way of heaven is constant. No matter how The Times change, how the appearance of fortune, the most precious thing in the world is always true, good and beautiful, this is the heart of poetry, is the light in their eyes, can light up their own, illuminate the feelings of others. In the 5,000-year history of the Chinese nation, it is these classics, infused with the

painstaking efforts of sages, embodying historical lessons and shining with the brilliance of human nature, that have lit up the path of the Chinese people generation after generation and lit up the life torch of a group of people with lofty ideals. This is the value system and cultural gene on which our nation lives, and also the core content of Chinese poetry.

The name of poetry education originated from the use of *The Book of Songs* to educate the children of the nobility in the Zhou Dynasty. *The Book of Rites* • *Jing Jie*: You can tell how civilized a country is by its customs when you enter it. If the people there are gentle and meek, simple and honest, it is the result of the poetry teaching.

It is precisely because the traditional Chinese culture is extensive and profound, and contains the wisdom and thoughts of Confucianism, Buddhism and Taoism, ancient sages and scholars. It is kindhearted and just, open and inclusive, and rarely rejects new things and foreign cultures. It is precisely because of the long history of traditional Chinese culture, which has crystallized and inherited the fine achievements of various ethnic groups and human civilization, and is characterized by the integration of the family and the country, the unity of nature and man, and the characteristics of "unremitting self-improvement" and "social commitment", that the Chinese nation has a grand history of overcoming disasters, enduring hardships and standing indomitable in the East. That is why the combination of Marxism and Chinese practice gave birth to the great Communist Party of China (CPC). It is this party that is good at and has the courage to reform itself that has led us on the path of socialism with Chinese characteristics. This is an unprecedented great cause and a mission that the Chinese people have shouldered.

3. The Significance of the Role of Poetry in the New Era

Culture is always a powerful spiritual force to promote the construction of the country and the nation. How to get close to, inherit and carry forward cultural traditions is what we educators must think and practice.

At a critical time when reform and opening-up are deepening and the Chinese nation is moving toward great rejuvenation, General Secretary Xi Jinping has delivered a series of important speeches on carrying forward and passing on the fine culture of the Chinese nation. He pointed out, "Civilization, especially ideology, is the soul of a country or a nation. No country or nation will be able to stand up if it does not cherish its ideology and culture and loses its soul."

As college education workers, they should pay more attention to learning the organic combination of tradition and modern, while sharpening their own, educate college students to grow into talents with Chinese spirit, Chinese style, global vision and global mind, and guide college students to in-depth study of excellent Traditional Chinese culture. Deepen the understanding and identification of the philosophy, humanistic spirit and moral concepts in the traditional culture of the motherland, and then enhance the identification of the nation and the country, enhance cultural confidence, cultivate noble sentiment.

General Secretary Xi Jinping has pointed out that the unique ideas, wisdom, tolerance and charm

of Chinese culture have enhanced the confidence and pride of the Chinese people and nation. Classical poetry contains the "spiritual inheritance" through time and space, so that we can feel the "life story" behind the poetry through words. How to tell these life stories to students, how to help them understand the Spirit of Chinese culture from poetry culture, this is poetry education. Chinese classics and poetry teaching are the best spiritual nourishment to nourish young students, which is better than any preaching. We want to teach students how to learn from the fine traditional Chinese culture, purify their minds, and build self-confidence.

4. The Significance of Reciting to Poetry Teaching

Poetry and the sound of poetry come from life, reflecting the spirit and value orientation of The Times, and reflecting the delicate and subtle, profound and diverse beauty of Chinese people as well as the broad cultural psychology. It plays an extremely important and unique role in promoting the development of civilizations, promoting exchanges and mutual learning, and improving spiritual and cultural life.

Poetry is a place where thoughts and feelings gallop. The emotions stirred in my heart and were expressed in words.

Shi ·Da Xu: Poetry, is the performance of ambition, ambition in the heart, with language to express it is poetry. Emotion is touched in the heart will inevitably be expressed as language, language is not enough to express, will sigh sigh, sigh is not enough to express, the president of the song, long song is not enough to express, will be unable to help dancing.

It can be seen that classical poetry can be presented in the form of "speech", "chant" and "dance". "dance" is a body movement, while others are expressed by sound. Today we talk about chanting, chanting and reciting, which is actually the sound form of poetry.

The ancients said: do not read poetry, not enough to know the history of spring and Autumn; Without poetry, it is not enough to enjoy the essence of culture; Do not read poetry, not enough to feel the spirit of heaven and earth vegetation; Without poetry, it is not enough to see the beauty of colorful chapters. From the beginning of the Book of Songs, through the Han, Wei and six dynasties, to the peak of TVC ang poetry, Song ci charming, Yuan qu romantic, Ming poetry theory, Qing ci appreciation..... People like poetry, why? Poetry artistic conception, words concise, accurate expression, often hit our heart. Every state of mind of the Chinese people seems to have been recited by ancient poetry. The popular ancient poetry has been handed down from generation to generation, like high mountains and flowing water, xiaofeng moon, people linger on, more eye-opening, benefit a lot.

So, how do you read poetry?

Quoted in front of the "sentiment moving in the speech" "speech of the lack of" "jietan" "chant song of", this is exactly the text works produced, formed, spread of the process. First of all, poetry and ci should be derived from life and real feelings, and then be delivered in speech. Secondly, the

creation and spread of poetry and ci are inseparable from chanting. "Poetry" is a work of sound, which must be beautiful to listen to in order to play the role of enlightenment. "Poetry" always has meaning beyond words, the image, structure, literary style, artistic conception of the poem, are beautiful and far-reaching, which can be truly appreciated after entering the country through painstaking chanting.

We say "elegant speech reciting classics". At present, reading aloud is used in the society, which is the recitation of speech like drama. However, for the ancient poems and articles with well-structured structure and exquisite rhyme, recitation always seems to lack something. CCTV's "Classical Chant spread" program is deeply loved by the audience. It is a beautiful enjoyment to sing out ancient poems. But how to sing is very important, Mr. Ye Shengtao proposed the "chant" is regular at all. Insisting on reciting ancient poems and articles in a correct and traditional way can help students better understand the meaning of poems and articles, approach the author, and feel their feelings.

As the traditional reading method of ancient poems and articles, reciting is the basic method of traditional cultural education, inheriting the Chinese cultural spirit of ancient poems and articles. Reciting brings to Chinese, ancient literature and music not only a new feeling of the beauty of ancient poetry, but also a new look at the spirit of ancient poetry. This is a very important value of reciting, not just as a form of poetry, but to open the door of Chinese culture, feel the spiritual power contained in ancient poetry.

The history formed and continued by the characters has inherited the glory of China for five thousand years. Chinese characters are the same in ancient and modern times, and the style of writing is basically unchanged, which makes the Chinese civilization pass down to the present day. Our cultural classics have brought a wealth of learning and knowledge to future generations and nourished generations of Chinese people. Poetry and words, although one or two, can be worth eight or nine, the ancients also had troubles, but also met friends, even suffered injustice also do not change the original intention, "The green hills of two places are covered by clouds and rain, how can the moon appear in two places?", when the students in the study of poetry has found so many people in the same way, they should be more powerful.

References

- [1] Wei Qinglin: *Digging into the Education Value of Ancient poetry and Inheriting the Excellent Traditional Chinese Culture* [J]. Qinghai Education, 2019, (Z2), P.55.
- [2] Feng Zheng, Niu Qian: *A New Exploration of Ye Jiaying's Recitation Theory* , Journal of Capital Normal University (Social Science Edition), 2018, (06), P.124-133.
- [3] Li Changji: *Historical Traditions and Rules of Reciting Ancient Poems* [J]. Journal of Jiangsu normal university (philosophy and social sciences edition), 2017, 43(01), P.1-14.

The Use of Information Technology in the Accounting Work of Universities

Wang Zhaoxia

Shandong University of Technology, Zibo255049, Shandong Province, China

E-mail:hellolvyixin@163.com

Abstract

The financial information system of the university has been continuously improved in the process of use, and also to better promote the implementation of the Government Accounting System, the application of information technology means has been enhanced in the accounting. Basically, a comprehensive financial system containing subsystems such as budget index management, online reporting, financial accounting, direct connection between banks and enterprises, and external inquiries has been formed with budget management as the pioneer. The original applicable modules are upgraded and improved to enhance the service quality; the urgently needed and inapplicable modules are rebuilt to meet the accounting requirements.

Keywords

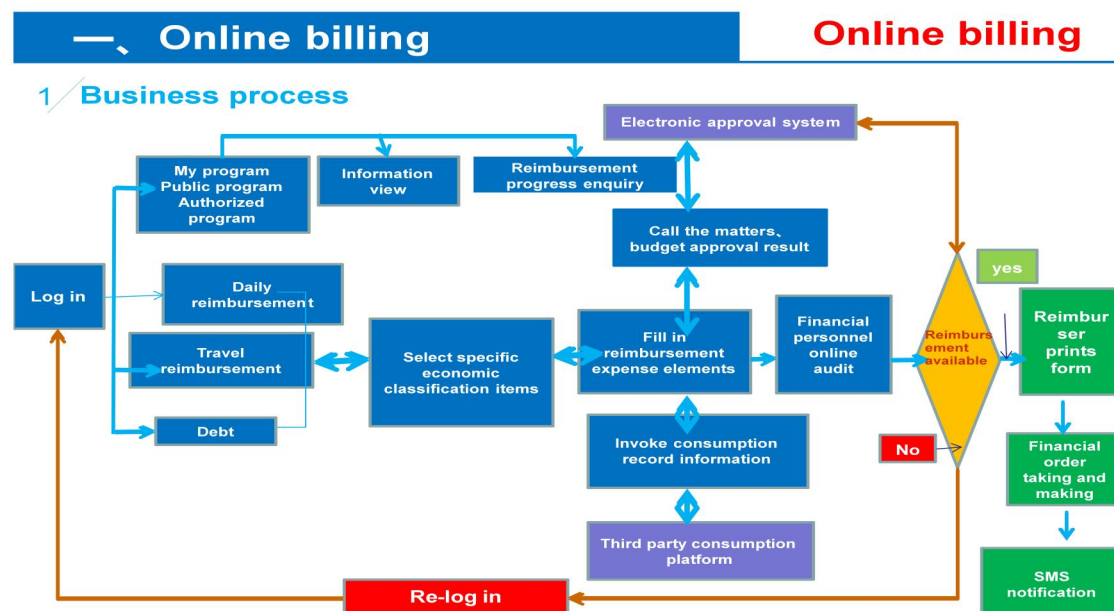
Information technology, Accounting work, Accounting requirement

In 2019, the first year of implementation of the Government Accounting System, this government accounting reform has a significant impact on the financial work. In the same accounting system, budget accounting and financial accounting are required to follow the "parallel bookkeeping" rule, which leads to increased difficulty in accounting work and increased workload of accountants. At the same time, with the accelerated integration of science and education and the gradual expansion of school scale, the accounting business is getting bigger and bigger, how to use modern information technology to solve these low output labor which occupies a lot of energy of accounting staff, has become one of the urgent problems to be solved. The implementation of the new system has a significant impact on the financial management of colleges and universities. The original financial information system of colleges and universities cannot meet the accounting requirements of the new system and must be upgraded and rebuilt, which also provides an opportunity to promote the overall level of financial information construction of colleges and

universities.

1. Online Reporting System

Online reporting is an internet-based financial reimbursement process. Under this process, faculty members can submit financial reimbursement applications at any time and from any location, leaders can approve business at any time and from any location by digital signature, and the finance department will automatically generate bookkeeping vouchers after reviewing the original vouchers correctly and can make payments through online banking. Online reimbursement can standardize the reimbursement process and improve efficiency. Daily expense reimbursement can be completed through the online reimbursement system to achieve data collection, standardization and sharing. The online reimbursement process is as follows:



The Main Feature of the Online reimbursement process is that finance first reviews and then pushes each responsible person to approve and sign after there is no problem. It has changed the situation of having the leaders sign first and then go to the finance for reimbursement, which leads to some bills that cannot pass the financial audit and let the leaders sign many times.

Problems with online reporting. In the electronic approval process, the CA authentication means is relatively single and relies on the hardware device CA certificate, which is not easy to carry.

The smooth operation of the system depends on the stability of the campus network and the performance of the server, otherwise there is a risk of poor process operation.

Online reporting prospect. The business process, financial accounting process and management process are closely integrated, so that finance and business can be integrated and the role of finance in guiding and supporting business can be brought into play to better support the development of business and better provide scientific and objective analysis support for the

university's strategic decision-making.

The accounting operations of each school entity are brought to a shared service center for bookkeeping and reporting, which has the advantage of ensuring standardized, uniform structure of accounting records and reports.

2.Mobile Appointment Reimbursement Applet

Because of the current limitation of network technology, some universities adopt the mode of parallel online and offline reimbursement. In order to solve the problem of on-site queuing of reimbursement personnel, a micro-letter applet for appointment reimbursement has been developed. Different categories of personnel use different pages according to their business needs.

Faculty and Staff: You can use your cell phone to make an appointment for the type of reimbursement service and the reimbursement time. The system accepts the appointment and automatically replies to the faculty and staff for the processing time and processing window, and updates the number of people in the queue at the reserved window in real time, so that the faculty and staff can flexibly arrange the on-site processing time.

Financial Billing: View the list of your work tasks in order to understand what you are working on.

The business end of the window maker: The maker can see the business time, business type and business volume of the window booked on the cell phone. The order maker scans the QR code in the appointee's applet through the applet to confirm the opening of the business on site, and after the business is completed, the order maker clicks "end" to finish the whole business process.

Manager: You can set whether the window accepts appointments, set the number of appointments, and set the correspondence between special services and the window. You can flexibly arrange the business volume of each weekday and the business volume of each window.

Small programs realize big value. Time saving: The reimbursement person goes to the window for processing according to the time notified by the system, without waiting in line.

Improve efficiency: Window staff know their work tasks in advance to avoid delays and improve staff efficiency.

Reduce conflicts: appointments are automatically assigned to avoid queue jumping externally, and the workload is evenly distributed internally to avoid comparing the amount of workload with each other.

Big data statistics: the system can automatically record the real processing time of each business, and after accumulating certain data, it can analyze the efficiency of each window staff and the real time consumption of each business type in order to optimize the workflow and improve the efficiency.

Personalized settings: The administrator can open and close windows and set periodic breaks at

any time according to actual business needs and special circumstances.

3. Campus Unified Payment Platform

At present, the campus unified charging system mainly includes tuition fees and other incidental charges for students, with unified charging, unified payment and unified inquiry functions. The Finance Office can centrally supervise all kinds of charging projects on campus, make real-time inquiries and statistics on the charging situation, and complete bank reconciliation and other processing. The charging department can quickly initiate and implement charging projects after being audited by the Finance Office, and monitor the charging status and progress in real time. The main functions of the campus unified payment platform: it realizes the unified management of the application and approval of charging projects, the monitoring and statistics of the process and results of charging and refunding by the charging department, and the data management of charging bills, vouchers and reconciliation, etc. This cashless charging mode eliminates the existence of unapproved first collection, sitting on the receipt and spending, and petty cash.

Fee management - system integration into the information system. The charging process of the charging department: apply for charging items --- wait for approval from the Finance Department --- apply for charging batches using the approved items (set specific payment time, payment standard, etc.) --- wait for approval from the Finance Department --- import charging personnel information into the approved charging batches --- check the status of charges --- check the status of charges --- waiting for approval from the Finance Department --- importing information of fee collectors into the approved fee batches --- monitoring the status of fee collection --- checking the fee payment results --- end of payment.

Three payment scenario modes, covering the current mainstream cashless payment methods. Alipay two-dimensional code, WeChat payment two-dimensional code payment - intelligent terminal charging management system. This system is characterized by three aspects, one is the code gun sweeping code, hand-input payment code payment, non-fixed amount of code gun sweeping code charges for non-specific objects inside and outside the school, more suitable for collecting parking fees, etc. The second is the reconciliation of the business end of the charge, unable to confirm the identity information of the payer, the amount collected is only associated with the amount of business occurrence reconciliation. Third, the system can be used alone, but also with other departments business system docking.

The features of the cell phone side of the campus unified payment platform QR code and WeChat public number payment are manifested in two aspects. First, there is no need to pay attention to the public number or website in the use of this system, you only need to scan the campus unified payment platform QR code with your cell phone to access it, and you can also access it in the WeChat public number of the Finance Office; it is for the use of school staff and students, and off-campus personnel need to register their identity information to use it. The second is the

reconciliation of the business end of the charge, with the exact identity information of the payer, the amount collected and the amount of business occurrence, and the identity information of the payee associated with the reconciliation.

Three scenarios of using the mobile campus unified payment platform:

The first is for specific fee payers, whose information has been imported into the back-end management system, and the fee payers can directly log in.

Second, for non-specific fees, fee payers can click "Registration System" at the top left of the login page to register and pay.

Third, for daily flat-rate fees, if there is a clear flat-rate fee, such as campus card replacement fee, you can directly log in with your student number and work number, and select the corresponding payment item in "Life Payment" after logging in.

The unified payment system in the PC-side single sign-on platform. The scope of application of this system is basically the same as the scope of application of cell phone terminal payment methods. The main feature of PC terminal payment is that the payment methods are more extensive, including Alipay payment, WeChat payment, Internet banking payment and UnionPay transfer payment. In particular, the CUP transfer payment breaks through the restrictions of the opening bank, and the payer can choose all the bank cards with CUP marks under his name for payment.

4. The Campus Unified Payment Platform can Make Business Inquiries and Business Reconciliation in Multiple Latitudes

According to the needs of different departments, the Finance Office unified set the department administrator user name, the administrator according to business needs can query business details, through the report query, charge query and analysis, project charge statistics and summary, public docking query for business reconciliation.

The financial information system basically realizes the automatic processing of the whole process for each economic matter. The online reporting system is the source of the initial accounting information, the accounting system processes and outputs the accounting information, and the budget system controls the economic matters before, during and after the whole process, which are closely connected and interconnected, and together form the financial information system. The financial information system has basically achieved the expected goal after upgrading and reconstruction, meeting the financial management needs under the new government accounting system, improving the level of financial control and enhancing accounting services.

Informatization work needs to be explored and improved continuously, and we expect the informatization work of universities to get better and better. Only by freeing finance staff from low value-added labor such as reimbursement and accounting can they have the energy and time to engage in high value-added work such as decision support, budget and performance management, internal control and risk management.

Brief Discussion on the Origin and Development of Zibo Wuyin Opera

Wang Qingli

Wuyin Opera Art Inheritance and Protection Center, Zibo250022,

Shandong Province, China

F-mail:790514949@qq.com

Abstract

Wuyin Opera is a unique local opera in Zibo, Shandong Province, and one of the intangible cultural heritages of the country. Because of its gentle singing, thought-provoking stories and rich local characteristics, it has been deeply loved by the audience since its inception. From the perspective of promoting "intangible cultural heritage", this article first summarizes the origin of Wuyin Opera, then conducts an in-depth analysis of the artistic characteristics of it, and finally explores the inheritance and development of Wuyin Opera, and tries to show readers the unique charm of Wuyin Opera.

Keywords

Wuyin Opera, Origin, Artistic Characteristics, Inheritance and Development

Chinese opera has played an important role in passing down and promoting the Chinese culture throughout history. People are not unfamiliar with the word "opera". People's most intuitive feeling of opera is the table and chairs on the stage and the actors' babbling accents and scene changes. On the opera stage, from emperors and generals to talented people, from long silk and water sleeves to phoenix crowns and capes, a wonderful storyline tells a vivid and interesting, living and breathing characters. People are immersed in the story of opera, with the same sadness and joy, and have a strong emotional resonance with the actors in the play.

According to incomplete statistics, there are still more than 300 drama genres active on the stage in China. After thousands of years of development, they are still full of vitality and exude a unique charm. The art of opera has very distinctive regional characteristics, and each genre is unique because of its vernacular customs and dialects. A local opera culture with very different styles has gradually formed through long-term evolution. For example, there are Kun Opera from Kunshan,

Jin Opera from Shanxi, Yu Opera from Henan, Qin Opera from Shanxi, Huai Opera from Jiangsu, and Lv Opera from Shandong. Similarly, each genre has its own representative repertoire, such as The Peony Pavilion in Kun Opera, Carrying A Wedding Sedan Chair in Yu Opera, Zhao Wuniang in Huai Opera, and Hiring New Year in Lv Opera, all of which are classic masterpieces that people know as household names.

1.The origin of Wuyin Opera

Wuyin Opera originated in Zibo, Shandong Province, and has a history of more than 300 years. It is mainly spread in Jinan, Zibo, Shandong Province and surrounding areas. From its origin to the present, Wuyin opera has gone through three stages: "Yangko cavity - Elbow drum - Wuyin opera". The Wuyin Opera sings euphemistically and beautifully, the performance is delicate, the language is simple and natural, and the local characteristics are rich, which is deeply loved by people.

Deng Hongshan (stage name "Fresh Cherry", 1903-1996) is the iconic figure of Wuyin Opera and the founder of Wuyin Opera. He has been studying opera since he was young, and his singing voice is soft and gentle, his performance is delicate and subtle, and he was already famous when he was 9 years old. In the early 1930s, Deng Hongshan often performed in Jinan, Zibo, Tianjin and Beijing, and was appreciated by the famous Peking Opera performers Mei Lanfang and Cheng Yanqiu. In 1935, Deng Hongshan was invited to Shanghai Baidai Company to make a recording. Baidai Company gave him high praise and presented him with the banner of "The Giant of Wuyin", hence Wuyin Opera was named.

Deng Hongshan's performance is so vivid that he performs the roles of the little girl in Wang Xiao hurried to his feet and the Miss Wang in Miss Wang thinks of the man so well that people forget that he is a male performer dressed as a woman. At that time people used to say: "prefer not to eat for three days, but also to see Deng Hongshan's play", "prefer to sell the pants and jacket, but also to see Deng Hongshan's play", Deng was called by the people "bolt wife peg ". The unique style he developed in his performance is still being passed down and applied by young performers of Wuyin opera. With the unremitting efforts of Deng Hongshan, Wuyin Opera became a famous local opera genre both inside and outside the province.

In 2006, Wuyin opera was listed by the State Council as the first batch of national intangible cultural heritage, since then, Wuyin opera as a beautiful cultural card of Zibo City, opened a journey to continue to write a new chapter of traditional Chinese culture. The traditional repertoire of Wuyin Opera includes Wang Xiao hurried to his feet, Guai Mo Zi, Miss Wang thinks of the man, The Story of the Cailou, The Story of the Wall, The In-Laws Talk Back and Zhao Meirong Guards the Lantern. Modern plays include The Fragrance of Bean Blossoms, Shijiu Spring, Hero Tieshan, Long Song of the Public, etc. While reflecting the excellent traditional culture of China, Wuyin opera increases the eulogy and praise of contemporary culture, bringing traditional art closer to modern life.

2.The Artistic Characteristics of Wuyin Opera

The performance techniques of Wuyin opera require a high level of the traditional "four skills and five means ". The "four skills" refer to the four basic skills that opera performers should have, including singing, reciting, acting and playing. The "five means " are the hands, eyes, body, method and steps of the opera performer, which are the rules and techniques that cannot be deviated from in the performance. The old-timers of Wuyin opera, combined with years of performance practice, summed up the basic method of "hand as the momentum, eye as the spirit, body as the main, method as the source, step as the root", which contains the true essence of opera performance.

There are also unique singing methods and performance characteristics of Wuyin Opera. The pronunciation of Wuyin Opera is formed by combining the dialect characteristics of Zibo and Jinan in Shandong Province, and there are "true and false" in singing. According to the needs of feelings, the voice can be cleverly and flexibly used to change. Its line is very characteristic, with such special methods as "pulling onions out of dry land", "old ox rubbing out the reins" and "rapping". The "dry land plucking onion" is a clean and sharp form of singing, with a sudden rise in tone to show the character's eagerness, anger and other emotional changes. "The old cow rubbing out the reins" is a characteristic singing method that suddenly changes from fast to slow, mainly used to describe the changes in the character's heart. The "rap" is more suitable for expressing the parents and neighbors in the early years of folklore, which can more vividly reflect the local conditions and psychological changes of the characters.

The performance form of "rap" is flexible, simple and simple, which is divided into rapper and singer, equivalent to the rapper in modern pop music. The singer sings in the Wuyin opera with a strong sense of immediacy. According to the needs of the storyline, they simulate the language, character and action of various characters, and their musical structure changes from tune to board, with changes in scale, rhythm and tempo, which is a clear board rap with ups and downs and rhythm. In the early years, old artists boldly incorporated this form of rap into their singing and achieved very good performance results. For example, in the Wuyin opera Miss Wang thinks of the man, Miss Wang sings "Embroidered, four legs, no tail, floating on water, crawling underground, walking step by step, bouncing, croaking, croaking, croaking, a small toad in green faint" and in Zhao Meirong Watching the Lantern, Zhao Meirong sings "The old couple is excited, yo yo ho I can do it too. I'll also play the lantern with you" and so on. The performers are very free to speak before they sing or sing after they speak, or to seem to speak or sing, further enhancing the inner emotions and expressiveness of the characters.

The music in Wuyin opera is mainly divided into two major vocal systems - the "Youban vocal system" and the "Er Buying vocal system". The "Youban vocal system" includes slow, flowing and fast flowing boards, etc. The "Ed Buying vocal systems" are also divided into slow, medium and fast boards, which are mostly used for Lao Dan, Cai Dan and Male Cavity. The gong and

drum points of Wuyin opera are also very distinctive, as the saying goes, "seven parts gong and drum, three parts opera", which profoundly illustrates the importance of gong and drum points. There are more than 20 kinds of basic gong and drum points in Wuyin opera, commonly used are "long point, short point, a drop of gong, duck's beak" to accompany "Youban", "long point, short point" to accompany "Er Buying", "Wuhua gong, Liansan gongs, Mizi Tou" to accompany "chicken shaving claw". In addition to these, and other types of common gongs and drums, such as the starting point, the wind hit the point, the sound of water hit the point, etc., are used to hit the side of the gong and turn the drum to show.

3. The Inheritance and Development of Wuyin Opera

Although Wuyin opera is only a unique genre in Zibo, Shandong Province, it has long been famous throughout the country after more than 300 years of development. Under the leadership of Mr. Deng Hongshan, a group of outstanding Wuyin opera actors have continued to develop and expand Wuyin opera. Well-known actors of other genres, such as Shandong Lv Opera actors Lin Jianhua and Qian Yuling, and opera critics Ma Yunxia and Xin Fengxia, all studied under Mr. Deng in their early years.

Huo Junping, the "Queen of Wuyin", entered the Wuyin Opera Troupe at the age of 13 and studied under Mr. Deng Hongshan, who was a diligent student with a great talent and a strong desire to create. She is a diligent student with great talent and strong desire to create. She keeps studying and devotes herself to the creation of her roles. In 1984, she won the First Prize of the Second Drama Month of Shandong Province for her portrayal of Douhua in the modern Wuyin Opera Douhua Drifting Fragrance. In 1987, she won the "Plum Blossom Award", the highest award in Chinese theater performing arts, for her performance as Lu Ya in Shijiu Quan, which made Wuyin Opera a sensation in the Chinese theater industry. She won the first prize of the 8th "China Population Culture Award" for her leading role in the Wuyin opera Laba Sister. In 2002, she won the "Plum Blossom Award" again for this play, and was praised as a "big actress in a small genre".

The big prize for small drama is closely related to Huo Junping's courage to practice and explore and keep up with the times. She often says that life is the source of art, and it is impossible to create good works without deep life accumulation. In order to perform well in Laba Sister, she went to live in remote mountainous areas for dozens of days, working and living together with local girls, portraying the state of the characters in the play to a tee.

The winner of the Plum Blossom Award in the new era, Lv Fengqin, enrolled in the Wuyin Opera Troupe in 1975 and studied under Deng Hongshan in 1985, with her handsome costumes, mellow tone and delicate performance. In 2009, she won the "Plum Blossom Award", the highest award in Chinese theatre performing arts, for her performance of the Wuyin opera Yun Cuixian. The Yun Cuixian is a light-hearted Liao Zhai play. Based on the inheritance of her predecessors, Ms. Lv Fengqin deeply appreciated the simple and kind nature of the Yun Cuixian and seized her multiple

personalities of fox, demon and human, successfully portraying a kind, lively fox fairy with a beautiful yearning for love. This play infected many jury experts and audiences, making Wuyin opera reach the peak of opera art again.

In recent years, with the rapid development of society, economy and network, people's cultural life has become more colorful, and Wuyin opera as a traditional art has been subject to unprecedented impact. In the face of the changing situation, Wuyin people do not wait to take the initiative, and actively carry out cross-provincial cultural exchanges and "non-heritage" into schools and other activities to enhance the community's understanding of Wuyin opera and attention.

During the 5,000 years of traditional culture development of the Chinese nation, Wuyin opera, as a representative of regional culture, has carried forward the traditional virtues of the Chinese nation with an excellent play, and played an active role in cultivating public sentiment and leading social life in a special way of education and enjoyment. In 2020, President Xi stressed during the collective study of the Central Political Bureau, "In the long history, the Chinese nation has formed a great national spirit and excellent traditional culture, which is the cultural gene of the Chinese nation that lives and thrives and is the spiritual force to achieve the great rejuvenation of the Chinese nation, and should be carried forward with the new reality." Under the new situation, Wuyin people will continue to increase the excavation of excellent Chinese traditional culture, strengthen the creation of new works, focus on the integration of traditional Chinese cultural genes and the spirit of contemporary culture, actively go out and expand their influence, so that the masses can experience the artistic charm of the ancient genre and carry forward the traditional culture of China.

References

- [1]Gong Xian. An Introduction to Traditional Chinese Culture, World Book Publishing Guangdong Ltd. 2011.
- [2]He Jing, Zhang Tiande, and Guo Zhen. Chinese Traditional Culture, PLA Literature and Arts Publishing House, 2009.
- [3]Wang Weimin. The History of Opera, Social Science Literature Press, 2011.
- [4]Wang Wenzhang. Introduction to Intangible Cultural Heritage, Culture and Arts Press, 2006.
- [5]Zhu Leisheng, Zhang Shixin, Sun Nengyan, and Ma Guangshun. Wuyin Opera, Shandong Friendship Press, 2019.
- [6]Yuan Ming, Liu Hongzhao, and Sun Qiang. An Exploration of the Music of the Wuyin Opera, China International Culture Press, 2006.

What Kind of People to Train: Research Hotspots and Prospects of the New Era of Nurturing Goals^①

Zhao Cuilan¹, Sun Naiyue²

^{1,2}Qingdao University, Qingdao 266071, Shandong Province, China

E-mail:QDHDZCL@163.com

Abstract

The visual analysis of the research on "what kind of people to train" since the new era will help scholars understand the hot spots of research on this topic and grasp the future research trends. The analysis of the literature between 2012 and 2021 using the bibliometric visualization software CiteSpace found that: the number of articles published in the literature is on a linear increase; there are more research authors but less collaborative research; the number of research institutions is large and extensive, but there is almost no collaboration between institutions; most of the highly cited papers are focused on "core literacy" research. The research hotspots are concentrated in three major areas, namely, the Party's policy of nurturing people, the concept of nurturing people through moral education and core literacy, and the practice of nurturing people through curriculum thinking and government.

Keywords

New Era, What Kind of People to Train, Citespace Knowledge Graph

The question of "what kind of people to train" is the primary issue of education. General Secretary Xi Jinping has made a profound discussion on the issue of "what kind of people to train" from the height of nurturing people for the Party and the country, and especially since the new era, the academic community has paid more attention to "what kind of people to train". Scholars have analyzed and interpreted the issue of "what kind of people to train" from different perspectives, using different theories and methods; the relationship issues between "what kind of people to train" and the purpose of education and the goal of education;[1] the relationship issues between

^①This article is sponsored by the Research on the Rule of Law and Public Morality Education (15JJD880010), a project of the Key Research Base of Humanities and Social Sciences of the Ministry of Education.

the concept of "what kind of people to train" and the activities of educational practice;[2] the direction and standards issues of "what kind of people to train"[3] the process of development and evolution of "what kind of people" in the texts of educational policies in different historical periods,[4] etc. The question of "what kind of people to train" has become a prerequisite and fundamental question of "for whom to train people and how to train people".According to a search on CNKI, the period around 2012 is an important point in the research on "what kind of people to train", which coincides with the practical point of the new era. The purpose of this study is to analyze the research dynamics of "what kind of people to train" in the academic field since the new era, in order to provide reference for scholars' future research.

1. Study Design

1.1 Research Methodology

Since 2005, scientific knowledge mapping, a new method of scientific metrology, has been gradually extended from the field of natural sciences to the field of humanities and social sciences. In recent years, this research method has also emerged in the field of education and has gained significant momentum. The main advantage of Citespace software, one of the more popular knowledge mapping software, is its ability to correlate potential information from the literature and present data and information in a dual way of "graph" and "spectrum". This paper uses Citespace 5.8 knowledge visualization software, and on the basis of literature reading and theoretical thinking, we analyze the research on "what kind of people to train" since the beginning of the new era, and explore the research hotspots and trends in the field of human development goals.

1.2 Data Sources

In this study, CNKI was used as the data source, the advanced search function was selected, the subject term was "what kind of people to cultivate" or "the goal of education", and the time span was from January 1, 2012 to November 13, 2021, and journal category is Chinese core and CSSCI. A total of 415 relevant documents were searched, and 72 documents such as abstracts, notices, announcements, conference announcements, academic recommendations, forum and conference reviews, and duplicates were manually excluded, and 343 documents were finally identified. The acquired literature was explored using software data statistics and theoretical readings of the literature.

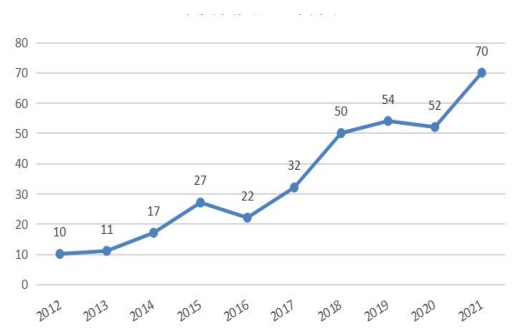
2. Analysis of the Characteristics of the Literature on "What Kind of People to Train"

2.1 Annual Volume of Publications

The number of publications on the theme of "What kind of people to train" in the past ten years on China Knowledge Network is shown in Figure 1, where the solid lines represent the annual output trend and the numbers represent the annual output number. As shown in the figure, 2012-2016 and 2017-2020, both showed a steady increase and a slight tendency to decrease, 2012-2015 and 2017-2019 both showed a steady increase, while 2016 showed a slight decrease of 5 articles compared to 2015 and 2020 showed a slight decrease of 2 articles compared to 2019; 2021 over 2020 with 2018 over 2017 both show a rapid growth trend and an increase in the number of articles issued, and this research theme has attracted the attention of many scholars.

2.2 Author Collaboration Network

The author analysis option "Author" in the Citespace tool was used to obtain the main author collaboration network for the "Who to Train" study. The nodes represent authors, and the size of the circle represents the amount of articles posted by authors. The lines between nodes represent the Partnerships between authors, and more lines indicate more collaboration between authors.



From 2012 to 2021, the collaborative network mapping of the authors of the Parenting Goals study contained a total of 225 network nodes, 59 connections, and a network density of 0.0023. It shows that the number of authors on research in this area is high, but loosely distributed, with weak collaborative links between authors. Three scholars, Zhou Bin, Shi Jiuming and Li Xigui, published 3 articles, 19 scholars, including Liu Xia, Ye Fangxing, Yang Xiangdong and Xu Shiqiang, published 2 articles, and 205 scholars published 1 article. It can be seen that the number of scholars studying this field is large, but fewer have conducted continuous in-depth studies. In terms of author collaborations, Yu Xiulan, Zong Xiaohua and Lv Linhai, Yang Xiangdong, Zhou Wenye and Cen Li, Lin Chongde, Liu Xia and Ren Ping, and Liu Jun, Tang Wei and Wang Qing have collaborative relationships. The analysis shows that the research on "What to train" in 2012-2021 is mostly individual, and the number of collaborations between authors is low. Among the authors with a high number of publications, a high percentage of them are in the form of individual publications.

2.3 Institutional Cooperation Network

The institutional analysis option "institution" in the Citespace tool software was used to obtain a collaborative network of major research institutions for the "What kind of people to train" study, where the nodes represent institutions and the lines between the nodes represent collaborations. The graphical information of node circle size and linkage is the same as that of the author partnership.

The institutional cooperation network mapping of the 2012-2021 Nurturing Goals study contains a total of 201 network nodes, zero connections, and a network density of zero, indicating that the number of institutions about the study is large and widely distributed, but there is no cooperation between institutions. The main research institutions on parenting goals are China Academy of Educational Sciences, Institute of Curriculum and Instruction, East China Normal University, and University of Science and Technology Beijing. Among them, the number of articles issued by the Chinese Academy of Educational Sciences was 6, which ranked the top, mainly for research topics such as creative education, core literacy, curriculum construction, curriculum design, and curriculum structure. The analysis shows that the research on nurturing goals from 2012-2021 is mainly conducted by universities and mostly done independently within research institutions, but the institutional cooperation is looser and weaker.

2.4 Highly Cited Journal Papers

The number of citations of a paper reflects the quality of the literature and the extent to which it can be drawn upon. Table 2 shows the top ten most cited papers on "what kind of people to train", with the highest citation of 166 and the lowest citation of 54, and the average citation of 83 for a single paper. The highly cited papers were mainly concentrated in the three years of 2017, 2018 and 2019. The topics studied in the highly cited papers are focused on the newcomers of the times, core literacy, and curriculum system construction. Scholar Yang Zhicheng believes that the essence of core literacy is "the return of the ontology of educational philosophy, that is, the return of the knowledge-based educational philosophy of modern education to the ontology of education based on the person (child) orientation." [5] The curriculum system is mostly constructed with core literacy as the core, exploring how core literacy can be implemented in specific subjects such as language and Civics courses. [6]

Table 1 Ranking of highly cited papers on "What kind of people to train" research (top ten)

Serial number	Number of citations	Author	Title	Journal name	Author Affiliation
1	166	Liu Jianjun	On the scientific connotation of "the new generation of the times"	Thought Theory Teaching (2019/02)	Renmin University of China School of Marxism Studies
2	120	Yang Xiangdong	The relationship between core literacy and China's basic education curriculum reform	People's Education (2016/10)	Department of Education, East China Normal University
3	144	Yang Zhicheng	The Essence of Core Literacy Pursuit and Practical Exploration	Educational Research (2017/07)	Beijing Institute of Education

4	83	Wang Huijuan Wang Xibin	The connotation of "core literacy" in elementary school language and its realization path	Education and Management (2018/04)	School of Education, Ningxia University
5	61	Han Zhen	Optimizing the subject education goals of ideology and politics classes with subject core literacy as the main line	People's Education (2018/07)	Revision group of ideological and political science curriculum standards for general high school
6	59	Xie Youru, Huang Yuling et al.	Integrating innovation to effectively improve the quality of "Golden Course" construction	China's Electro-Chemical Education (2019/11)	School of Information Technology in education
7	59	Gao Guoxi Ye Fangxing	The theoretical logic of the collegiate curriculum system's joint efforts to educate people	Higher Education in China (2017/12)	Fudan University, East China Normal University
8	56	Zhu Xiaoman	Taking the development of students' core literacy as the mission of primary education	People's Education (2015/07)	Department of Education, Beijing Normal University
9	55	Fan Yongfeng Zhu Naiqing	Research on the Construction of School Characteristic Development Measurement Model	Journal of East China Normal University (Education Science Edition) (2018/03)	Center for Basic Education Research, Southwest University, Southwest University Branch Center of China Collaborative Innovation Center for Basic Education Quality Monitoring
10	54	Huang Silin Lin Chongde	The connotation and structure of social responsibility literacy	Journal of Beijing Normal University (Social Science Edition) (2018/01)	Institute of Developmental Psychology, Beijing Normal University

3. Analysis of the Hot Areas of Research on "What Kind of People to Train" in the New Era

The timeline mapping shows the research hotspots of "what to train" in different years with time as the horizontal axis, clusters as the vertical axis, and keywords as the center. The node size indicates the frequency of hot words, the line between the nodes indicates the evolution of hot words in time, and the # followed by a number represents the hot topic of research.

From the timeline, the research on "what kind of people to cultivate" presents nine themes, including curriculum thinking, core literacy, physical literacy, primary and secondary schools, and teaching methods. Combined with literature research and theoretical analysis, the research at this stage mainly focuses on the three major areas of research, including the relevant discussion of "what kind of people to cultivate" by General Secretary Xi Jinping, the research on the concept of "what kind of people to cultivate", and the research on the practical path of "what kind of people to cultivate".

Figure 2 "What kind of people to train" timeline map

3.1 Study of General Secretary Xi Jinping's Important Statement on "What Kind of People to Train"

Since the 18th National Congress, General Secretary Xi Jinping's discourse on "what kind of people to train, how to train people, and for whom to train people" has been reflected in the theme #0 Nurturing Goals, with key words involving education policy, value issues, the new generation of the times, and school philosophy, etc. These themes are the concentrated expression of scholars' ideological interpretation and theoretical elaboration of President Xi's discourse on nurturing people from multiple dimensions and layers. First of all, we will explore the relationship between "what kind of people to train, how to train people, and for whom to train people. According to scholar Hu Zhanjun, these three elements have a close intrinsic relationship: "who to train people for" is the soul of education, which determines the direction of talent training; "what to train people for" is the core of education, which explains the connotation of talent training; "how to train people" is the key to education, which explains the way of talent training [7]. Second, regarding the elaboration of "training socialist builders and successors", most scholars agree that "training socialist builders and successors" has well answered the question of "what kind of people to train". According to scholar Peng Qinghong, "what kind of people to train" is the primary issue of education, and a socialist country led by the Communist Party of China must take the training of socialist builders and successors as a fundamental task, "to firmly grasp this primary issue in ideological understanding and practical action "[8]. Thirdly, the question of ways and means to achieve "what kind of people to train". The theme of #2 is Curriculum Civics, which involves key words such as Civics, moral education in schools, and practical paths. Scholar Zhang Jinlong interprets and explains President Xi's important remarks on ideological and political theory classes,

arguing that they put into practice the goal of training socialist builders and successors. [9]

3.2 Research on the Concept of "What Kind of People to Train"

The concept of "what to cultivate" is represented by the core concepts of #0 (parenting goals), #1 (core literacy), and #5 (physical literacy). Setting literacy enhancement as the goal point, conceptual standards as the direct driver, and systematic and comprehensive as the methodological support, the study of the unified literacy pathway puts forward constructive opinions on the state of the desirable state of the nurturing goal based on the guiding statements of national education policies. We focus on "three comprehensive education" [10]. As the guide, highlight the ideological leadership, strengthen the top-level design, and construct a new system of psychological education. With the fundamental task of "establishing moral education" [11], we adhere to the concept of systematic education and constructing educational system value issues and practical issues. With the goal of "educating people with culture" [12], we will accelerate the construction of a strong cultural country and meet the cultural expectations of the people for a better life.

3.3 Practical Research on "What Kind of People to Train"

Practical education focuses on innovative types of education (#6, #4, #5) and transforming curriculum education (#2, #4, #5). In the macro context of education policy and human development, we are implementing the "cultivation of human beings" by adopting the human development practice of "learning by doing" and "doing by learning", starting from the human development goals implemented in modern schools, and taking the efficient acquisition of knowledge and innovative knowledge as a grip. First, innovative education types (#6, #4, #5) are updated with the aim of acquiring knowledge and bringing into play the diversity of education. The main focus is on creator education [13], creative education [14], and research education [15]. To promote conceptual innovation through practical education, and to propose a new period of education goals with "realistic, historical, advanced, sociological, and future". Second, innovative curriculum education (#2, #4, #5). We focus on the construction of curriculum teaching system [16], curriculum teaching materials system [17], discipline system [18], and curriculum nurturing objectives [19], and so on, using the "people" nurtured by the curriculum to focus on discipline nurturing in the whole discipline field. We also focus on the nurturing of people in all disciplines and the nurturing of people in the whole area in the context of a complete human being, and respond to the national call for the nurturing of people.

4. Insights and Perspectives on Study of “What Kind of People to Train” in the New Era

4.1 The Volume of Publications is Growing at a Faster Rate, and Collaborative Research among Authors and Research Institutions Needs to be Strengthened

In the new historical period, the question of "what kind of people to train" has touched everyone's heart, from the central government to the local government, from the society to the schools. Since the 18th Party Congress in 2012, scholars have responded to the need for national research on "what kind of people to train" and have been exploring and elucidating it in depth, with an annual growth rate of 60% from 10 articles in 2012 to 70 articles in 2021.

However, in terms of authors, most of the scholars published one paper, and only 22 scholars published two or more papers, and there were fewer collaborative studies between authors, and most collaborators worked in the same unit. For example, Zong Xiaohua and Yu Xiulan work at Nanjing University, and Lin Chongde and Liu Xia both work at Beijing Normal University.

Therefore, the future research in this field should be based on a certain amount, and strengthen the continuity and depth of research on "what kind of people to train", and strengthen the extensive and in-depth cooperative research among scholars and research institutions.

4.2 The Research on "What Kind of People to Train" in the New Era has Remarkable Characteristics, but the Depth of Research needs to be Strengthened

"What kind of people to train" is an important issue raised by the Party and the State in the new historical period. As General Secretary Xi Jinping said, "'What kind of people to train' is the primary issue of education." [20] During this period, research on "what kind of people to cultivate" has gone through three stages: interpretation and elaboration of policy texts (2012-2015), theoretical argumentation (2016-2018), and practical practice (2019-2021).

From 2012 to 2016, the policy texts on "what kind of people to train" were interpreted. Scholars mainly focus on the interpretation and interpretation of nearly twenty policy texts on "what kind of people to train" issued by the Party and the State during this period. Scholars generally agree that "cultivating socialist builders and successors who are well-rounded in moral, intellectual, physical and aesthetic development" is the main goal of the Party and the State in cultivating talents. However, the research during this period was still at the stage of text-to-text interpretation, and the research on "what kind of people to train" had not formed a system, and the theoretical exploration and practical concern were relatively less prominent.

From 2017 to 2019, the stage of elaborating the theoretical idea of "what kind of people to cultivate". With the focus on the establishment of moral education, the cultivation goal of "what kind of people to cultivate" and the standard of cultivating people were established. Scholars interpreted the connotation, criteria, ways and methods of "morality" [21], and pointed out that curriculum thinking and politics as an important way to cultivate talents [22]. Primary and secondary schools and university thinking and politics courses are the main venues to achieve the goal of talent cultivation through "educating people with culture" and "educating people with disciplines".

From 2020 to 2021, we will explore the practical path of "what kind of people to train". Scholars believe that there are three main practical paths for cultivating people: first, adjusting the "school system" and strengthening the "Civic Education Course" and other means of cultivating people. The second is "five education integration", "five education together", "labor education", "health education" and other means of education. The third is to promote the "integration of industry and education", strengthen "homework governance", and participate in "community activities" and other educational activities.

These three stages have their own distinguishing features, but each stage needs to be studied in depth. The first stage has more text interpretation but less logical interpretation. For example, "cultivating socialist builders and successors who develop morally, intellectually, physically and aesthetically" focuses on the interpretation and explanation of "socialist builders and successors", while the explanation of "comprehensive development" is insufficient. The second stage of theoretical research is insufficient, focusing on the interpretation of "moral education" and neglecting the theoretical investigation of "moral, intellectual, physical, and aesthetic" and the relationship between them. In the third stage, there is more contingent thinking and less practical improvement.

4.3 The study of "what to cultivate" in the new era focuses on the value of "social people" and lacks attention to "individual people"

"The term 'scholar' does not only include the proper meaning of academic research, but also contains the connotation of strong social concern and exemplary character cultivation" [23]. As an academic researcher, he or she has two main tasks: first, as a national citizen, a scholar should stand in a certain period of history to explain the policy documents of political parties and countries, and contribute to the wide dissemination and implementation of policies; second, as a "human" scholar, he or she should care for the humanities of the whole person.

As the main force driving historical development, human beings have the attributes of subordination to family, society, state and nation, and the individual attributes of emotions, values and needs rooted in individual lives, which together constitute the "complete human being". From the research on "what kind of people to cultivate" since the new era, scholars have mainly focused on the interpretation and interpretation of party policies, theoretical discussions on the social attributes of human beings and the practical paths that should be carried out as a result, but have not paid attention to the individual attributes of human beings.

The Party and the State propose to "cultivate socialist builders and successors with comprehensive development of morality, intellect, physique and beauty", which not only cultivates "socialist builders and successors" with social attributes, but also "individual people" with individual attributes. How should we pay attention to individual human beings with individual attributes, "moral", "intellectual", "physical", "aesthetic" and the relationship between them. More

importantly, how to deal with the relationship between "social person" and "individual person", i.e., how to deal with the relationship between social and individual attributes as a complete human being, needs extensive attention from future scholars.

References

- [1] Wang Xuejian, Shi Zedong. The evolution and development of the Party's educational goals in 70 years in New China[J]. Marxist Theory Discipline Research 2019(06):140-151.
- [2] Shi Zhongying. 70 years of exploration on the question of "what kind of people to train"[J]. Journal of Chinese Education 2019(01):51-57.
- [3] Ye Shangxiong. The core of quality education: what kind of people to train and how to train people: the experience of studying Comrade Hu Jintao's discourse on quality education[J]. China Moral Education, 2007(03):11-14.
- [4] Liao Shanglan, Liu Guihai. "What kind of people to train": rational thinking and value reconstruction of school physical education reform--based on the evolution of China's macro education goals [J]. Journal of Tianjin Institute of Physical Education, 2021(02):151-158.
- [5] Yang Zhicheng. The essence of core literacy pursuit and practical exploration [J]. Educational Research, 2017(07):14-20.
- [6] Wang Xibin, Wang Huijuan. The connotation of "core literacy" in elementary school language and its realization path[J]. Education and Management 2018(04):81-83.
- [7] Hu Zhanjun. Accurately grasp the fundamental issues of talent cultivation [J]. Chinese higher education, 2019(11):48-49.
- [8]Peng Qinghong. Firmly grasp the primary issue of education [J].2018(10):7-9.
- [9][22] Zhang Jinlong. Theoretical Implications of General Secretary Xi Jinping's Important Discourse on Ideological and Political Theory Classes [J]. Theoretical Studies, 2019(06):25-31.
- [10] Wang Xisheng. Constructing the management system of ideological and political work in colleges and universities with the guidance of "three comprehensive education" [J]. Thought Theory Education, 2021(04):96-101.
- [11] Shi Jian, Wang Xin. The connotation construction of curriculum thinking and politics [J]. Foreign language e-learning, 2020(06):43-45.
- [12] Man Huan. The value orientation and scientific setting of the goal of cultural education in colleges and universities under the concept of "educating people with culture"[J]. Jiangsu Higher Education, 2018(05):68-71.
- [13] Chen Hongyuan. Clarifying the educational orientation of creator education[J]. China Journal of Education, 2019(11):104.
- [14]Zhuang Huifen. Empowering children's lifelong growth:Creativity and innovation in the construction of school physical education curriculum[J]. Primary and secondary school management, 2021(08):43-46.
- [15] Li Lin, Li Yuhui, Zhou Jie. A case study of geography research and education [J]. Journal of

Tianjin Normal University (Basic Education Edition),2021(04):79-85.

[16] Wang Lin. Exploring the structured teaching of children's mathematics based on subject education [J]. Chinese Journal of Education, 2021(06):106.

[17] Ma Baojuan. The inner rationale and system construction of collaborative education in university and school Civics [J]. Educational Science,2021(01):54-60.

[18] Zhou Zhengmei, Chen Minggui. The goal of educating people in Civics and its practice in the context of "triple world"[J]. Teaching ideology and politics, 2021(02):22-25.

[19] Shuang Tingting, Chen Youqing. Cultivating "professionals" or "generalists"-an analysis of two different orientations of disciplinary education goals[J]. Journal of Education, 2021(03):75-84.

[20] State Council Information Office in collaboration with the Central Literature Research Office. Xi Jinping on Governance, Volume 2 [M]. Foreign Languages Press, 2017:376.

[21] Wang Jian, Jiang Jibei. The century-long history and basic experience of the Chinese Communists' ideology of moral education [J]. Educational Research, 2021(07):16-26.

[23] Peng Zeping, Lu Youquan. On the mission of contemporary Chinese educational scholars [J]. Journal of East China Normal University (Education Science Edition), 2007(12):21-29.

Exploring Ideas for the Development of Qi Culture Experience-based Tourism Projects

Luo Zhen

Zibo Vocational Institute, Zibo 255314, Shandong Province, China

E-mail: luoluo025@sina.com

Abstract

Cultural tourism is a new trend in the development of tourism industry in the contemporary world, presenting the characteristics of experiential in the context of the era of experience economy. However, the current design and development of many Qi cultural tourism projects do not particularly highlight this feature, which affects the attractiveness of Qi cultural tourism projects, and thus there is an urgent need to explore effective ways of developing experience-based tourism projects. The rich resources of cultural relics and documents left by the long-standing Qi culture also provide the necessary conditions for the development of Qi cultural tourism projects that focus on the participation and experience of tourists, making them feasible. Guided by the theory of experience economy, this paper discusses the development ideas of Qi culture experiential tourism projects by taking the Qi culture tourism product development as an example.

Keywords

Experience economy, Qi culture, Tourism development

1.The Concept of Experience-based Economy

The experience economy is an economic activity in which operators take advantage of the consumer's desire for personal experience and sell to consumers at a certain price a production or service process that does not originally require the consumer's personal experience [1]. In the book *Experience Economy* published by American economist Joseph B. Pine II in collaboration with James H. Gilmore, the experience economy is defined as "a business that uses services as a stage, goods as props, and consumers as the center, creating activities that engage consumers and are worthy of their memories[2].

In the era of experience economy, consumers willingly pay a certain (or additional) fee for the

wonderful psychological feeling while indulging in the whole process of emotional experience and gaining satisfaction. When the process of experience is over, the memory of the "experience" of the process will be preserved for a long time. The greatest goal of the experience economy is the "personalization" of consumption and production. Therefore, in the context of the experience economy, it has become a new direction for the development of modern cultural tourism to attach importance to the experience of tourists and strive to create heterogeneous situations that are different from the original lifestyles of the experiencers, so that they can have a deeper experience of the connotation of tourism resources and thus get a full range of spiritual and cultural enjoyment. The resulting "experiential tourism" is the advanced stage of tourism development after tourism and leisure tourism, which emphasizes tourists' experience of culture, life and historical events, participation and integration [3].

2.The Development Status of Qi Culture Tourism Project

Qi culture depends on the territory mainly in today's Shandong Peninsula, radiating outward to the southeast of Hebei Province, the eastern part of Henan Province, the northern part of Jiangsu Province, northern Anhui Province north of the Huai River, the ancient capital of Qi Linzi as the center of the north-south column, and has formed a considerable scale of tourism scenic spots, from south to north mainly: Yiyuan cave scenic area, Qiaoling former cave scenic area, Lushan scenic area, Yuanshan National Forest Scenic Area, Jiao Yulu Memorial Hall, Kaiyuan Cave, Quanhetao Scenic Area, Maanshan Scenic Area, Taihe Reservoir Scenic Area, etc. However, the current Qi culture tourism products, like many types of tourism products, provide tourists with experiences that remain on the surface, making it difficult for tourists to experience the unique cultural connotations of the destination and gain unforgettable memories from it. And in the era of experience economy, the characteristics of travelers are changing, increasingly pursuing personalized products, with a growing sense of eagerness to participate and a greater desire to be performers and participants rather than general onlookers. Therefore, in the era of experience economy, Qi culture tourism must be given a new connotation and presenting new characteristics, so its development should also choose a new orientation.

3.The Feasibility of In-depth Development of Qi Culture Experience-based Tourism Products

Qi culture tourism experience-based design is a kind of tourism development and design process in the process of Qi culture tourism development, based on understanding the needs of tourists, using services as the stage, tourism products as props, and the environment as the set, integrating the participation of tourists into tourism activities, so that tourists can obtain tourism experience in the process of tourism activities.

From the perspective of experience economy to explore the depth of Qi culture tourism products

development is with certain basis. First of all, from the perspective of resources, the Qi cultural tourism area has many attractions and monuments, a long history and a deep cultural heritage. In addition to the scenic spots that have taken shape, tourism resources with important development value that have not yet been developed from south to north mainly include: Yiyuan Ape Man Ruins, Changyu Road Ruins, Qi Great Wall Ruins, Qi Barracks Ruins, Mengzi Mountain, Tuyu Village Cathedral, etc. [4]. Therefore, it contains the potential energy to stimulate the tourist consumer to have a satisfying experience and feeling after processing into the corresponding product, and it can be said that it has the characteristics of experience-based resources itself. Secondly, from the market point of view, with the increasing progress of society and the continuous improvement of national culture, people pay more and more attention to their own psychological quality of life, and are no longer satisfied with a single sightseeing tour, but present diversified tourism needs, and tourists show great interest and concern for products that can meet their experiential needs. The experiential market is also expanding. Therefore, from the perspective of both resources and market, Qi culture tourism products have the inherent potential and external advantages to be developed into experience-oriented products.

4. Ideas for the Development of Qi Culture Experience-based Tourism Projects

The design of experiential tourism projects differs from general product design in that the designer takes the implicit needs of consumers as the starting point and designs experiences that are closer to the inner needs of consumers. It provides opportunities and conditions for tourists to have deep contact with the society and environment of the tourist place and to experience the life of the residents of the tourist place. Being a farmer for a day, being a member of a scientific research team, doing woodworking, learning pottery, and so on, are all ways for tourists to experience close contact or short-time integration into the social environment or social group of the tourist place, and through this process of seeing, doing, feeling, communicating and appreciating, enriching the tourist experience. The development of those participatory leisure, sports, entertainment, gastronomy and festivals is another important aspect of creating experiences for the tourist. A smooth entertainment, a thrilling challenge, a successful attempt, a delicious meal, a different kind of contact, a pleasant shopping, etc., can make the tourist unforgettable. Based on the above views, I believe that the future development of Qi cultural tourism products can focus on the following three aspects:

Firstly, construct unique experience theme. Constructing experience theme is the basis of tourism development, with theme, the development purpose of each experience project is clear, the level is clear, each project does not conflict with each other, and highlight and deepen the theme from different aspects, so that the tourist place leaves a strong impression to the tourists. Therefore, for those various venues that are mainly static displays (including exhibition halls, museums, art

galleries, etc.), a thematic approach can be adopted to highlight the different artistic and cultural characteristics. The unique qualities of Qi culture are combined with the content displayed to refine a theme with profound implications. Then, under a specific theme, through the design of the sensory environment and the creation of the entire atmosphere to present and communicate in the form of products that visitors will enjoy. For example, the stone carving art museum, ceramics museum and coin museum can, on the basis of physical display and textual picture description, take the combination of playing dynamic video materials, live demonstration and experience the production process of related art or participate in the production; they can also set up Shao music performance field or add some music that can highlight the style and characteristics of Qi culture as background music. In addition, the costumes and demeanor of the pavilion staff should be consistent with the specific cultural theme, thus presenting the distinctive characteristics of different venues through various sensory elements and enabling visitors to deepen their perception of the unique flavor of the aligned culture under the combined influence of multiple senses.

Secondly, design rich and vivid experience projects. The current Qi cultural tourism products are almost all still only in the level of sightseeing and visiting, providing tourism consumers with a static project, lack of participation, interactivity, less fun and entertainment; only highlight the intellectual function of cultural tourism and ignore the aesthetic function of entertainment as a tourism product should provide. The design of Qi culture tourism projects in the experience economy is not to abandon the tourist form, but to focus more on participatory and entertaining content. According to the existing resources of the Qi culture tourism area, Linzi for example, can design farming life experience project, Hui folklore experience project, ancient Qi history experience project, ancient Qi knowledge quiz, cuju competition or set up special for tourists to participate and experience the venue, in the form of role-playing or competition to increase the diversity and interest of activities, to provide more consumer items to choose, to extend the stay of tourists. This will enable tourists to deepen their understanding of Qi culture while relaxing and inspire a strong desire to revisit their hometown.

Thirdly, create an atmosphere of authentic and memorable experiences. Using existing experiential resources to build experiential scenes and stages to provide visitors with a realistic environment for their experiences. Therefore, to develop experiential cultural tourism products must integrate multiple sensory stimuli in each cultural tourism activity scene according to the experience requirements and carry out elaborate atmosphere packaging. For example, for the theme of "experiencing the history of ancient Qi", we can imitate the Western simulation park model or adopt some high-tech means to design a demonstration scene with the unique flavor of ancient Qi to increase the effect of immersion. At the same time, we should try to eliminate modern facilities in the peripheral environment to highlight the real effect of environment and context. So that visitors can see the residents in ancient costumes, long-established buildings, ancient carriages and horses and books in a complete set-up, and even visitors can personally participate in a war between two armies, and get spiritual relaxation and satisfaction through the

use of the Art of War to achieve victory, thus gaining a deep experience of alignment culture.

5. Conclusion

Since the experience economy is a consumer-centered economy from the consumer's point of view, tourism under the guidance of this economy will enable tourists to enjoy themselves mentally, have experiences, and leave unforgettable and pleasant memories. Qi culture tourism experience-based design is a kind of tourism development and design process in the process of Qi culture tourism development, based on understanding the needs of tourists, using services as the stage, tourism products as props, and the environment as the set, and integrating the participation of tourists into tourism activities, so that tourists can get tourism experience in the process of tourism activities. Only after increasing the experience value of Qi culture tourism, can the tourists really get rich experience and perfect enjoyment.

References

- [1]Yang Haihuan. Research on tourism development strategy based on the concept of "experience economy" [J]. Journal of Yunnan Normal University. 2005 (3): 71-74.
- [2]Joseph Pine II. Experience economy [M]. Beijing: Machinery Industry Press, 2002: 14-15.
- [3]Cao Xinxiang, Guo Zhiyong, Dale Hechao. On the experience-based design of tourism [J]. Journal of Zhengzhou Institute of Aviation Industry Management (Social Science Edition). 2005. 24 (3): 125-128.
- [4]Bai Ling. Tapping Qi cultural resources and developing cultural tourism industry [J]. Shandong Tourism Strategy Research. 2004 (9): 49-51.

An Analysis of the Business Management Model of Zhoucun Xiang

Li Wei

Zibo Vocational Institute, Zibo 255314, Shandong Province, China

E-mail: 1464437677@qq.com

Abstract

In the social context of the late Qing Dynasty, commercial behavior had not yet become the dominant social economy, and the Qing government's management of commerce and finance was disorderly and loose; merchant firms were not required to register with government departments, and the binding force of social laws was very weak. However, Zhoucun merchants strictly require themselves with Confucian ethics and morals, forming the unique connotation of Zhoucun merchant culture. Since the opening of the port in 1904, more than 100 years, the Zhoucun Ancient Shopping Center has gathered nearly 1,000 long-established businesses, and the famous "Eight Great Xiang" was started from Zhoucun, and then went nationwide, and the business management model behind its rise has its unique significance.

Keywords

Xiang Brand, Business Management Model, Commercial Port

Since the opening of the port in 1904, more than 100 years, Zhoucun Ancient Shopping Center has gathered nearly 1,000 old stores, Zhoucun Street is known as the "day into the gold". Zhoucun's commercial center, the early Qing Dynasty is Shaanxi, Shanxi merchants to develop the stage, the middle after the southern merchants to join, and the late Zhangqiu old army Meng as the representative of the Xiang brand in Zhoucun to develop the base, the rapid rise, the development of the earliest to the country's Lu merchants industrial and commercial, the famous "eight Xiang" is from Zhoucun start-up, start The famous "Bada Xiang" was established and started from Zhoucun, and then went to the whole country.

During the Kangxi period of the Qing Dynasty, the Meng family of Zhangqiu began to set up factories and stores in Zhoucun, dealing with the silk cloth industry, and later established branches in Beijing, Tianjin, Wuhan, Shanghai, Qingdao and other places, because the name of each store has a "xiang" character, a total of eight names, known as "eight famous xiang ", respectively, are

Qianxiangyi, Ruifuxiang, Ruilixiang, Ruishengxiang, Yuanxiang, Fuxiang, Chunhexiang, Quanxiang and so on. Business items from silk, cotton to tea, groceries, such as hoe, sickle and stiffness, cooking broom, broom, pancake griddle and so on everything, there are their own independent money bank.

As a descendant of Mencius, the Meng family was deeply influenced by the Confucian regional culture and the culture of Qi and Lu, and formed its own outstanding cultural characteristics. Meng's business management philosophy, business model, business strategy and other aspects have their own unique features, and its rise and fall and the success and failure of the traditional Chinese inland culture have a natural correlation, building a rich and extensive connotation of the Lu business culture. It can be said that Zhoucun xiang has had a profound influence on the formation of Lu business and Lu business temperament culture.

1. Business with Confucianism, Confucianism and Business as One Moral Philosophy

Xiangshang merchants are descendants of Mencius and are nurtured by Qilu culture. Compared with Jin merchants and Hui merchants, they are more typical Confucian merchants, under the influence of Confucian classics and deeply influenced by Confucian morality and ethics, business with Confucianism. Discipline yourself with Confucianism and always be faithful to the Confucian moral code.

When Meng Chuanshan first founded Wan Fu Xiang, he accepted the idea of Shang Shu - Hong Fan, which first talked about wealth, and University, which discussed wealth management in ten chapters, and advocated the Confucian view that "there is a way to generate wealth, those who generate it are many, those who eat it are few, those who work for it are urgent, those who use it are comfortable, then the wealth is always sufficient". Meng Luochuan often said, "I will act with a lifelong determination to learn from the sages and dare not deviate from the tenets of Confucianism. It is required to do: "not to show favoritism to the world and to follow the straight path", never to win the world and cast the time, and to be a man in an upright manner. This "business is still to the Confucian" of careful words, a sweep of ordinary merchants "city vulgarity", which also made the business has won the "Businessman and good Confucian" reputation, become a typical representative of Confucian business.

Meng Luochuan never forgot his mentor when he was rich and famous, and he was trained by Mr. Li Qingxin when he was young. After Li's death, he engraved and printed the book The Five Sons' Essays on Recent Thoughts, which he had written during his lifetime, and gave it to his family, friends, children and shopkeepers, asking them to read it carefully and understand it deeply. As a result, everyone in the shop knew a little bit about Confucianism and Confucianism was deeply rooted in people's minds.

Meng Luochuan and other people do not forget the country when they are rich, and they do not

forget to give back to the community when they become rich in business, and they are enthusiastic about charity and education activities. For example, in the ninth year of the Qing Guangxu period (1883), when the Yellow River broke its banks, starving people were everywhere, the people cried out, and the court was in urgent need of money to cure the river, Meng Luochuan donated 10,000 gold, and later helped fund 10,000 coins. In the spring of the 15th year of Guangxu in the Qing Dynasty (1889), when there was a famine in Shandong, Meng Luichuan and his friends donated money to raise food for relief. The 25th year of Guangxu(1899), when the famine occurred again in Shandong, Meng Luichuan and Meng Mingxin brothers alone to relief funds more than 14,000 gold, from the northeast to buy sorghum at half the price per catty sold to farmers, widely praised by the victims. He then set up education in his hometown to benefit the people of his hometown, and his reputation spread far and wide. As the ancients said: "Money is a spring, like a flowing spring. When there is a source, there is a flow... Nowadays, those who are stingy and refuse to spend money, and those who are extravagant and spend money indiscriminately, are exhausting their own streams." Meng Luochuan because of the righteous use of money, not only "not to exhaust its flow", "in addition to the source of its abundance, that is, the so-called Avenue". Meng's businessmen are righteous, compassionate, charitable, and willing to serve the community, which is the way of business and Confucianism's sentiment of "reaching for the good of the world".

2.The Management Strategy of "Loving Kindness" and "Loyalty and Forgiveness"

Confucius emphasized benevolence and personal cultivation as a code of conduct. Mencius developed the idea of "benevolence" and gave it a richer connotation: "Benevolence is the human heart". The "benevolent heart" is not only an inner spiritual activity, but also requires the expression of one's benevolent heart through action, with "benevolence","righteousness" and "propriety" as the moral norms, establishing the idea of moral self-discipline. Confucian moral norms such as benevolence, righteousness, propriety, wisdom, trust and sincerity have influenced the Meng merchants, who regard business as an important matter in governing their families and the country, and pay attention to business principles such as tolerance and generosity, treating people with sincerity, credit first, and righteousness before profit, and attach importance to cultivating and maintaining their gentlemanly manners, forming the gentle and elegant Confucian business characteristics.

Xiang-brand seventy-two store rules, the beginning of the clear meaning: "cover heard the way of business, store rules for the first , the statute is uncertain, no follow... hope that each comply with the proposal to follow, in order to long." The twenty-seven "store rules" are strict and practical, including the ideas of integrity, loyalty and forgiveness, virtue, merit and benevolence, with special emphasis on the cultivation of virtue, restraint of selfish desires, loyalty to duty and strict self-discipline.

In the past, "Practice your words" and "Cultivate your body" were written on the walls on both sides of Jinan Ruifuxiang's store door as the spiritual pillar and motto of the business. The word "cultivate one's body" means that one should take the holy teachings as the basis for ruling a store, "He who wants to rule his country should first make his family whole. Those who wish to reunite their families must first cultivate their bodies. If you want to cultivate your body, you must first correct your mind." We must behave in a disciplined manner and treat each other sincerely. "Practice what you preach" requires employees to put into practice what they preach and do what they preach.

The businessmen of Xiangshang are concerned with the way of "loyalty and forgiveness", and "loyalty and forgiveness" is one of the important elements of "benevolence". This quote is from the book *The Mean*, which is about the ethical and moral philosophy of cultivating oneself and dealing with the world, and it shows the respect for the Confucian way of cultivating oneself and dealing with the world. Since the establishment of the Meng family, most of the names of the halls have the word "forgiveness" in them, such as Qiangshu Hall and Sanshu Hall, reflecting the fact that the Meng family has adopted a benevolent heart to measure the hearts of others, to understand others, to compare hearts with hearts, to be strict with oneself, to treat others with generosity, to push oneself to others, and thus to properly deal with interpersonal relationships. They are strictly managed, yet compatible with the nature of human nature, civilized rather than rude, reflecting the characteristics of Lu Shang management. Such as Rui Linxiang apprentices into the store, all participate in the business operations, do not do odd jobs, and do not serve the manager; instead, meals are served by the cook. This is different from many stores at that time. Hongxiang's welfare is better, the meals are good, haircut, bath, visit home, etc. show humanistic care.

3. Integrity and Quality Management View

In the late Ming and early Qing dynasties, the sprout of capitalism appeared in the southeast coast, and the prosperity of commerce made the traditional concept of righteousness and profit gradually depreciated in people's hearts, and the pursuit of fame and profit became more and more intense and became a fashion. In this historical background, Meng's merchants used "righteousness before profit, righteousness for profit" as the purpose of doing business, which is the biggest difference with Jin, Huizhou, Zhejiang, Fujian and other merchant gangs, and is also the key to the unfailing of the Lu merchants represented by Xiang brand.

At that time, Rui Linxiang's shelves have three small wooden signs with gold letters on a black background, which read "the real deal", "no deception" and "the word is not two prices". The "word is not two prices", not only in the sale of goods do not lie, do not bargain, do not go to the end of zero, but in the entire sales process, but also do not increase prices, price reductions, not because of a momentary best-selling goods and arbitrarily raise prices, and generally do not engage in big cuts, big auctions, seven discounts and deductions that set. Because the result of doing so, it is inevitable to tear down the east wall to mend the west wall, from raising the price of

certain goods to compensate. The proprietor and manager often told the guys that we are Long-established brand, to the truth, not to harm customers, to really work according to those few small signs.

Because of the importance of credibility, wide business scope and strict internal management, the development of Qianxiangyi of Jinxiu Tang was very rapid, and by the eleventh year of Xianfeng, wholesale and retail branches were set up in Beijing, Hankow, Shanghai, Jinan, Suzhou and other places, and only the capital of the Hankow Juzi Street branch amounted to 60,000 taels of silver, and branches were opened in Langfang in Hebei, Yantai in Shandong, Qingdao, Boshan and other places by the end of Qing Dynasty and early Republican period. In 1919, he also opened the Qianjian Yi Baoji Silk and Cloth Shop in Tianjin.

A brief table of the branches of Meng's "Jinxiu Tang" in various parts of China before and after the opening of Zhoucun port

Business Name	Location	Established	Capital	Business Scope	Other Description
Qianxiang Yi General No.	Wanshun Street, Zhoucun	Qianlong period	40,000 taels of silver	White cloth, dyestuff	Originally Hengxiang, renamed during the Daoguang period
Jixiang brand	Zhoucun Street	Qianlong period	5,000 taels of silver	Ironware, department store	Changed to Hongxiang Tea House in 1933
Longxiang old brand	South of the road of West Street of Jinan Yuan (now the west section of Quancheng Road)	Qianlong period		Groceries, silk and cloth	Initially founded by the Meng's Jinxiu Tang and Shen Yu Tang joint venture, the Qing Dynasty Xianfeng years changed to exclusive operation by Jinxiu Tang.
Beijing Qianxiang Yi	East moon wall outside Qianmen,	1830		Silk cloth	Dong Lianyuan

	Beijing				
Mozhou Qianxiangyi	West Back Street, Mozhou, Renqiu City, Hebei	1821		Cloth and dyestuff	Established by Dong Lianyuan
Qianxiangyi Huzhuang	Ningbo Road, Shanghai	Late Daoguang period			20 houses
Qianxiang Yi Su Zhuang	Suzhou	Late Daoguang period		Acquisition, wholesale	
Qianxiangyi	jinan	1851		Wholesale of earth cloth	
Qianxiang Yi	Hankow Theatre Street	1861	60,000 taels of silver	Wholesale of cotton cloth	
Yihexiang	Beijing Qianmenwai Jewelry Market	1882	40,000 taels of silver	Retailing of silk and cloth	
Qianxiang Yi Hengji	Hankow Hanzheng Street	1894	40,000 taels of silver	Silk and cloth retailing	
Qianxiangyi North	Beijing Bell and Drum Tower	1902	40,000 taels of silver	Retailing of silk and cloth	
Qianxiang Yi West	Hankow Hanzheng Street	1904		Silk cloth retailing	
Qianxiangyi Old No.	Langfang Toujian outside Qianmen, Beijing	1909		Silk cloth retailing	
Qingdao Qianxiangyi	No.9, Beijing Road,	1911	30,000 taels of silver	Silk fabric and tweed	

	Qingdao				
Qianxiang Yi Baoji Silk Shop	Tianjin Valuation Street	1917		Silk cloth retailing	
Longxiang East	Intersection of Gaodushi Lane in the old city of Jinan	1917		Silk, tweed, cloth	
Hongxiang General	Ximenli Street, Jinan	1929	100,000 Yuan	Tea	
Hongxiang Xi No.	Jinan Pulimen	1930		Tea	
Longxiang Xi	Jinan Jing Er Wei Si Road	1930		Silk fabric, tweed, cloth	
Qianxiang Yi Chen Ji	Tianjin Bin Road	1937		Silk, tweed, cotton and leather goods	
Liuhexiang	Boshan Street	Guangxu period	30,000 Yuan	Local products, groceries	For Zhoucun branch
Binji Factory	Tianjin Sixth Road	1944	100,000 Yuan	Woven tweed and flannel	
Qianxinyi Weaving Factory	Outside Qianmen, Beijing	1951			
Yantai Qianxinyi	Yantai North Street	Guangxu period			Moved to Qingdao in 1921

4.Conclusion

The moral philosophy of Business with Confucianism and Confucian business as one, the management strategy of "benevolence" and "loyalty and forgiveness", and the business concept of "honesty" and "quality" made many trading ports in Zhoucun achieve great development at that time. At that time, Zhoucun's silk industry in addition to Qianxiang Yi, there are also Yonghe silk store, Yu Mogong silk store, Qianxiang and silk wholesale satin store, Hongchang Yi silk store, Yu

Hou Tang silk factory, Ba Dahong store, Lou Darui store, Rong Deyi store, Qing Heyong store, San Yitai store, etc. was also famous at the time, and the prosperity of the dyeing industry, such as Dong Laisheng, Dong Yuansheng, Cheng Ji and Yi Shengyong. Xiangzi brand has provided a large number of backbone for the development of China's national industry and commerce.

References

- [1] “Ba Daxiang” in the end are which eight stores with the word "Xiang" silk store, the argument is never the same. One version can be represented by the traditional comic opera Selling Cloth by Hou Baolin and Guo Qiru, including "Ruifuxiang, Ruilinxiang, Guangshengxiang, Yixiang, Xiangyi, Qianxiangyi ", and if we add their sub-numbers, there are many more. One version comes from Tianjin, and is the Meng's group's names in Tianjin: Ruilinxiang, Ruishengxiang, Ruizengxiang, Yihexiang, Qianxiangye, Qingxiang, Longxiang and Ruifuxiang. There is also a version from Zhoucun, the birthplace of Meng's Shandong hometown, and we use the latter here.
- [2] Ji Jianghong. The Four Books and the Five Classics, Beijing Hua Publishing House, 2003, p. 20.
- [3] A Century of Commercial Port - Zhoucun [C]. Xining: Qinghai People's Publishing House, 2004.

Comparison and Research of the Spring Festival and Christmas

Zhang Yi

Henan Polytechnic University, Jiaozuo 454100, Henan Province, China

E-mail: 525747330@qq.com

Abstract

The globalization of the world economy has promoted closer interconnections among different countries in the world increasingly. Intercultural communication has been getting more frequently, as well as the traditional culture becoming a popular resource shared by all of the countries. This article expounds the concepts and characteristics of culture and customs, making a comparative introduce about Spring Festival and Christmas. With a perspective of festivals, the thesis is devoted to making some contributions to intercultural communication.

Keywords

Spring Festival, Christmas, Intercultural communication

1.Introduction

Culture is the whole range of human spiritual activities and their products in relation to economy and politics, Which is divided into material culture and non-material culture. Festival culture is a dominant culture formed and developed by a country or a nation in the course of long history, along with the national custom and habits that possessed a profound moral meaning. As a window of intercultural communication among people from different countries, festival culture promotes the active development of intercultural communication awareness and stimulates people's interest in learning and understanding different cultures.

2.Historical Background and Origin of the Festival

Diverse festivals of the nation are the intuitive reflection of the most authentic aspects in the culture. The formation of traditional festivals is a product of the long-term accumulation of national history and intelligence. The reason for the creation of festivals is closely related to people's daily life. The Spring Festival and Christmas are the most typical holidays in the East and

West respectively, their formation and development have gone through a long historical process.

2.1 Origin and Development of Spring Festival

Spring Festival is one of the four traditional festivals in China which owns a long history of more than 4000 years. The origin of Spring Festival contains a profound cultural connotation and carries a rich historical and cultural heritage during its development. The term of "Spring Festival" was first mentioned in the book of HouHanShu·YangZhen, which was in the sentence "winter without snow, Spring Festival has not been rained, hundreds of bureaucrats anxious also". The term of "Spring Festival" was developed from the ancient rituals of the laboring people to celebrate the harvest of crops. Spring Festival is the first day of the year in the lunar calendar that evolved from the activity of praying for the New Year rituals. In ancient times, people held rituals to sacrifice to the gods of heaven and earth, ancestral benevolence, blessed propitious winds and rains.

The second term of Spring Festival is "GuoNian". According to the old legend, in ancient China, there was a monster called "Nian", with a long horned head and fierce temper, which lived deep under the sea for many years once came ashore every New Year's Eve to eat livestock and hurt people's lives. Therefore, every New Year's Eve, people in villages, whatever young and old, fled to the mountains to avoid the harm of "Nian". In fact, "Nian" is same as "dragon" in Chinese traditional culture, "dragon" is also an abstract spiritual "animal". But most of the time "dragon" always plays the role of "good", while the "Nian" is always a "bad" role. Later people stumbled upon this monster afraid of the sound of firecrackers and red things. From then on every New Year's Eve families have to put firecrackers and stickers, so that "Nian" will not dare to come near. This custom has been passed down, it has become the most grand traditional festival of Chinese folk which named "GuoNian".

2.2 Origin and Development of Christmas

Christmas is the also the most important, lively and favorite festival of the year for people in western countries. The word Christmas is an acronym for "Christ's Mass". Christmas has a history of more than one thousand years and is now widely believed to be the day which Christians celebrate the birth of their faith in Jesus Christ. There was no Christmas in the Church previously, it was arose in over a hundred years after the ascension of Jesus to heaven. It is said that the first Christmas was celebrated in 138 A.D. by the initiative of St. Clemens, Bishop of Rome. The church's history records the first Christmas in 336 A.D. Since the Bible did not specify when Jesus was born, the date of Christmas varies from place to place. It was not until 354 A.D. that the Holy See set December 25 as Christmas Day. On account of the Bible records that Jesus was born at night, the night of December 24 is called "Christmas Eve" traditionally.

In ancient Rome, December was a time of worship for Saturn, the god of agriculture, and Christmas was originally celebrated in Western countries as the rebirth or return of the sun.

Christmas was once called Christmas-tide or Christmas-time in some regions and celebrated from December 24 to January 6 of the following year. It was not until the mid-3rd century, after Christianity was legalized in Rome, that the Bishop of Rome designated December 25 of the Julian calendar as the day of the Nativity. Since that day is the shortest day of the year, it refers to the winter solstice of the Chinese calendar. Similar as the Spring Festival in China, the arrival of Christmas also means that winter is coming to an end and everything will be revived and no longer be depressed.

Spring Festival and Christmas are celebrated in similar times, both near the end of winter and beginning of spring. The origins of Spring Festival and Christmas are both related to rituals and the worship of gods and faith closely. In the original time of perceiving nature and exploring the world, our ancestors adopted similar rituals to express their most primitive emotions and wish for a better life. In the course of history, the meaning of the primitive rituals and the forms of their activities have been gradually integrated into politics, religion, historical events, myths and legends, as well as taboos, which have evolved into the important holidays celebrated today.

3.Comparison of Culture and Customs

The essence of custom is a cultural phenomenon, reflects the traditional beliefs of different nations and countries, as well as the communication between heterogeneous culture. Most of the festival culture practices are characterized by ethnicity, folklore, religion and historical continuity. Under the context of globalization, festival culture has also gradually becoming commercialized and internationalized.

3.1 Festival Elements

The spring couplets, window flowers, fortune characters and New Year paintings, as well as Christmas cards and snowflakes can be considered as essential festival elements. The origin of Spring Festival and Christmas is extremely mysterious. Due to the regional differences, China is a vast country with many different ways to celebrate Spring Festival. For the same reason, Christmas is also celebrated in a slightly different way in western countries.

Red is a jubilant color for Chinese, so people paste red to express their enthusiasm for the new year. During the Spring Festival, big red Chinese character of “Fu”, red lanterns and red couplets can be seen everywhere, which presenting a festive and joyful scene. The most popular figures in Chinese New Year paintings are Menshen and Caishen. Menshen was invited to be posted outside the front door to guard the door and make the house safe. The purpose of inviting the Caishen is more clear: "to attract wealth and treasure".

In the period of Spring Festival and Lantern Festival, many places have the custom of dragon dance and lion dance. Dragon dance is also known as playing dragon lantern, dragon lantern dance. Dragon is an ancient totem, the legend is that the dragon can get command of clouds and rain, to

eliminate disasters and symbolizing good fortune. So that the dragon dance to pray for peace and a good harvest has become a traditional custom throughout the country. People playing the lion dance to pray for the blessing of the lion in the festive days. They believe that lions are auspicious beasts, lion dance can bring good luck. Therefore in every Spring festival or some other celebrations, lion dance will be presented in the burst of firecrackers that accompanied by gongs and drums, to help celebrate the prayer for good luck.

At the advent of new year, the first thing families do when they open their doors is to set off firecrackers, and the sound of firecrackers is to get rid of the old and welcome the renewal. However, in recent years, during the battle against air pollution, Chinese government has imposed a prohibition on fireworks throughout the country. Although the scenario of "sound of firecrackers in a year" no longer exists, people invented electronic firecrackers by full of ingenuity instead now to make the atmosphere of the Spring Festival more jubilant.

Similar to Spring Festival, Christmas is also represented by its unique colors. At Christmas, stores, streets and windows are decorated with red and green, which symbol of prosperity and longevity. The decorations hanging in front of homes during Christmas in Western countries are usually made of green branches or rattan. Silver medals and gold bells with red ribbons form the main colors such as green, white, yellow which always imprinting with the words MERRY CHRISTMAS or abbreviated as X'mas written on them.

As one of the important elements of Christmas, the Christmas tree is also a necessary thing on Christmas Eve. Christmas trees are usually small trees or pine trees with various toys, gifts and colorful light bulbs hanging from the branches, which often decorated with a bright star in the top of the tree. People believe that Christmas trees can bring good luck since it represents for joy and festivity, so that almost all homes own Christmas trees in western countries.

Santa Claus is one of the representative characters of Western Christmas and can be counted as a classic household image around the world. The character of Santa Claus is usually depicted to an old grandpa with a red hat, a large white beard, a red cotton coat, and red boots. He takes a large bag with presents on Christmas Eve and distributes them to children in a flying sleigh pulled by reindeer. Santa Claus climbs down the chimney into the house and puts the Christmas presents for the children into their red stockings on their beds.

3.2 Festival Activities and Meals

Spring Festival is not only a family gathering, but also a special collective celebration, such as the Spring Festival Temple Fair, lively dragon dance and lion dance, Beijing Opera and martial arts performances. In the West, people will pour into the streets and participate in collective celebrations, singing Christmas songs and celebrating Christmas with vigorous singing and dancing.

No matter where they are and how far away from home, Chinese people will try their best to

return home and reunite with their families, which also constitutes one of the most spectacular scenes of Chinese transportation - "Chunyun". This sense of reunion is also a manifestation of collectivism. On the first day of the new year, people get up early to visit their families or friends to congratulate each other, which is called "Bainian". The elders will give their children lucky money in red packets. Lucky money is a blessing from parents and elders to their children for good luck and to grow up quickly and healthy.

During Christmas, people send Christmas cards to each other which were wrote with sincere greetings. They like to hang or pile up the gifts around the Christmas tree that receive from their friends. Then Christians used to go to church on Christmas Eve and Christmas morning to worship as a family. Hymns and carols were sung by enthusiastic people, and the elders tell the story of Jesus to the children and youth. The traditional Western holidays are characterized by individualism, self-centeredness and the promotion of individuality. For example, there are several people who celebrate Christmas with strangers at Christmas parties and do not return home in time, which does not affect their festive mood at all.

There is an obvious difference of the Spring Festival food between the North and the South. In the north, people make elaborate dumplings, foods shaped like Yuanbao, to symbolize the rolling of wealth in the New Year. The dumplings are usually wrapped with vegetables and meat, and even coins are added so that the person who eats them will be the most fortunate in the coming year. Southerners love to eat rice glue ball in the Spring Festival to symbolize the sweetness of the coming year, and the delicate dishes are mainly sweet and vegetable-based. In the pursuit of delicious at the same time Chinese food also pursue of good moral. For instance, fish is essential to Chinese New Year's Eve dinner and the harmonic of fish is "Yu", which is a symbol of hope that life is getting richer and richer.

Similar to the Chinese New Year's Eve dinner, Europeans and Americans also pay attention to family reunion at Christmas, they usually sitting under the Christmas tree and having a festival dinner together. Turkey is an essential speciality in Christmas dinner, in addition to that there are also smoked ham, Christmas salmon, Christmas pudding and so on. Christmas red wine cooked with brown sugar, orange peel, almonds and raisins is also popular, which is fragrant and warm after drinking. Compared with Chinese food culture, Westerners uphold the concept of rational diet, the first thing that matters is the nutritional value of food, even if the simple food can be eaten as long as it contains with adequate nutrition.

4.Cultural Connection and Integration

In the process of the collision and integration of Chinese and western cultures, the festival customs of Spring Festival and Christmas culture have crossed the boundaries between East and West, penetrating and influencing each other in the long haul.

4.1 Cultural Connections and Functions

Whether Spring Festival or Christmas dominate representative states in people's minds, they celebrate the holiday by reuniting with families or friends and try their best to express the importance and love of the holiday. Chinese families generally sit together to eat New Year's Eve dinner, visit to friends and relatives, congratulate each other and talk all kinds of auspicious words. During Christmas, people decorate the Christmas tree with colorful ornaments, express blessings to each other, make Christmas cards and gifts by hand, cook delicious food and hold Christmas parties to celebrate the festival. Both of the two festivals express people's best wishes for a new life and are the epitome of traditional culture.

Spring Festival or Christmas possess similar festival functions in some ways. First of all, both of them play the role of maintaining social stability and balancing the psychological. The relationship between people during the Spring Festival is more about giving and sharing. People who have worked hard for a whole year recovering their original hearts in that moment, stopping for a brief respite to feel the "warmth of community" and cherish them deep in their memories before taking them to faraway places to encourage themselves live bravely in the future.

In contrast to the Chinese, Westerners share the same love and mutual blessings with family and friends at Christmas, while Westerners have a concept of atonement. People will go to church, sing Christmas songs and pray to God during the festival, hoping that God will help them get out of the trouble they are in. And praying that if they are in sick and facing death that God will forgive them for their sins so that they can go to heaven after death.

In addition, Spring Festival and Christmas also have the same function of inheriting the culture and promoting economic development. Spring Festival culture is the accumulation of traditional culture, it is the crystallization of Chinese labor and wisdom, expressing the honest people's desire for glorious things. At the same time, with its own ingenious characteristic, Spring Festival carrying and transmitting traditional culture in a tender way. Every Christmas, people go to church to celebrate the birth of Jesus, which has become a regular event and a legacy of religious culture.

Spring Festival is one of the most active periods in economic system during the whole year. Before and after the Spring Festival, the sales of clothing, food and gifts in major shopping malls are rising dramatically. In addition, the tourism and transportation industries are also very prosperous during the Spring Festival, which boosts the economic growth of China in this period. Without exception, the Christmas economy starts to come alive with people buying Christmas gifts and preparing items for Christmas frantically as early as November. Stores get more and more crowded at this time of the year, various sales and discounts also stimulate people's desire to buy.

4.2 Cultural Integration

In the intercultural context, the traditional festival culture among Chinese and Western countries begin to intermingle further but without losing their separate identities. For example, during the Spring Festival, Chinatown in the United States will be decorated with Chinese red, lion and dragon dances are held in the streets anywhere. This reflects the spread of Chinese traditional festival culture to the outside world, while Chinese are also celebrating the western festival of Christmas, people will give friends peace fruits each other, which is a strong proof of the integration of Chinese and Western cultures.

Spring Festival and Christmas are the most significant and ritualistic festivals as well as the important culture export in Chinese and Western societies. The former is a folk tradition of Chinese, while the latter is a traditional liturgy of Western Christianity. The further exchange of Chinese and Western festival culture is the inevitable development of social history and the process of complementary evolution. Despite the differences in rituals and concepts, both of the people from East and west express the same feelings, praising a better life at present and praying for a happy future. The charming of cultural integration is that would be conducive to the harmony of society. People who have different cultural backgrounds, religious beliefs and life experiences can reduce unnecessary conflicts and frictions, enjoy a better understanding and communication.

5. Conclusion

Above all the discussions, there are several similarities and differences between Chinese and Western festival cultures in terms of their origins and customs. Along with intercultural communication, festival culture is a topic that touched upon inevitably and it could also increase people's interest in communication. This type of Communication is not only based on language, but also related to culture and ways of mindset, living habits and behavior, so cultural conflicts and integration occurs in the process of communication concomitantly. The author makes a specific research for the Spring Festival and Christmas by the comparative analysis of festival customs, celebration habits, food culture, etc., and devote to improving the awareness and quality of intercultural communication.

References

- [1]OuYang Qiaolin. Comparative Analysis of Festive Elements of Spring Festival and Christmas[J]. Journal of Central South University for Nationalities (Humanities and Social Sciences Edition), 2010,30(05):71-74.
- [2] Xing Ge. Spring Festival Christmas has its own origin[J]. Chinese and Foreign Cultural Exchange,2013(12):24-29.
- [3] Luo Xiaoli. A study on the similarity between the origin of Spring Festival and Christmas[J]. Journal of Hubei College of Economics (Humanities and Social Sciences Edition),

2010,7(04):123-124.

[4] Yan Yu. A comparative study of Chinese and Western traditional festivals in the context of cross-cultural communication--Chinese New Year and Christmas as examples[J]. Science and Technology Information,2020,18(17):230-232.

[5] Zhang Bing. A comparative study of Chinese New Year and Christmas in the perspective of cross-cultural communication [D]. Henan.Henan University,2015.

[6] James H. Barnett. Christmas in American Culture[J]. Psychiatry, 2016, 9(1) : 51-65.

[7]Zhang Haixia. Chinese and Western cultural differences through the Spring Festival and Christmas[J]. Group of Literature World,2012(05):280-282.

[8]Yuping Zhou. The Spread of Chinese Traditional Festival Culture in TCFL[J]. International Journal of Education and Economics, 2020, 3(2)

[9] Li Guanghua. The absence of traditional festival rituals and the reshaping of cultural self-confidence--A parallel discussion on Chinese New Year and Christmas rituals[J]. English Overseas,2019(08):224-225.

[10] Restad P L. Christmas in America: A History[M]. Oxford University Press, 1996.

[11] Tim Relf. Christmas Day: family, food and 'speaking fun'[J]. Farmers Weekly, 2016, 166(18) : 68-70.

[12]Shirnazarova Zamira Allaberdievna etal. Formation of competence in intercultural communication as a new goal of foreign language teaching[J]. ACADEMICIA: An International Multidisciplinary Research Journal, 2021, 11(5) : 1198-1201.

***The Artificers' Record* Helps New Age Manufacturing**

Ding Hao

Zibo Vocational Institute, Zibo 255314, Shandong Province, China

E-mail: 448971670@qq.com

Abstract

The Artificers' Record, as the earliest specialized text on handicrafts in China, is an important document for studying the history of handicrafts in the pre-Qin period and has high academic value. It is of high academic value not only because it records the advanced handicraft manufacturing technology, management experience and natural science knowledge in the pre-Qin period, but also because the innovative, green and standardized production concepts contained in the book are highly advanced even today. As a large manufacturing country, this book is of great significance to China in developing high-end manufacturing and upgrading China's manufacturing to China's quality manufacturing.

Keywords

The Artificers' Record, Innovation, Artisans, Standardization, Green development

1.A Brief Analysis of the Book *the Artificers' Record*

The Artificers' Record is the earliest known record of handicraft technology in China, from the *Zhouli*, and its date is controversial and inconclusive in historical circles. However, the author believes that the book was not written in one go, and the whole process of its completion may have continued for a longer period of time, as Professor Xuan Zhaoqi said, "The main part of *The Artificers' Record* was written no earlier than the early Spring and Autumn period and no later than the middle and late Spring and Autumn period." [1]

As for the country of *The Artificers' Record*, there is a consensus among historians that the book is a document describing the specifications and manufacturing processes of various types of government-run handicrafts in the state of Qi at that time, for example, Mr. Guo Moruo holds this view in his article "*The Age and Country of The Artificers' Record*". The reason for this is that, firstly, because Qi was one of the major vassal states during the Spring and Autumn and Warring States period, in addition to its high political, economic and military level, its academic level also

ranked first among the vassal states, which provided a relaxed environment and quality soil for the development of science and technology. Secondly, the state of Qi has a long history of handicraft development, since the founding of the state by the Duke of Taigong, "the industry and commerce, the convenience of fishing and salt" as the basic state policy, to Huan Guan hegemony is the innovation of the formulation of the policy of agriculture, industry and commerce to divide the settlement, further development and inheritance of handicraft technology, throughout the history of the state of Qi have attached special importance to handicraft. Finally, it is reflected by some details in the book of *The Artificers' Record*, such as the dialect of Qi, the system of weights and measures of Qi, and the archaeological artifacts of Qi, such as the unique shaft carriage, which matches with the details of "the square of the square is also like the earth ... to be like the sun and the moon" recorded in *The Artificers' Record*. Therefore, the book *The Artificers' Record* should be written by the Qi people without much controversy.

At just under 7,000 words, *The Artificers' Record* is rich in content despite its short length. The book is divided into seven main sections: a general narrative and six subsections. The general narrative is an overview of the entire book, and the sub-narratives are divided into six categories: woodworking, metalworking, leatherworking, dyeing, scraping, ceramics, and 30 other types of work, with their specific technical duties, procedures, and technical essentials.

The book contains a large number of handicraft production techniques, arts and crafts from the pre-Qin period, and records a series of production management and construction systems, which to a certain extent reflect the ideology of the time and are highly advanced. In his *History of Chinese Science and Technology*, Joseph Lee regarded *The Artificers' Record* as "the most important document for the study of the history of technology in ancient China". In addition, the book also contains a wealth of scientific knowledge, such as "To examine the function of a carriage, it is crucial to pay attention to whether its structure is strong and whether the ground area of the wheels is as small as possible. If the structure of the wheels is not strong enough, the carriage will not be strong and durable. If the contact area between the wheels and the ground is not minimal, then it will not run fast." [2] This passage is about the relationship between the size of the contact area between the wheel and the ground and the speed, i.e. the principle that friction is proportional to the contact area in mechanics. In addition, the book also contains knowledge of mathematics, acoustics, etc., which are not listed here.

2. *The Artificers' Record* Embodies the Spirit of Innovation and Artisanship

"Those who know create things, and those who are skillful in describing them and keeping them, are called by the world as workers." [3] *The Artificers' Record* begins with this phrase, which literally means that the wise create things, and those who are skillful pass them on and guard them, and such people are called Baigong. Baigong were the name of an official position in the Zhou

Dynasty, responsible for building and manufacturing, and also referred to various artisans. In today's viewpoint, it can be given a more contemporary meaning, that is, to focus on innovation, to create their products and technologies, and to pass them on, so that they can finally become craftsmen in the true sense of the word, which is in line with the current theme of enhancing innovation and cultivating craftsmanship in China.

Insufficient independent innovation capability and lack of core competitiveness are the primary bottlenecks restricting the development of China's manufacturing industry at present. At the beginning of reform and opening up, China urgently needed to introduce foreign capital to enhance economic and social development, and foreign capital was also optimistic about China's broad market prospect in large numbers, which caused that for a long time, China has used almost all available resources to build a low-end industrial chain, forming a "world factory" producing low-end products of unprecedented scale. China's economic growth is overly dependent on exports, while its innovation capacity is relatively lagging behind. Although China's innovation capacity and level have been continuously improved in recent years, such as the results of the 2020 China Innovation Index measurement released by the National Bureau of Statistics' China Innovation Index Research Group, which showed that China's innovation index reached 242.6 in 2020, an increase of 6.4% over the previous year and a new high, the degree of foreign dependence in core areas and key technologies is still high, and some key chips even have to be imported 100%. For this reason, the state has repeatedly emphasized the importance of innovation capability on different occasions, such as the speech of General Secretary Xi Jinping at the symposium of expert representatives in the field of education, culture, health and sports held on September 22, 2020, which pointed out that "enhancing independent innovation capability and breaking through key core technologies as soon as possible is a key issue in building a new development pattern ". How to enhance the capacity of independent innovation, General Secretary Xi pointed out that "we must unswervingly follow the path of independent innovation, have a firm confidence, work hard, break through the key core technologies, strive to achieve independent control in key areas, safeguard the security of the industrial chain supply chain, and enhance the ability of China's science and technology to deal with international risk challenges." To this end, we must vigorously promote the spirit of self-reliance and hard work throughout society, form a social atmosphere that emphasizes knowledge and talent, increase investment in scientific research, provide a strong platform for scientific and technological progress, not only to train talent, but also to retain talent, accelerate the transformation of scientific and technological achievements into real productivity, and truly master the core science and technology, the initiative of innovation and development firmly in their own hands.

The concept of craftsmanship was first used in 2016 when Premier Li Keqiang proposed cultivating the spirit of craftsmanship for excellence, increasing variety, improving quality, and creating brands while making his government work report. However, craftsmanship has essentially

been around since ancient times, and the emergence of craftsmen is almost as old as the history of mankind. Engels pointed out that "real labor begins with the manufacture of tools". This shows the great role of making tools in human evolution. With the second great division of labor and the separation of handicraft and agriculture, tool-making gradually became an independent production sector, or what we customarily call artisans. In the traditional Chinese cultural context, artisan is the name given to all craft (skill) people, such as carpenters, blacksmiths, coppersmiths, and so on. Since ancient times, any artisan engaged in craft labor has devoted his life to this craft field. As human civilization enters the industrial age and even the age of intelligence, handicrafts are transformed into mechanical skills and intelligent skills, and traditional craftsmen seem to be far away from people's lives, but craftsmen do not disappear but appear with new faces, such as Swiss watchmaking and German precision instrument manufacturing, all of which release the light of modern craftsmanship. Thus, craftsmanship has been given a new connotation, but what remains unchanged are the qualities of dedication, concentration, innovation and perseverance.

As the only manufacturing country with all industrial categories in the world, China is now facing the double pressure of low-end manufacturing supply substitution and "re-industrialization" of developed countries. On the one hand, along with the rapid economic development, the cost of labor, land and other factors is rising, and the cost of energy consumption, taxes and logistics has also increased significantly compared with the past, and the loss of labor dividend has led to the transfer of a large number of labor-intensive industries from China to less developed regions such as Southeast Asia and South Asia, making these regions a new position to accept the industrial transfer of industrially developed countries, and China's low-end manufacturing. On the other hand, the financial crisis in 2008 made developed countries generally realize the adverse effects of "deindustrialization" on the national economy. To reserve this situation, major developed countries have introduced a series of policy measures to promote the development of the manufacturing industry, such as the U.S. *Revitalization Policy Framework* and *Manufacturing Promotion Policy Framework*; Germany's *Industry 4.0 strategy*, the United Kingdom's *Made in Britain 2050 strategy*, and through a series of measures such as tax cuts to vigorously support the development of high-end manufacturing, which further intensified the competitive pressure on China's manufacturing industry. This has further intensified the competitive pressure of China's manufacturing industry. How to get out of a suitable development path in such a predicament, to enhance the competitiveness of the manufacturing industry, close the gap between the international high-end manufacturing industry, and complete the upgrade conversion from a large manufacturing country to a strong manufacturing country, it is more necessary to vigorously promote the spirit of craftsmanship and help the manufacturing industry to develop with high quality.

3.The Artificers' Record Contains a Sense of Standard

The book *The Artificers' Record* outlines the technical standards for each handicraft discipline, stipulating the selection of materials and specifications for each component, in addition to regulating its inspection standards. For example, "Half a distance is called Xuan, half of a Xuan is called Ollie, half of an Ollie is called Ko, and half of a Ko is called Fold." [4] This is the earliest record of standardized production in history. It can be seen that the ancient people have taken standardization as a standard in production. Since the Industrial Revolution, the importance of standardization in industrial production has been self-evident. Since the industrial revolution, the importance of standardization in industrial production is obvious. The major industrial countries vigorously promote standardized production, which has greatly improved the production efficiency and quality of the manufacturing industry and promoted the rapid development of the economy. At present, standardization strategy has become the core and frontier of industrial competition, and become one of the core competitiveness of enterprises and countries. In today's economic globalization, technical standards have become an indispensable common language in international technical cooperation and economic trade, and become a booster to promote economic globalization. As a result, technical standards are becoming a key issue of close attention to governments and enterprises, playing a stronger and stronger role at the same time, technical standards and industry together are constantly given new ideas, new thinking, new forms and new connotations. Nowadays, Chinese manufacturing to stand firm in the international arena must also master the right to speak in the development of international standards.

To this end, China has released and implemented the *National Standardization System Construction Development Plan (2016-2020)* and the *Standard Link Belt and Road Action Plan*, which elevates the internationalization of manufacturing standards to a national strategy and tries to reform the current standardization management system and mechanism with the government as the leader. At the same time, enterprises should also promote the combination of technical standards and technological innovation and intellectual property rights, stimulate their motivation to develop standards, establish a technical standard system in line with international standards, and grasp the dominant power in international trade in manufacturing.

4. The Artificers' Record Embodies the Concept of Green Development

In *The Artificers' Record*, it is written, "There is a time in the sky, air in the earth, a beauty in the material, and a skill in the work. " [5] The ancient people have already started to pay attention to the production in accordance with the time of time, although this is mostly due to technical reasons and has to make a compromise with nature, but it still has a very significant significance for us today. Because with the progress of technology, people gradually could use or even interfere with the laws of nature, and then like opening the Pandora's Box, economic growth at the same time, the natural environment is also being destroyed. China's industrialization started late, and it

can be said that it took only a few decades to complete the industrialization process of developed countries for hundreds of years, and the environmental cost behind the brilliant achievement is also huge. With the introduction of a sustainable development strategy, the country will protect resources and the environment as a basic national policy to determine, after more than thirty years of efforts, has achieved a stage victory. Nevertheless, the situation of energy conservation and emission reduction facing China is still serious. Taking carbon emissions alone as an example, since 2005, China's total greenhouse gas emissions have been ranked first in the world and increased year by year, and now account for 28% of the total global emissions. China's commitment to peak carbon emissions in 2030 has put forward higher requirements for upgrading China's industrial and energy structures, forcing the manufacturing industry to transform and upgrade, and reducing the dependence of economic development on resources and the environment. To cope with the severe situation of energy conservation and emission reduction, the country put forward the strategy of high-quality development for the first time at the 19th National Congress in 2017, pointing out that it is necessary to "establish a sound economic system of green, low-carbon and cyclic development", take into account the environmental benefits while developing the economy, and insist on protection in development and development in protection. Therefore, the manufacturing industry should also take the road of high-quality development, establish the concept of green environmental protection, implement the "low-carbon revolution" with high energy efficiency and low emissions as the core, and focus on the development of "low-carbon technology", so that manufacturing products from design, manufacturing, packaging, transportation, use to in the whole life cycle of manufacturing products from design, manufacture, packaging, transportation, use to disposal, the negative impact on the environment is minimized, the utilization rate of resources is maximized, and the economic and social benefits of enterprises are optimized in a coordinated manner.

5. Conclusion

The book *The Artificers' Record*, though old, is still very advanced today. The development concepts of "promoting green development and harmonious coexistence between human and nature" and "opening up to the outside world at a high level to open up a new situation of win-win cooperation" are of great guiding significance to the development of the manufacturing industry nowadays and point the way forward for the high-end manufacturing industry. manufacturing industry.

References

- [1] Xuan Zhaoqi. *History of Qi Culture Development*. Lanzhou University Press
- [2] *The Artificers' Record- General Description*
- [3] *The Artificers' Record- General Description*

- [4] The Artificers' Record-Carman
- [5] The Artificers' Record- General Description
- [6] Zhang Lu. *The choice of transformation and upgrading path of the manufacturing industry in the context of Made in China 2025*[J]. China's collective economy,2021(04):9-10.

The Review of Bull Mountain through Ages Poetry

Yan Qun

Zibo Vocational Institute, Zibo 255314, Shandong province, China

F-mail: 285626002@qq.com

Abstract

Bull Mountain, which had a crucial impact on Qi in the pre-Qin period, witnessed a lot of historical events from Jiang Qi to the coup of the Tian Qi government. The stories of it aroused reflections on the philosophy of life in the late generations. This paper used the story Tears Down of the Bull Mountain of duke Jing of Qi and the prime minister Yan Zi as the point of the penetration, by the poem of the later poet Du Mu and the implicit expansion word of Zhu Xi, to analyze the philosophy point in the quotes of Yan Zi, straighten out the share thinking of life meaning and the specific interpretation and development of Confucian orthodoxy of scholars from different genres and times, from Qi of Spring and Autumn Period.

Keywords

Bull Mountain, Yan Zi, Duke Jing of Qi, Du Mu, Zhu Xi

1.Introduction

On the road of Qi Ling of Linzi District from Zibo City, standing a low hill, luxuriantly grows the lush and grass, shapes like a bull, more like a variety of romantic legends, which are named Bull Mountain. Graceful as Bull Mountain, not only amazing scenery, but also the dense cultural atmosphere: In the west, running the mighty mother river Zi Shui that local residents have been living on.

In the southeast, the Four King Burial stands against the mountain, mysterious and solemn. On the northern slope, the ever-flowing gulf of Tian Qi where one of the eminent prime ministers Guan Zhong is laid to rest here. As the saying, since Jiang Qi founded a state beside the river Zi Shui, and because of actions of the culture, Bull Mountain attracts scholars of all previous dynasties to mount and chant with high praise, emerging endless historical allusions and literary stories.

2. The Argument Aroused by the Tears Down of Bull Mountain

The conversation of the 25th monarch duke Jing and the second-in-command Yan Ying, evoke countless wives in the river of civilization, through the comprehension of life by thinkers of all ages. As the saying of Yan Zi Spring and Autumn Annals · Admonishing The Emperor:

Jing travels to Bull Mountain, overlooks his city from the south with tears down saying ‘Why should I die with the tide of time and leave my country behind’, Ai Kong and Liang Qiuju both

weep with him, only Yan Zi laughs beside. The duke weeps his tears looking at Yan Zi and says 'My sadness of travel made both Kong and Ju cry with, why do you still laugh? Yan Zi If a wise monarch governed it, then the Great duke and duke Huan would long govern it, If the brave monarch governed it, then the duke Zhuang and duke Ling would long govern it. All these monarchs would govern it. Then how would you get the chance to be monarch, because they govern and die one by one, then it's your turn. However, only you cried about this, that's not what a wise monarch would do. I saw an unwise monarch and two flattered ministers. That's why I'm the only one laughing.

Aim at this story, the Lu Ji criticized that 'How despicable the sigh of Bull Mountain is, no extreme human kindness', Li Bai commented that 'How foolish the duke Jing are, still crying for the Bull Mountain ', Liu Yun sighed 'Yongmen qin has waves, more niushan half sunset' Then Wu Weiye and Gu Yanwu made poem of it one after another, use it to pour out their feelings. Among the large amount of poems about 'Bull Mountain', the most influential one must be Du Mu's Qilv Mount the Mountain Qi on The Ninth Day written:

The river reflected the autumn shadow, the wild goose just flew south, my friends and I with wine jug total climbing mountains green. The world is disturbing life difficult to open a smile, chrysanthemum bloom to plug full head and return. Should only indulge in the double Ninth Festival, don't have to sigh at the sunset with sorrow. Life is short and it's always been that way, why weep like The king of Qi to the mountain.

Although this isn't the most classic works, even not as popular as Du Mu's Spring South of the River and Mooring in the Qinhuai River, but in the decay of late Tang Dynasty, poet from all previous Dynasties recreation this poem with zhuihe, yinkuo and huayong, made it become the classic phenomenon of acceptance of the poem. Even during Hong Zhi of Ming Dynasty, the monk Zu Hao from temple of Qi Mountain and his disciples gather the later poems together, named as Collection of poem about Qi Mountain, we can see how flourish the zhuihe was. In this prosperous literary and artistic re-creation, Zhu Xi, a great confucianist and neo-confucianist, because of his different life experience, concealed the poem into a poem, wrote Water Tune Head · Concealed Du Mu's Poem of Qishan, showing not uncommon literary attestation, was evaluated by Poems of all dynasties as "heroic and vigorous, looking down on Su Xin; If the syllables are harmonious, qin Liu will be the servant. Wash the eternal scarf vulgar ". The poem says:

River water invasion cloud shadow, swan goose to fly south. Carry pot knot guest, where empty emerald green misty fei. The earth is hard to meet a smile, the situation has cornus yellow chrysanthemum, can insert full head. Scenery today is, life experience past people.

Pay festival, must be drunk, mo Xiangda. Life such as send, what hard complaints oblique hui. Endless today to ancient, how many spring flowers autumn moon, it is more crisis. And ask niu Shanke, why alone with clothes.

Till today, the Tears down of Bull Mountain already become idiom, to describe the sorrow caused by the changing of things, or the people who never satisfied and seeking for trouble, to enlightening and warning the offsprings.

3. The Philosophy of Life in the Poems and Conversations of Bull Mountain

Why could this conversation between monarch and minister arouse thinking and questioning through thousands of years? To comprehend the charm of the culture, we still need to seek the root, back to the conversation of Duke Jing and Yan Zi, to find out what happened. In the six hundred years of Jiang Qi's survival, rather than seclusion and settle the country, Jiang Tai Gong who power the country and rich the citizens, duke Huan of Qi conquer the nine duke unified the country, even put down the disaster, duke Zhuang and Xi achieved petty hegemony, though the duke Jing of Qi also has the ambition of rejuvenate the country govern other dukes to unify the country, but the truth is inside the country not only did he ignore the situation of the people but also indulge in pleasure and comfort, to the other country he interfere their internal affairs and take advantage from them, can't be seen as an respectful monarch. Luckily, he has conserved like Yan Zi to balance the minions like Liang Qiuju, the government of the duke Jing kept stable for about fifty eight years. The things that happened between the monarch and ministers were collected in Spring and autumn of Yan Zi.

In this literary quotation of Tears down of Bull Mountain, after hunting on the way back to the country, duke Jing of Qi mounts the Bull Mountain, overlooks the whole country and Zi Shui river, feeling heart deep sorrow tears drip onto clothes. What he is depressed about is nothing more than the perishable life, even honorable like a country's monarch, can't beyond the natural law of birth, aging, illness and death, can't possess the rich and power for long. So, duke Jing's fear of death is idle talk that worries nothing, it is the delusion of immortality, it's the lust for status, has no sense of responsibility for the country and the people.

Yan Zi doesn't agree that, with critical attitude, laughing alone, rebuke duke Jing's lack of kindness and justice. What is kindheartedness? The Confucius said that 'The people with kindheartedness, should be the one can stand stable but willing to help others to stand up, develop oneself and willing to deliverance others' 'Be strict to oneself and fulfill rites is kindheartedness' 'Wise man won't confuse, man with kindheartedness won't sorrow, brave man won't scare'..... As a human being, kindheartedness should be the channeling of self desires, the observance of moral integrity, as member of social, kindheartedness should be the search of loyalty and filial piety and the faith of propriety, righteousness, honesty and the sense of shame. Although Yan Zi doesn't have quotes about kindheartedness, he shows rational thinking about life as a wise man, loyalty as a minister to the monarch, a critical attitude to his rival as a politician and the practice and respect of kindheartedness as a gentleman by his behavior.

The conversation shows the realm and cultivation. Future readers during reading the comments,

naturally form value judgment, then explore the ancient and modern, warning the fool, encouraging the wise man, inheritance and promotion of culture is among them. These knowledge scholars who take the renaissance of orthodoxy as their task, feeling deep sorrow of the short of life by the sigh of ruminat while mounting in literary quotation, sensitive, every time they climb mountains or by the water the sight stirs up their feelings, inspire their creation of literature, create many excellent work. Du Mu's Mount the Mountain Qi on The Nineth Day is typical.

The Qi mountain is Du Mu mount, located in Guichi District, Chizhou City, Anhui Province. In fifth year of Hui Chang during the government of emperor Wu zong of Tang, the poet Zhang Hu, already fifty years old, still frustrated in career, admired Du Mu's poem. After known he was sidelined serving as governor of Chizhou, he was also frustrated with all his talent that couldn't be used, then came to visit him, comfort each other. Du Mu is also happy to meet him, welcome him warmly, make an appointment to climb a mountain drink together and make a poem during September ninth. Then Mount the Mountain Qi on The Nineth Day was created.

In the poem, Du Mu expresses the feeling of autumn scenery, praises the vintage liquor, mourns the ancestor to comfort the depressed one. However, because Du Mu is the governor of Chizhou, his depression is deeper than Zhang Hu. As the offspring of the famous prime minister, Du Mu has intellectual roots, knows scripture and history very well, informal and has a hard and forthright personality. On the way to change his duty, he saw the disaster of the conflict of party, buffer region regime, people couldn't survive, the country was on the verge of extinction, couldn't achieve his ambition of saving the country and people. However, he didn't lose himself in the wild and frustrated, even banished to the wilderness, still eliminating corrupt bureaucracy, civilize the custom, benefit the local people. As a result, Mount the Mountain Qi on The Nineth Day conveys a complex sense of melancholy and unrestrained, decadent and broad-minded, express the positive attempt and the struggle to self-salvation, after September ninth recall the brothers of eastern Hua Shna mountain of Wang Wei, he gets a different approach, use the profound culture to enrich the content of the mounting poem of Chong Yang.

Same rough life, philosopher Zhu Xi lacks frustration. When he quotes Du Mu's poem of Mountain Qi, Zhu Xi uses comprehensive philosophy ideas, use witticism at key points, to show the positive attitude towards social duty and the setbacks of life. His poem says 'Senery still the same, but the life already change', expresses not only duke Jing and Yan Zi who passed away, but also Du Mu that climbs the mountain and expresses the feeling, when overlooking the mountain and the river is still magnificent, the wonders of natural beauty are boundless. So when we can find the wisdom of moving forward through commenting on ancestors, then why bother to moan about the universe and humankind? During mountain climbing and standing beside the river could cultivate our ears and eyes. Why to weep alone? Have the powerful attitude of living in the moment, pleasure in the moment, struggle in the moment.

His poem saying 'Endless of the future and past, how many spring flowers autumn moon, that is

more crisis.' showing the universe, change of the sun and moon, four seasons have their own rules, all creatures have their own place. Then, the bloom and death of the flower, the full and lack of moon, as it says 'The universe won't change, the orthodoxy won't change either', there's no crisis, but only human stupidity, timidity and greed. This supreme magnanimity, exactly the carry forward of wisdom of previous philosophers Yan Zi Confucius and Mencius. It is also this kind of fearless spirit, let Zhu Xi facing fatuous politics the fall of the land, always able to stand up to say something correct, facing the loss of families, sick and old, still concentrating on study, teaching the off springs, show the demeanor of a generation of great scholars.

4. The "Orthodox" Thoughts behind the Conversation and Poems of Bull Mountain

As mentioned above, from Yan Zi, Confucius, to Du Mu, and Zhu Xi, from the perspective of the conversation of Bull Mountain and poems, the sages' sense of responsibility for intellectuals and their thinking about life have inherited and shared some points. However, it is well known that, not to mention the time change, civilization will be inherited and discarded, and customs will be inherited and reformed; even in the same era, there is a theory of "a hundred schools of thought contends". This is the case with Yanzi and Confucius.

From the historical record, as a political leader of the same period, Confucius generally recognized Yan Zi. However, Yan Zi was not optimistic about Confucius and "Confucianists", thinking that:

Funny and unruly law; arrogant and self-sufficient, cannot be undermined; mourning for mourning, bankruptcy and burial, can not be vulgar; lobbying and begging for loans, can not be for the country. Arrogant and wise of the interest, the week room both failure rites and music gap. Today, Confucius is decorated with grandeur, the rituals of surrendering, details of manner The emperor wants to use it to transfer the common customs, so it's not just the people first.

When Confucius was appreciated by duke Jing of Qi, he had to "follow the action." In fact, this is related to the difference in Qilu culture. Although they were all entrusted by the Zhou royal family, the country was founded by "Zhou Li". However, at the beginning of the founding of the People's Republic of China, due to the different enlightenment of Jiang Taigong and Zhou's son Boqin, Qi was on the path of broad harvesting, fusion and innovation, restoration of the country and strengthening of the army, and imperial order. Compared with Lu's policy of "respect and respect and kiss relatives", Qi is undoubtedly more pragmatic, and can draw on the strengths of public opinions in combination with actual situations and turn them into their own use. Therefore, although Yan Zi did not like the cumbersome Zhou rituals preached by Confucius, he learned the "Zhou rituals" in Lu culture and reformed the country. And when he is in the world, he uses practical words and deeds to embody and give play to Confucius' "kindheartedness" thought.

For example, Confucius said "hardness, perseverance, wood, grace and benevolence", and also said "smart words and color, fresh and benevolent". Obviously, for Confucius, as a benevolent

person, he should be simple and unpretentious, and indifferent. However, in the face of a monarch like duke Jing of Qi who does not understand the benevolence of the king, Yan Zi can only rely on his funny and wise arguments to make his own way, and finally realize his tolerance to the people. Isn't this stumped by the more practical and wise "benevolence"?

Therefore, behind the traditional Chinese intellectuals' "scholars are despised", it is necessary to see the "Orthodoxy" shared by the sages of the past dynasties. It does not refer to the "Dao" of Taoism, nor does it refer to the doctrine of a certain school, but rather a "moral and righteousness" adhered to by adhering to words and deeds and the world. This "morality" is full of the polishing of upright personality, the search for absolute truth, the exploration of advanced civilization, the pursuit of great harmony and prosperity, the resistance to demons and sprites, and the blessing of the common people in the world.

In this way, it is not difficult to understand that after Yan Zi and Confucius, Du Mu and Zhu Xi, who were in the Tang dynasty with strong military force but frequent internal fighting and Song dynasty with prosperous culture and economy but endless external disturbances, were writing poems and writing poems. The same uprightness and simplicity for politics and school, without hesitation. This is the charm of "Orthodox" thinking.

5.Conclusion

Now, countless sages and philosophers have all gone, and the vicissitudes of life have changed. Bull Mountain, which has been sitting and lying for thousands of years, is still verdant and rainy; but with the opening of Guan Zhong Memorial Hall, the evening drum and morning bell of Bull Mountain Temple, the bustling of Bull Mountain Temple Fair... Lucky contemporary people have witnessed the great cause of national rejuvenation and national prosperity. And also participate in the great practice of civilization development and social construction. "The journey is long, only struggle", to explore the landscape and culture, to be grateful for the thinking of sages, we should not think of mundane affairs, not to disturb trivial things, join in it, do not hesitate, and live up to the greatness of the times and the beauty of the prosperous world. magnificent.

References

- [1] Qu Ying jie: The Study of Recovery of Capital of Qi Lin Zi[J], Collection of Essays on Chinese Historical Geography, 1991, (01):83-102.
- [2] Tang Ya: Mount the Mountain Qi on the Ninth Day: The Classic Poems of Du Mu cause by Zhuihe of All Previous Dynasties[J], Journal of Teachers College of Qi Zhou, 2019, (02):9-12.
- [3] Zhou Qiuliang, "With boundless, the best work of junior Du" -----the appreciation of Du Mu's Mount the Mountain Qi on The Ninth Day[J]. Appreciation of Chinese monthly magazine, 2003, (11) : 13-14.
- [4] Li Qiqian: The Similarities and Differences of Qi Lu Culture[J]. Academic monthly magazines, 1987, (10):32-36.
- [5] Yan Binggang, Meng Dekai: The Characteristics Keynote and Essence of Qi Culture and

Discuss the Difference and Common of the Culture of Qi Lu Qin[J]. Academic magazine of Guan Zi. 2003, (02):36-42.

[6] Yan Jingzhi: Wise Man Kindhearted Man Brave Man--The Role of Yan Zi in <Spring and Autumn of Yan Zi>[J]. Academic magazine of Guan Zi, 1994, (06):38-42.

Comparison of Female Images in Xiao Hong's Novels and Lu Xun's Novels

Ma Wenyu¹, Ma Xufei²

^{1,2}Shandong University of Technology, Zibo255049, Shandong Province, China

E-mail:2786196159@qq.com

Abstract

Xiao Hong learned from Lu Xun and her writing style was deeply influenced by Lu Xun. Lu Xun created many typical female images in his novels, while Xiao Hong also created a group of female images which reflected the "national bad habits" in her novels. However, due to the difference of life experience and writing perspective, the female images in their novels have different characteristics. Among them, Xiang Linsao Sister-in-law and Wang's wife were both victims of feudal ethics, but their different attitudes towards life made them have different endings. Shan Si sister-in-law and reunion daughter-in-law mother-in-law's child in the home sick, but because of the two identity and the different environment, they have different performance; Zi Jun and Emerald green aunt are the representative of the young woman that had accepted new thought edify, their disposition, living environment is very different, but because of the persecute of feudal society escape hard finally tragic fate.

Keywords

Xiao Hong, Lu Xun, Female image, Compare

1. Introduction

Xiao Hong was closely associated with Lu Xun, and many of Xiao Hong's works and character creation were influenced by Lu Xun. Some female images in Xiao Hong's novels can be seen from the shadow of Lu Xun's novels, but Xiao Hong's identity as a female writer and her "bottom-up" writing Angle make it form its own characteristics.

2. Xiang Linsao Sister-in-law and Wang Po

Xiang Linsao is the main character in Lu Xun's novel "Blessing" and Wang Po is the female image

in Xiao Hong's novel "The Field of Life and Death". They are persecuted by feudal ethics and have a tragic fate. However, Xiang Linsao regarded the ethical code as the authority and made a very small resistance to the fate, while Wang Po had the courage to resist the injustice of the fate, which reflected her indomitable vitality.

2.1 Victims of Feudal Ethics

Xiang Linsao is the representative of feudal women in Lu Xun's works. She was deeply poisoned by feudal ethical code, but still regarded ethical code as a god. She regarded scrupulously abiding by ethical code as all rules of life, and was cautious and did not dare to surpass it. When she came to Lu home for the second time, she had to endure the ridicule of others to her remarriage, she thought that she could change back to clear reputation by spending heavy money to donate the threshold, but did not think that still can not touch do "blessing" items. Xiang Linsao Sister-in-law in the ridicule of others may be able to survive temporarily, but do not let her touch "blessing" items she is difficult to accept, visible she was poisoned to the depths of ethics. On the night before her death, she met "me" and asked me about the soul and hell after death. She was afraid that she would be punished for her "disobedience to ethics" after death. Her life was full of obedience and fear to ethics.

Wang Po also suffered from the oppression of feudal ethics. After marrying her first husband, she was often beaten and she was not respected for being a woman. When she joined the revolution, she could not do the same as men because of her female identity. She was oppressed by society, lost three children, and lived a tragic life. After her first daughter was killed, she said, "But when I saw the wheat field before me, I didn't regret it. I didn't shed a tear." [1] It was not that She did not feel grief, but that she took her mind off it. In a society full of landlord oppression, if she was too sad, she would delay her work, and a poor wheat harvest might cause her family to fail to survive, so she had to focus on the wheat field and face the reality firmly.

2.2 Different Attitudes towards Life

Xiang Linsao Sister-in-law treats life with fear but powerless, while Wang Po maintains a fearless attitude towards life, reflecting her indomitable vitality.

After her son was snatched away by a Wolf, Sister-in-law Xiang Linsao told everyone about her tragedy. She could only complain about her son's death: "I'm so stupid, really." In The Field of Life and Death, Wang Po's appearance is also about the loss of her son, but Wang Po's complaint is different from Xiang Linsao's regret, "Wang Po is resentful and latent anger, resistance, just like Lu Xun's resistance and despair" [2]. In the social environment that women must obey the three virtues, Wang Po bravely broke through the status of women to submissive. Xiang Linsao Sister-in-law donated the threshold, four aunts or do not let her touch the blessing of the offering, from then on she will lose the power of a good life, become a beggar. Wang Po also lost the

motivation of life, is in her son was shot to death for taking part in the revolution, Wang Po heart difficult to accept and chose to commit suicide by poison. Her death was a revolt against the darkness of the society, and her death was also very solemn and stirring. When everyone thought she was dead, she came back to life. Wang Po's death and resurrection more reflects her tenacious vitality. The dead and resurrected Wang Po continued to live strong, and every night to educate her daughter, daughter encouraged to bravely participate in the anti-japanese struggle. Xiang Linsao lives like ants, she will not think about how to live a good life, but more worried about the hell soul after death, but Wang Po has been strong life, beyond suffering, never yield.

3. Shan Si sister-in-law and Tuan Yuan's Daughter-in-law Mother-in-law

Shan Si sister-in-law and Tuan Yuan daughter-in-law mother-in-law are Lu Xun's novel *Tomorrow* and Xiao Hong novel two female characters in *The Hulan River*, they gave birth to a son, a daughter-in-law is sick, and are influenced by the feudal superstition, listened to the unscientific folk prescription, there is no scientific treatment to the child and resulted in the death of a child. They are the puppet of feudal superstition, but the identity of two people is not the same, one is a single mother who loves her son deeply, one is the mother-in-law who spent money on Tuan Yuan's daughter-in-law and does not want to let her die, so after the child falls ill and dies, they two people have different performance.

3.1 Feudal and Superstitious Puppets

Both Shan Si sister-in-law and Tuan Yuan's daughter-in-law were persecuted by feudal superstition. They lacked the ability to judge right and wrong because of lack of education. They believed in superstitious healing methods and eventually lost what they cherished most.

Shan Si sister-in-law was a traditional feudal woman. After her husband died, she thought her son was the only thing she could depend on and put all her life on him. When her son died, her life was out of balance. There was no point in weaving or sleeping. She is the epitome of most traditional women, living for her son all the time without seeing the value of her own life. She has no culture, lack of scientific knowledge, son fell ill after trying to ask god sign, eat folk remedies and many other unscientific treatment methods. Sister-in-law Shan Si knows she is a rough woman, but compared with Tuan Yuan's daughter-in-law, she is much more rational. After Boa died, she knew that it was impossible to return to her soul. She was not very superstitious about ghosts and gods, but only expected to meet Boa in her dreams. Shan Si sister-in-law lost her son, if she can't change her mind in time, her life in the future will become worthless, and eventually become the victim of the feudal indifference of the society.

Tuan Yuan's mother-in-law is undoubtedly a traditional rural woman deeply influenced by traditional ethics and feudal superstition. It is a bad habit for her to order Tuan Yuan wife for her son. A few days after marrying his wife, he began to beat her and "beat her so badly that the cry

could be heard no matter how far away". In her mind, it is normal to beat Tuan Yuan's wife. So when Yun You Zhen Ren said she had abused her daughter-in-law, she "trembled with fear, what an appalling thing, abusive daughter-in-law, can there be such a thing in the world?" . After she beat her sick, she listened to whatever folk remedies others told her, but never took her to the medicine shop for normal treatment. Her mind has been steeped in feudal superstition for many years and she can't tell right from wrong.

3.2 Different Identities

Single four sister-in-law and Tuan Yuan daughter-in-law mother-in-law are at home with children sick, but because of their identity is a mother, a mother-in-law, so they have different performance.

Shan Si sister-in-law was Boa's mother. After being widowed, she used her hands to spin until late at night in exchange for money to support herself and her only son, Boa. Accompanied by her son, she worked hard day and night, but her life was safe and she dreamed of a bright future with her child. But since her son fell ill, the squeeze of society made her desperate. Baby sick, single four sister-in-law anxious, tried to ask god to sign, make a wish, eat unilateral and other methods, she is one heart only for boa sick mother. Boa was seriously ill, she was holding treasure sleepless night waiting for the morning, after the morning, single four sister-in-law decisively took a few years to save all the money to find treasure He Xiaoxian to see a doctor. Shan Si's determination contrasts with her hard work at night, highlighting the mother's dedication to her children. She worried about boa when she flapped her nose, held up her hands, and sweat appeared on the tip of her forehead. The baby was all she had to live with. Her worry about Boa and her hope for boa's recovery were the direct motivation for her behavior, without any benefit factors.

A mother-in-law is both a mother-in-law and a daughter-in-law. As a daughter-in-law, she is filial, always spend money every once in a while to paraplegics bedridden old woman a jump, a solution to the old woman's doubts, the old woman is very satisfied with her daughter-in-law. As a mother-in-law, she wanted her daughter-in-law to be as obedient and satisfying as she was. So she did not allow Tuan Yuan's wife to talk and laugh with others at will, did not allow Tuan Yuan's wife to walk fast, did not allow Tuan Yuan's wife to say that she wanted to go home, once Tuan Yuan's wife violated her rules, she would give Tuan Yuan's wife a severe beating. As soon as she had something untoward, she would catch Tuan Yuan and give her a beating. She was afraid to beat the dog away, and he was afraid to beat the pig, but there was nothing wrong with Tuan Yuan's wife. In her heart, the status of Tuan Yuan's wife was inferior to that of livestock. She thought that "no daughter-in-law is not beaten", perhaps she had suffered from her mother-in-law when she was young, so beating her daughter-in-law in her heart is to help her daughter-in-law to correct her shortcomings, is a natural thing.

4. Zi Jun and Cui Yi

Zi Jun is the heroine in Lu Xun's novel "Sorrow for The Past" and Cui Yi is the heroine in Xiao

Hong's novel "March in a Small Town". They are both young women who die of love due to the double influence of themselves and society. But the difference was that Zi Jun had read books and received modern education, while Cui Yi had a strong desire for knowledge but dared not express it. In the last few months of her life, she asked the old man to teach her to read at home. Zi Jun treat love dare love dare hate, in pursuit of love can cut off the relationship with the family, to love disappointed will resolutely leave; And emerald green aunt say to the opposite sex that likes hard export, dare not express oneself to the idea of love from beginning to end, accept family to oneself marital arrangement silently, attribute oneself misfortune to destiny.

4.1 Victims of Marriage

Zi Jun and Cui Yi are young women, they like knowledge, easy to accept new things, but also has the traditional ideological factors, the representation is not receptive to new ideas, one is affected by real life thoughts appear on the back, a dare not like some bold heart, always have been the victims of the marriage.

Zi Jun's marriage was a new type of marriage of free love. She and Juan Sheng knew each other and finally broke through the shackles of feudal ethics and moved towards a free marriage. However, after marriage, Zi Jun had no income and silently accepted the traditional family pattern of "male breadwinner and female breadwinner". Zi Jun gradually regards housework and taking care of Juan Sheng as all of his life, and he doesn't read much books anymore. He deforms from an intellectual woman who accepts new ideas to a traditional woman, which also attracts Juan Sheng's disgust, and their relationship comes to an end. Zi Jun returned home and finally died, leaving the liberation of the whole society, the liberation of personality and marriage autonomy is impossible to achieve.

Cui Yi likes "my" cousin who studies abroad and is polite, but her secret of love is kept secret, "she seems to take it to the grave" ^[3]. Cui Yi was silently watching her cousin, her love subtle and subtle. But the mother of emerald green aunt let her and the person that does not like was engaged however, emerald green aunt was full of worry and fear to the marriage that will come, and oneself did not break all these ability again, can use the means that consumes oneself life to resist silently, moved toward death finally. Cui Yi really took her love to the grave, and no one knew why she died. Cui's death is not only the result of her own submissive character, but also the result of the persecution of traditional patriarchal system and old-fashioned arranged marriage. Zi Jun and Cui Yi's sacrifice for love shows that under the feudal background, individuals are powerless to pursue new ideas.

4.2 Different Degrees of Awakening

Zi Jun is "54" period had accepted the new female that individual character liberates a thought, she pursues freedom of love, marriage is independent, emerald green aunt basically is to be influenced by "I" in the home civilization civilized thought, love knowledge, yearning marriage is free, but on the body more traditional element makes its difficult have bigger breakthrough.

Zi Jun was a new woman who had received knowledge education. After getting acquainted with Juan Sheng, she visited him constantly and listened to him talk about new culture, new morality and new concepts, which deeply influenced her. Zi Jun had an independent mind before marriage and was willing to accept the influence of knowledge. But not long after marriage, Zi Jun caught some habits from the official wife, and began to be busy with housework and intrigue with the official wife. He no longer studied, nor did he have the heart to discuss the new culture with Juan Sheng. Zi Jun gave up her pursuit of knowledge after marriage, which was the beginning of her tragic fate. The young people who did not fully accept the New ideas of the May 4th Movement, if they could not continue to pursue new ideas and culture, would eventually be swallowed up by the feudal reality. In the face of fate, Zi Jun can play their own subjective initiative. Before marriage, Zi Jun had the ability and courage to control his own destiny, but under the feudal background, individual power was very small, and eventually he was doomed to a tragic fate.

Compared with Zi Jun, Cui Yi is more like a traditional female, calm and easy manners, with traditional culture in the "fair lady" temperament, did not read a book but the heart and have to knowledge, to new ideas of the desire. Aunt Cui's desire to read is hard to come true, so she likes educated and knowledgeable people very much. Aunt Cui liked my cousin, partly because he had been studying abroad, had received new ideas, and had elements that Aunt Cui did not have. Emerald green aunt treats love to dare not express the idea of his heart boldly, lack the courage that breaks through feudal manacle. Cui Yi in the face of fate, only meek. Cui Yit was bound by feudal thoughts, everything only believe in the arrangement of fate, refused to fight with fate, lack of courage to break through the barriers of feudal thoughts.

5. Conclusion

Xiao Hong and female images in the novels by Lu Xun has a lot of similarities, but because of their different life experiences, Xiao Hong unique female perspective of the female image of the author's unique charm, by comparing the two female images in the novel, is conducive to the thorough analysis and Lu Xun, Xiao Hong's writing, explore the female position of Xiao Hong.

References

- [1]Xiao Hong, *The Complete Works of Xiao Hong (I)*. Beijing: People's Literature Publishing House, 2020.
- [2]Yang Yingping, *Xiao Hong's View of love and outlook on life from the Image of Wang Bo in The Scene of Life and Death*, Nanjing Xiaozhuang University Journal, 2016, No.1 .
- [3]Lu Xun,*Complete compilation of Lu Xun's novels*, Beijing: People's Literature Publishing House, 2006.

A Practical Study on Qi Culture Empowerment from the Perspective of Cultural and Tourism Integration^①

Zhao Jintao

Zibo Vocational Institute, Zibo255314, Shandong Province,China

E-mail:826382563@qq.com

Abstract

Rural revitalization, beauty. Under the current background of in-depth promotion of cultural and tourism integration and the growing yearning of the majority of villagers for a better and happy life, it is timely to carry out rural aesthetic education activities to guide the majority of villagers towards the United States. Qi culture is extensive and profound, and is an important part of excellent traditional Chinese culture. With this extremely local characteristics given by the excellent traditional culture can the country aesthetic education activities, not only can discover in time, integration, activation and development of various kinds of Qi cultuer resources, realize the effective promotion and innovation development of Qi cultuer, at the same time also to improve the villagers' aesthetic level, optimizing the rural living environment, retain native country cultural memory, the transmission of cultural roots, It is of great significance to build a beautiful village with the characteristics of "human beauty, family beauty and village beauty".

Keywords

Cultural and tourism integration, Qi cultuer, Rural aesthetic education

In 2021, China has won a comprehensive victory in the battle against poverty, and the pursuit of quality and taste has gradually become the value orientation and focus of competition in the modernization of rural areas and farmers. In this context, it is timely to carry out rural aesthetic education activities in combination with the cultural and tourism integration development strategy and empower rural revitalization with aesthetics. The excellent traditional Chinese culture is the root and soul of the Chinese nation. If the rural aesthetic education activities want to achieve the "internal and external cultivation" of human and environment, they cannot do without the

^① This paper is one of the phased research results of the 2021 Shandong Provincial key art and science project "Practical Research on Aesthetic Education Activities in Zibo Village with Qi Culture Enabling" (L2021Z07080201).

cultivation and influence of the excellent Traditional Chinese culture. Zibo is the former capital of Qi state and the birthplace of Qi culture, with profound cultural roots. Qi culture has a wide range of contents and themes, providing rich cultural resources for rural aesthetic education activities. Therefore, how to realize the innovative transformation of Qi culture and effectively use Qi culture to empower rural aesthetic education activities, so as to better comprehensively improve farmers' aesthetic literacy, create high-quality beautiful and livable rural services, and make the countryside have a stronger "cultural flavor", is an important topic to be urgently studied and solved.

1. Overview of Qi Culture and Aesthetics Education

1.1 About Qi Culture

Qi culture is one of the main sources of Chinese traditional culture and an important part of Chinese traditional culture, which has made great contributions to the formation and development of Chinese civilization. As for the concept of Qi culture, Xuan Zhaoqi holds that: "So-called Qi culture, groups of community is Qi people created in social practice, in the process of historical accumulation of all the production, life style, behavior, the etiquette system, customs, religious beliefs, ethics, which creation thoughts, emotions, ideas, knowledge, science, technology, etc., the sum of the artifacts and contain the cultural information." Based on the above understanding, Wang Yan made a detailed discussion on the alignment of cultural resources in *Variety, Classification and Characteristics of Qi Cultural Resources*. She believed that: "The so-called Qi cultural resources refer to the sum total of qi cultural elements and symbols left over from the history, manifested in material and non-material forms, with obvious uniqueness and regionalism, thus becoming a significant historical and cultural symbol of the region that is different from other regions."

Through the concept, we can see that Qi culture is inclusive and rich in connotation. It not only includes physical resources that can be seen and felt, such as the Great Wall of Qi Dynasty, currency, tiles, weapons, ritual vessels, Musical Instruments, etc. It also includes invisible and intangible intangible resources, such as living style, social system, ideology, scholarship, literature and art, technical skills, historical celebrities and so on, which have a deep influence on contemporary and later generations. These contents provide rich cultural resources and lay a solid foundation for rural aesthetic education activities.

1.2 Aesthetic Education

"Aesthetic education" and "aesthetic education" have common, in a certain sense, it can be seen as "aesthetic education". In the West, the practice and consciousness of aesthetic education have existed in ancient times. Ancient Greek philosophers Plato and Aristotle attached great importance to aesthetic education. For example, Plato believed that music, "as nourishment", could infiltrate the soul and make the character noble and beautiful. Aristotle believed that music and poetry could raise awareness, edify feelings, entertain aesthetically and lift the spirit. These viewpoints became

the ideological basis of western ancient aesthetic education tradition and had far-reaching influence. In the Middle Ages, religious theologians summed up the educational content of ancient Greece and Rome as "seven arts" -- grammar, rhetoric, dialectics, arithmetic, geometry, music and astronomy, which were carried out in religious schools. In modern western times, Baumgarten, the German aesthetician known as the "father of aesthetics", put forward a series of aesthetic thoughts in *Aesthetics*, marking the establishment of aesthetic discipline system. In 1795, Schiller put forward the concept of *On the Aesthetic Education of Man* for the first time, and systematically explained the nature, characteristics and social functions of aesthetic education.

In China, although there is no clear concept and boundary demarcation of aesthetic education, aesthetic education has long existed in the educational practice of successive dynasties. During the Western Zhou Dynasty, the Duke of Zhou "made rites and music", which was not only the system of governing the state, but also the way of education. At the end of the Spring and Autumn Period, Confucius taught his disciples the "six arts" of ritual, music, archery, charioteer, calligraphy and numeracy. In modern times, Wang Guowei was the first to introduce western "aesthetic education" to China, while Cai Yuanpei really advocated aesthetic education and established China's modern aesthetic education system. Aesthetic education was explored in the early days of the founding of New China. At that time, the concept and means of education were relatively single. It was not until the reform and opening up that the state and educational circles began to vigorously advocate aesthetic education. In recent years, with the deep integration of culture and tourism and the continuous development of rural revitalization strategy, domestic scholars pay more and more attention to the study of rural aesthetic education empowered by traditional culture.

1.3 The Inner Relationship between Qi Culture and Rural Aesthetic Education Activities

There is a close inner relation between Qi culture and rural aesthetic education activities. On the one hand, Qi culture is a treasure house for rural aesthetic education activities. Such as Jiang Ziya, Guan Zhong, YanYing celebrities and folklore, Qi culture contains excellent spiritual qualities such as reform and pragmatism, refinement, openness and tolerance, respect for etiquette and law, respect for teachers and education, the myth of the people, their essays, music, dance, painting, sculpture, literature and art, such as textile, ceramics, lacquer, combat and other technical skills. These resources are rich in connotation and profound in thought, and all kinds of resources can effectively link and complement each other, which can provide inexhaustible materials and continuous creative inspiration for rural aesthetic education activities, and play an important role in enriching and deepening rural aesthetic education activities. On the other hand, rural aesthetic education is an effective carrier to spread and popularize Qi culture. For example, Qi culture resources can be integrated into rural aesthetics education through novel, interesting and popular activities such as sending dramas to the countryside, film exhibition, skill competition, reading salon and intangible cultural heritage experience, so as to effectively spread Qi culture.

2. Qi Culture Empowers Rural Aesthetics Education Activities of Great Significance

2.1 It is Conducive to the Inheritance, Promotion, Innovation and Development of Qi Culture

Rural aesthetic education activities need profound cultural accumulation as the foundation and support. As an ancient culture, Qi culture, like other excellent traditional cultures, only through creative transformation and innovative development, to carry forward its profound connotation in an active new form, can give new life, glow with new vitality, and play a new role. Aesthetic education activities in the country, through the way of learning through reasonable utilization, rich Qi culture villagers make friends in a relaxed and pleasant atmosphere feeling Qi culture charm, apprehend the wisdom of Chinese ancient sages Qi, feel the beauty of Qi culture to love, to realize effective inheritance person spirit, Qi culture promote the innovation and development.

2.2 It is Conducive to Shaping the New Image of Beautiful Countryside with Regional Characteristics

Qi culture is Zibo beautiful beautiful, the city's cultural card has immeasurable historical value and contemporary value, will be the super culture "Qi culture" IP organic aesthetic education into the village, son tooth, duke, Guan Zhong, Yan Ying sages philosophizing to precept, use "open, inclusive, innovative, pro-business, the rule of law" Qi culture essence to build character, In prose, music, dance, painting, sculpture, literature and art to cultivate interest, such as to improve farmers' aesthetic level and overall quality, improve rural living environment and the degree of civilization, to keep the country memory and assigned to the country culture, make with local characteristics, family and village "beauty" of the beauty of the countryside is important.

2.3 It is Beneficial to Enhance the Audience's National Culture Consciousness and Identity

With economic development and social progress, the villagers' cultural vision is constantly expanding and their taste of cultural needs is gradually improving. However, due to the lack of attention to traditional culture and the retardation of grassroots cultural construction, there is a crisis of lack of ethnic cultural identity at grassroots level. Qi culture is the spiritual wealth accumulated by the Chinese nation since ancient times, with distinct national characteristics. As a regional cultural community, rural areas are the carrier of aesthetic education, and the grass-roots front for inheriting traditional Chinese culture and condense national spirit. Therefore, aesthetic education activities energetically from rural heritage, carry forward the Qi culture villagers with Qi culture culture healthy aesthetic interest, improve their artistic accomplishment and cultural literacy, is helpful to optimize the structure of village culture, build the villagers spirit home, so that the villagers to coagulation hearts meet force, enhancing national self-esteem, self-confidence and pride, It provides spiritual support for regional stability and economic development and lays the cultural keynote for establishing socialist core values.

3. Qi Culture Empowers Rural Aesthetics Education Activities Realistic Difficulties

At present, rural aesthetic education practice is just starting, although it has aroused social attention, but it is still in the exploratory stage. At present, the effective use of Qi culture to empower rural aesthetic education activities, there are many practical difficulties to be solved.

In the process of development and utilization of Qi cultural resources, the state of "four modernizations" is presented. First, the application rate is low and it is in the state of "desertification". For example, the qi culture is familiar to the masses only Jiang Taigong, Qi Huan Gong, Guan Zhong, pottery making, Cuju and other elements with high frequency, while most of the other elements have not been further explored and rationally utilized. Second, innovation is weak, into the "roll-in" state. For example, the development of Qi Culture is highly utilitarian, pays attention to short-term benefits, and has the problems of outdated themes and similar roles. Another example is the lack of innovation in Qi's cultural promotion, which still adopts a simple infuse promotion method, which is difficult to play a positive promotion effect. Third, the lack of brand, there is "homogenization" state. In the practical application of qi cultural resources in rural aesthetic education, there are simple imitation and old routine problems, resource development lacks the support of cultural connotation, the life cycle is short, and the characteristic brand with potential and loud name has not been formed. Fourth, the carrier is less, showing "scattered" state. Qi cultural resources are numerous but scattered, and the lack of platform carrier leads to the inability to establish smooth application channels for Qi cultural resources and rural aesthetic education, and the inability to effectively integrate them into aesthetic education. The combination of the above factors leads to the problems such as low development level, lack of attraction, single educational form and superficial activities in the practical application of Qi cultural resources in rural aesthetic education activities.

4. The Practice Path of Qi Culture Empowers Rural Aesthetics Education Activities

4.1 Build a Platform for Learning Beauty

Timely build Qi culture aesthetics education platform, such as the use of local Qi culture museum, exhibition hall, cloud art museum and other resources, the construction of rural aesthetics education base, systematic research and development of Qi culture rural aesthetics courses, publicity products, cultivate the backbone of aesthetic education; The establishment of rural aesthetics expert database, the formation of propaganda groups, regular propaganda and popularization of Qi culture in the countryside; Build town, village and village aesthetics lecture hall, Qi culture traditional art training class, open mobile class, open "cloud on the art school", spread Qi culture aesthetics fine courses. Through the construction of a series of platforms, it provides an effective carrier for the sustainable development of cultural resources in rural aesthetic education activities.

4.2 Deepening Activities to Shape Beauty

Adjust measures to local conditions to carry out aesthetic education JiWenHua activities, such as Qi culture knowledge contests, and understand the people-oriented, pragmatic, change of Qi culture open inclusive, righteousness and pay equal attention to, keeps improving through reforms, and the different qualities, and combined with good deeds list four DE construction, promoting human kindness, We will guide the villagers to see the good and cherish virtue by educating them on the people and events around them. We will also guide them to improve village rules and covens, deepen customs and change, and break old and bad habits such as grand ceremonies, expensive bride gifts, and lavish funerals and poor medical care. The "Skillful Craftsman" home furnishing creative competition was held to understand the craftsmanship qualities of Qi culture, such as craftsmanship and refinement, dedication and dedication, and natural harmony, and guide villagers to consciously inherit and promote the spirit of craftsman gene in their daily work practice. For primary and secondary schools "lark art festival", "artist" into the campus "rural children's palace" "school art exchange between urban and rural areas" activities, such as music, dance, painting, drama from the Qi culture, textile, ceramics, literature and art and technology such as cuju skills into activities, rich rural aesthetic education resources, strengthen the rural young students aesthetic practice, Consciously become the inheritor and promoter of Qi culture.

4.3 Create the Carrier to Show the Beauty

Multi-channel creation of the carrier to display cultural esthetics resources. Wall painting design, exert wall paint of beautification, the basic function such as teaching, transfer, will JiWenHua of benevolence, righteousness, propriety, wisdom, faith, filial piety, and, loyalty, inexpensive, shame, diligent, brave and good virtue to fully demonstrate, arouse the cognition of the villagers and resonance, portray JiWenHua harmonious, civilized, humanities, arts, rural scenery line; Diversified inclusive design of rural landscape facilities, such as the famous quotes, idioms, representative symbols, skills and other elements of Qi culture, through sculpture, vegetation, infrastructure design, etc., to meet the aesthetic education needs of villagers; Deepen the construction of family civilization, carry out the activity of "The fragrance of books", build the fragrance of books family, set up "Qi Feng Qi Language" family tradition and family training display corridor, search for "the most beautiful family" and "five good family" regularly, deepen the construction of family tradition, tell good family tradition stories, promote family tradition and family training "hanging hall, into the auditorium, stay in the heart hall".

4.4 Optimize the Inheritance of Beauty Projects

We will optimize Qi cultural aesthetics projects and promote the integrated development of agriculture and tourism. Do excellent and strong Yiyuan Qixi Festival lovers Festival, Boshan Glass Art Festival and other boutique projects, will Qi culture elements and sightseeing agriculture, experience agriculture, leisure agriculture, planning and launching "Qi culture series of rural

tourism festival activities", design Qi culture rural tourism high-quality routes, to create a new highlight of cultural and tourism integration; Using new media such as Tik Tok and Kuaishou to open the project of "Art Exhibition of Qi Culture Ancient Village in Cloud", through cloud tour and live broadcast with goods and other ways to publicize and display Qi culture tile, pottery, bronze, silk, food and other resources; To strengthen the development of Qi-culture digital cultural travel intelligent travel research and research products, build Qi-culture characteristics of rural tourism research base and fist products.

4.5 Innovation Represents the Symbol of Beauty

Innovate Qi culture symbol, show Qi culture aesthetic charm. Dig deep into Qi cultural characteristic IP, reasonably transform and reconstruct the well-known Qi cultural characters, stories and other traditional texts, so as to seek for sustainable development path exploration. For example, the design of cuju baby and Xiao xibao cartoon images, through these mascots and spokesmen, will show the music, dance, painting, pottery, cuju and other aesthetic symbols in Qi culture.

5. Conclusion

Rural aesthetic education is a characteristic action to help rural revitalization. The fine traditional Chinese culture is the spiritual lifeblood of the Chinese nation. It is also a lingering cultural memory and deep nostalgia in the process of rural revitalization. Under the background that the majority of villagers are yearning for a better life, it is of great significance to use the excellent traditional culture -- Qi culture to empower the rural aesthetic education activities to improve the quality and efficiency of rural revitalization and better meet the villagers' expectations for a better life. At the same time, the use of Qi culture to empower rural aesthetic education activities, in the realization of Qi culture innovation transformation, enhance the aesthetic level of villagers, optimize the rural living environment, retain the memory of rural culture, help rural culture revitalization, etc., has a certain application value.

References

- [1] Xuan Zhaoqi, Li Jinhai: *Qi General Theory of Culture* [M]. Beijing: Xinhua Publishing House.2000:13.
- [2] Wang Yan: Varieties, *Classification and Characteristics of Qi Cultural Resources* [J]. Journal of Pipes.2012,(2):66.
- [3] Yang Jiachen, Li Qingben: *Chinese Aesthetic Education Research 2018 Annual Report* [J]. Journal of Aesthetic Education.2019,(1).
- [4] Shi Lili, ZOU Ping: *The Application of Qi Culture in Rural Aesthetic Education* [J]. Art Theory.2020,(12).
- [5] Guo Zhaodi: *The Spiritual Convalescence and Imagination Reconstruction of Rural Aesthetics* [J]. Beauty and Times (ii).2018,(7).
- [6] Fan Xiaocui: *Research on the Development Path of Rural Excellent Traditional Culture Under the Rural Revitalization Strategy*[J]. Mass Standardization. 2020,(22).

Thinking of Paper Resources Construction of Higher Vocational College Library in Digital Era

Chen Qiuyao

Zibo Vocational Institute, Zibo255314, Shandong province, China

Chenqiuyao1025@163.com

Abstract

At present, with the deepening of the "Internet Plus" trend, the digital era has fully arrived. Relying on technical support, the frequency of digital resources used by libraries in higher vocational colleges are increasing year by year, and digital resources are paid more and more attention. Paper resources collection is no longer in the monopoly position of library resources construction, and traditional paper resources are no longer the primary choice of readers. Based on the importance of physical resources, this paper further analyzes the various difficulties faced by paper resources at present, and then puts forward the construction ideas of paper resources in the future development of higher vocational college libraries, shows that the construction of paper resources and electronic resources are always two branches of the main line, which complement each other and serve the majority of teachers, students and readers together.

Keywords

Digital age, Library, Paper resources

1.Introduction

At present, the trend of "Internet plus" characterized by big data, intelligence, mobile Internet and cloud computing is deepening in all walks of life. New technology has spawned new formats, and the digital age has arrived. Under this trend, the proportion of digital resources funds in the total funds of libraries in higher vocational colleges is increasing year by year, and the library pays more and more attention to digital resources.

Jin Zelong pointed out that the rapid development of information technology is prompting the library to optimize the collection structure of paper resources and electronic resources, build a new platform and develop various and multi-level services. Zhao Tingting believes that a reasonable collection system must be formulated according to the difficulties faced by libraries in the digital

age and the needs of readers. When discussing the resource construction of university library, Cheng Huanwen proposed that we should not blindly "support digital". Zhao Weixia believes that the procurement funds for paper resources are decreasing year by year, and the utilization rate of existing paper resources needs to be improved.

As can be seen from the above, digital publishing has become the first choice for literature publishing due to its convenient and efficient characteristics, the frequency of readers using digital resources is increasing year by year, and the traditional paper literature collection and dissemination mode can no longer meet the reading needs of the rapid development of digitalization. However, it can not be ignored that in the process of literature resource construction and readers' use in higher vocational college library, paper resource still has its irreplaceable unique position, paper document resource system construction and transformation is an urgent problem that all higher vocational college libraries are facing.

2.Value Embodiment of Paper Resources in Higher Vocational College Library

2.1 Cultural Value of Paper Resources

The library not only has the function of preserving books, but also shoulders the important mission of civilization inheritance. A school library carries its visible academic heritage and a strong learning atmosphere influenced by books. Most of the digital resources are used in the form of database purchase. Once the library of higher vocational colleges stops cooperating with a database, the data in the database cannot be used immediately. This is undoubtedly lacking in terms of cultural preservation and inheritance. As the entity carrier of cultural communication, paper resources have the value of preservation and collection. They are not only the basis of research and learning, but also the basis of cultural inheritance, and should be diversified.

2.2 Use Needs of Paper Resources

In recent years, although the borrowing amount of paper resources in the library of higher vocational colleges has declined, it is definitely not low. First, when conducting research, researchers tend to place equal importance on paper resources and electronic resources, search and consult digital resources through the Internet, and refer to paper resources for further verification when quoting. Secondly, there is a certain time difference between the publication of digital resources and the publication of paper resources. After the publication of paper books, it usually takes a certain time to check the corresponding electronic version in the database, which further leads to the absence and imperfection of digital resources. Therefore, paper literature must exist for a long time, at present and in the future for a long time, we have no absolute reason to significantly reduce the purchase of paper resources.

3.The Construction of Paper Resources in Higher Vocational College Libraries is Facing Difficulties

3.1 Limitations of Paper Resources

The limitations of digital resources are relatively few, and many databases have also developed offline mode, which can be used by many people at any time and place at the same time. In contrast, paper resources have greater circulation frequency limitations in use, and the limited number of copies can not be used by multiple people. In addition, paper resources face the pressure of long-term preservation of collections. The library space of higher vocational college is limited. The storage of new paper resources every year, the removal of old paper resources from shelves over the years, and the construction of characteristic resources all need a lot of library space. In terms of resource preservation, paper resources need special personnel to carry out anti-corrosion and moisture-proof processing, and the cost of human and material resources is high.

3.2 External Pressure on Paper Resources

Funding has always been a prominent problem in the construction of paper resources. In terms of funds, in recent years, the digital resources of higher vocational college libraries have been paid more and more attention, which has a great impact on the funds of paper resources, and the budget guarantee order of paper resources in the school has been falling. In terms of paper resource publishing, the rising paper cost and publishing cost cause the book price to rise year by year. The cost of purchasing paper resources in higher vocational college libraries increases, and the paper resources that can be obtained with limited financial support are less.

4.Construction Planning of Paper Resources in Higher Vocational College Library

4.1 Change the Purchasing Mode of Paper Resources

First, we should adopt a holistic view. In order to ensure the integrity of the paper resource system, the library of higher vocational colleges should formulate the construction regulations of all types of paper document resources as soon as possible, formulate detailed selection methods for each subject, and update the procurement mode.

Second, enhance service awareness. The librarians of higher vocational colleges set up the purpose of "demand first, service first", always take readers as the base, and each demand of readers is worth the attention of librarians. In the process of purchasing paper resources, the operation is more refined, the selection is more accurate with the purpose, the purchase of varieties is considered more from the perspective of cultural inheritance, and the configuration of copies is considered more from the perspective of convenient access. The number of copies of

paper resources can be adjusted. The number of copies of the same book can be reduced slightly, and the number of purchase types can be increased. It is unnecessary to care about the duplication of paper resources and electronic resources.

Third, grasp the needs of readers. The double-qualified teachers in higher vocational colleges are always one of the characteristics that can not be ignored. Teachers in higher vocational colleges not only have rich classroom teaching experience, but also have rich discipline practice experience. In the process of purchasing paper resources, we can fully collect the opinions of college teachers and advocate teachers to recommend truly knowledgeable and readable paper books for readers to read. In addition, students' tendency to read paper resources should be collected through various channels to accurately grasp their needs.

4.2 Cultivate the Habit of in-depth Reading of Paper Resources

At present, many readers' reading habits and reading time tend to be "digital", "shallow level" and "fragmented", that is, they browse through various reading apps or web pages on mobile devices by taking advantage of time fragments such as bedtime. Although this reading mode is simple and convenient, it has disadvantages such as insufficient reading content and unsystematic knowledge acquisition.

In order to cultivate the deep reading habit of teachers and students, the library of higher vocational colleges can combine the digital means of new media to promote paper resources and balance the relationship between the use of paper resources and electronic resources. When new books are put on the shelves every year, various ways are used to publicize them in time to attract teachers and students to enter the library and improve the utilization rate of paper resources.

On the one hand, higher vocational colleges can make use of the wechat public number of the library, the large electronic screen in the hall of the library and the home page of the library website to regularly push the paper books that teachers and students may be interested in in the form of different themes and modules, such as sinology classics, natural science, literature philosophy and so on. To advocate in-depth reading for teachers and students in various forms. On the other hand, cultivate the habit of using paper resources and advocate teachers and students to keep a good habit of reading paper books. For example, carry out reading clock-in activities to read quietly and absorb knowledge.

4.3 Building a Library Professional Talent Team

At present, the library and information major is not well known, the number of colleges and universities offering this major is small, the gap of library and information professional talents is large, and the library of higher vocational colleges absorbs insufficient library and information professional talents in the recruitment process. Therefore, the level of librarians in higher vocational colleges is uneven, and it is often difficult to provide perfect reader consultation and

accurate subject services for teachers and students. Many readers come to the library, but they cannot get the resources they need accurately. This further leads to a decrease in the number of visitors to the museum and a decline in the utilization of paper resources.

In order to give appropriate answers when teachers and students encounter problems in the acquisition and use of library paper resources, higher vocational college libraries should not only strengthen the introduction of professional talents and improve the level of specialization, but also carry out various on-the-job training for librarians with work experience, train more subject librarians and professional librarians, and let librarians contact new knowledge, update the service concept.

5.Conclusion

Digitization and networking are the trend of library development in the future. Although digital resources receive more and more attention in the library construction of higher vocational colleges, they are always limited by many conditions. From the perspective of the long-term benign development of libraries, the relationship between digital resources and paper resources will never be opposite to each other. Paper literature is always in parallel with digital literature and multimedia literature. The paper resource construction and electronic resource construction of library are always two different branches on the same main line, and they complement each other. Paper resources and electronic resources jointly serve the vast number of readers, which is the general trend of library development in the future.

References

- [1]Jin Zelong: Thoughts on the future development of Library in the digital age, Chinese Journal of traditional Chinese medicine,2020.No.3.
- [2]Zhao Tingting: Research on the construction of Library Document Resources in the digital age, Journal of Library Science,2020.No.11.
- [3]Cheng Huanwen, Huang Mengqi:Between "paper worship" and "digital support" -- the dilemma and way out of the construction of information resources in University Libraries, Library forum,2015.No.4.
- [4]Zhao Weixia, Tang Jinling, Wu Lei: Research on the collection strategy of "zero copy" of paper books in University Library in the digital age, Library research,2017.No.6.
- [5]Huang huajuan: Discussion on the construction of paper resources in local university libraries, Theoretical observation,2017 .No.12.

A Comparative Study of the Expressions of Common Quantifiers in Chinese and Russian

Jiang Guanyu

Shenzhen MSU-BIT University, Shenzhen 518172, Guangdong Province, China

E-mail: 532941515@qq.com

Abstract

Russian and Chinese languages have very different grammatical structures, among which the units that are objects of measurement - quantifiers - differ even more. In Chinese, these units form separate phrases and represent a special part of the language. It is very important for both Chinese and Russian learners to study two semantic subgroups of quantifiers - small sized round objects (ke, li, di) and slender objects (gen, tiao, zhi), to analyze the types of objects to which these quantifiers may belong, to investigate their interchangeability, to describe and compare in as much detail as possible the similarities and differences in their expressions in the two contexts, and to be able to master and use them.

Keywords

Quantifiers, Chinese, Russian, Expressions, Comparison

Quantitative words in the Modern Chinese Dictionary are those words that are usually used to express a number of units of quantity of people, things or actions. For example, head, horse, bar, etc. [1] In basic Chinese textbooks, quantifiers are words used when counting something or expressing the quantity of something. Numbers and quantifiers are placed before nouns. Such as a dictionary, three students, four teachers. [2] In Chinese, we can not only use different quantifiers to refer to the same object, such as "a head of tiger" or "a tiger". We can also express different aspects of the same object in this way, such as "a cigarette" or "a packet of cigarette".

The frequent use of quantifiers is one of the important features of modern Chinese. There are about 600 quantifiers in Chinese, and their uses can be very varied. Six common quantifiers in modern Chinese - grain, particle, drop, root, bar and branch - are selected to study their expressions, to compare and analyze the types of objects to which some of them may belong in

Chinese and Russian, to investigate their interchangeability, and to describe and compare in as much detail as possible the similarities and differences in their expressions in the two contexts, which is of great importance to both Chinese and Russian learners.

1. Expressions of Six Common Quantifiers in Chinese

1.1 “Ke”

In the Chinese Dictionary of Quantitative Usage, “ke” is usually used to count objects in the form of "small pearls or particles". It can represent pellet-shaped objects; it can refer to certain human or animal organs (round organs); it can represent particles, luminous bodies, drops of liquid, bullets, shells and seals. It is easy to see that all the listed objects, although they have different types, are round, slightly elongated in shape, and can range in size from small to large. Such as heads, hearts, and hand grenades are relatively large objects. But in most cases, “ke” refers to small-sized objects, such as luminaries, which we can also habitually refer to as small-sized objects because that's how they look in the sky.

1.2 “Di”

In the Chinese Dictionary of Quantitative Usage, "di" can be used to measure the amount of a liquid that drips down,[3] such as sweat, rain, tears, water, oil, wine, milk, etc. At this point, "di" measures the actual droplet, and its semantic focus is on the small amount and round in shape; The word "di" can also be used to describe abstract things, such as "mental strength, physical strength", etc; It is important to note that sometimes "ke" and "di" can be substituted for each other when expressing liquids in the shape of drops, such as sweat, rain, or tears. It is important to note that "li" means small volume and "di" means small quantity.

1.3 “Li”

In the Chinese Dictionary of Quantitative Usage, “li” is used to measure things that are "small and granular" in shape. [4] Semantically, it is similar to “ke” and can also be used to count things in the shape of "pellets or grains". It can be used to denote granular seeds, such as: one grain of rice, two grains of soybeans, one grain of peas, one grain of sesame, several grains of wheat, several grains of seeds. And it can be used for objects such as pearls, diamonds, gems. Such as a royal gown decorated with 785,000 pearls, a crown set with 6,000 diamonds. Grain can also be used for round pieces, buttons, etc. Such as a chess piece, a few buttons; it can refer to small objects, e.g., a grain of sand, a few grains of sand, a grain of dust, a several grains of dust. It can be used to represent a medicine, e.g., a few grains of capsules, a few grains of pills; it can be used to represent pimples and similar objects, e.g., I have a few grains of pimples on my face; it can also be used to represent a liquid in the shape of a droplet, e.g., a few tears, a drop of sweat, a few

drops of dew; it can be used to count goals in soccer, e.g., he scored a few grains of goals.

1.4 “Gen”

In the Chinese Dictionary of Quantitative Usage, “gen” is a very common quantitative word, and its measurement is usually of the plant (not the root itself, but the whole plant as a whole). [5] In addition, “gen” is often associated with beards, hairs and other elongated objects; it can be used for plant-related representations, e.g. cucumber, banana, onion; it can be used for human hair or animal hair-related representations, e.g. beard, hair; it can be used to measure long, soft objects, such as ropes and belts; it can refer to long, hard objects, such as matches, sticks, and fingers; it can also be used to measure blood vessels, water pipes. The feathers of birds can also be measured by “gen”. [6]

1.5 “Tiao”

In modern Chinese, a quantifier can be combined with different nouns, and conversely, the same noun can be combined with different quantifiers. As we said earlier, “gen” can be used to measure not only things that have roots, but also objects that are elongated in shape. In Chinese, there is a quantifier that is very close to the word “gen”, that is “tiao”.

In the Chinese Dictionary of Quantitative Usage, “tiao” can be used to represent thin objects similar to ribbons,[7] such as rope, cracks, necklaces, pants, towels, cigarettes, etc. It is worth noting that “tiao” can also be used to measure animals that resemble long strips, such as loaches, snakes, fish, etc.; it can be used to indicate about mountains, roads, rivers and other bodies of water, and other types of natural landscapes that resemble long and flexible objects, such as mountains, rivers, roads, waterfalls, etc; it can be used to denote a person-related (but only for adult and strong men), e.g., a hunk; it can be used to denote a part of the human body, e.g., a leg.

The Chinese Dictionary of Quantitative Usage also states that “tiao” can also be combined with abstract nouns,[8] and can be used to denote several lives, one heart (as a single will, a common desire). It can be used to express an experience, a piece of advice, a method, a piece of news; it can be used to express several roads, several ways out, with “as a new way of life, a new hope for life” and other sentences.

Now, let's examine the similarities and differences between the two measures “gen” and “tiao”. When both quantifiers are used with semantic functions to describe soft objects, the two are interchangeable, e.g., a rope or a string. When using quantifiers, “gen” and “tiao” can be used as synonyms, but they are slightly different in semantics, for example, a few cigarettes is different from several cigarettes. Some small items can only match with “gen”, but not “tiao”, e.g. you can say a needle, but not a pin.

1.6 "Zhi"

In the Chinese Dictionary of Quantitative Usage, "zhi" can be used for flowers with branches or stick-like objects,[9] such as two pistols and two pencils. Compared with "gen" and "tiao", "zhi" is used in a narrower scope, but in Chinese, "zhi" is also one of the typical and frequently used quantifiers.

2. A Comparison of Common Expressions of Quantifiers in Chinese and Russian

In Russian, look for the word "unit of measurement", which is semantically similar to the Chinese word quantifies. When measuring parameters are length, width, height, weight, volume, speed, temperature, pressure, force, etc., the units of measurement can be expressed in centimeters, meters, kilometers, kilograms, liters, meters per second, degrees ... but these words cannot be called "words of measure" in Russian. In Chinese, units of measurement have similar word expressions as in Russian, which naturally include those that coincide with international units - kilograms, kilometers, kilowatt hours, etc. In addition, there are some special units of measurement in Chinese, such as the unit of mass "pound", where 1 pound is equal to 500 grams; the unit of length "foot", where one foot is approximately equivalent to 33 cm; the unit of area "acre", where 1 acre equals approximately 667 square meters; and the unit used to express the length of the cloth and silk "horse", where 1 horse is approximately equivalent to 33.33 meters.

In Russian, quantifiers are applied to countable nouns, which refer to persons or objects that can be expressed directly in numbers. Such words can be singular or plural, for example: the singular form of the textbook is учебник - the plural form of the textbook is учебники, the singular form of the apple is яблоко- the plural form of the apple is яблоки, the singular form of the dog is собака- the plural form of the dog is собаки, the singular form of the pencil is карандаш- the plural form of the pencil is карандаши.[10] However, there are some nouns that do not vary in number - these nouns denote uncountable objects, i.e. such objects cannot be counted. In addition, there are words of the same type in Russian, for example: a cow's head, a packet of juice, a pair of shoes, a loaf of bread, a head of cabbage, etc., but there are few such quantifiers in Russian and there is no need to use them when calculating such objects. For example, in Russian you can say "eight pencil". There is also a small group of quantifiers that are semantically close to Chinese quantifiers, but are not considered a separate grammatical category. However, in Chinese, these quantifiers are not only more common, more varied and more regular, but also more strictly regulated in their usage.

In Chinese, only in very limited cases, the quantifier is not used together with the noun of the named object. For example, the question "Do you pens?" In such sentences, no quantifiers are needed because the number of objects (in this case, exactly one pen is needed) is not the focus of

attention. And in the sentence "Do you even have a pen? Do you have at least one pen?", the noun "pen" should be preceded by the quantifier "zhi". Because in these two sentences, the number of pens is key. Similarly, in response to the question "What is on the table?", you can say that there is a pen on the table (without the quantifier). However, in the sentence where there is only one pen on the table, the literal meaning is "there is only one pen on the table" and the quantifier "zhi" is necessary to exist. For example, we can't say there is one pencil or there are three pencils on the table without quantifier "zhi". Therefore, the role of the quantifier "zhi" is extremely important here.

In Russian grammar, the term quantifier is not used, so the corresponding phenomenon of quantifiers does not exist in Russian grammar. From the point of view of Russian grammar, if there is a count word in Russian it indicates a special vocabulary of quantity, so if the noun has a count word to go with it, the quantifier will not go with the noun. Still, there are some quantifiers in Russian that are used when describing the lexical semantics of some Russian nouns, for example: two cheeses, three hundred cows, two saplings, etc. In Russian, people usually say "three book", but in Chinese, we usually say "three + measure + book", that is, "three books". If there is no quantifier, the structure is ungrammatical in Chinese, which is an important feature in Chinese grammar. Another example: "one cow" in Russian is equal to "a cow" in Chinese, and "one person" in Russian is equal to "a person" in Chinese. Another example: "pearl" in Russian means only a small size object, for example, a pearl, a mineral. As a rule, Russian words of measure can be used in the following cases.

The most widespread and common measure in Russian is штука, which is similar to the Chinese word for "ge" (e.g. in Russian, you can use штука to indicate the number of pencils). The word "ge" can be said to describe any countable inanimate object. However, in Chinese, the meaning of this word depends on the type of object.[11]

Russian	Chinese
Две штуки моркови two carrots	两根胡萝卜
Пять штук свиней five pigs	五只猪
Часы в количестве трех штук three tables	三块表
Сигареты в количестве трех штук three cigarettes	三根烟

Other quantifiers are used in Russian to measure animate objects.

The word "ren" in Russian can mean a child. For example, there are five person children in her

family.

The word "tou" refers to livestock. In Russian, there is a usage of this word, where the part is used instead of the whole. People can use "tou" to count the number of people and cattle, for example: cattle have ten heads, where the "tou" refers to the number of cattle rather than the number of cattle heads. Similar expressions can be found in Chinese, where "gen" can be used to represent a part rather than the whole, such as: a cucumber, a banana, etc. Let's use another table to compare some specifics of the use of quantifiers in Chinese and Russian.[12]

Russian	Chinese
Зернышко риса A grain of rice	一粒米
Две пары перчаток Two pairs of gloves	两幅手套
Три ягоды винограда/виноградины Three Grapes	三颗葡萄
Два кочана капусты Two cabbages	两颗白菜
Щепотка соль small pieces of salt	一撮盐

3.Conclusion

As an important part of Chinese language, quantifiers have been the focus of attention in describing vocabulary and grammar, and one of the important topics in teaching and researching Chinese for foreigners. Although Russian and Chinese do not belong to the same language system and their grammars are completely different, comparing the quantifiers in the two contexts can help learners better understand the differences between them and the way specific quantifiers are expressed. This paper investigates the differences between Chinese and Russian in the categories of quantifiers by analyzing six common quantifiers - grain, particle, drop, root, strip, and branch. The regularity of quantifiers distinguishes Chinese from Russian and Indo-European languages in general, so it is important for both Chinese and Russian learners to be able to accurately describe and use the semantics of quantifiers.

Sincere thanks to my supervisor, Associate Professor A.V. Ptentsova, for his selfless guidance and warm help during his busy schedule!

References

[1] Institute of Linguistics, Chinese Academy of Social Sciences. Modern Chinese Dictionary [M]. Beijing:The Commercial Press,2016:1799.

- [2] Т.В. Ивченко, О.М. Мазо, Ли Тао. Полный курс китайского языка для начинающих + CD. М.: Издательство АСТ, 2018:608.
- [3][4][5][7][8][9] Guo Xianzhen. Dictionary of Modern Chinese Measure Word Usage [M]. Beijing: Language Press, 2002.
- [6] Wang Tongwei. A study on the evolution of common Chinese quantifiers [M]. Chengdu: Sichuan University Press, 2020:230.
- [10] Лекант П. А. Касаткин Л. Л. Клобуков Е. В. Крысин Л. П. Современный русский литературный язык: Учебник М., АСТ-ПРЕСС КНИГА. 2013:766.
- [11][12][НКРЯ] — Национальный корпус русского языка; сайт ruscorpora.ru.

Research on Anchored Teaching Mode of Curriculum Based on the Cultivation of Application Ability

Gao Huiyan

Shandong University of Technology, Zibo255000, Shandong Province, China

E-mail: grace1981@126.com

Advertising major itself is a highly practical major, and practical courses such as Advertising Copywriting should have been the most interesting link in advertising education. However, in China, due to various reasons, most of them have become on paper: in addition to looking at classic cases and reciting classic theories, there are not many opportunities for students to operate independently. In the experimental mode, most of the students complete the operation step by step according to the tasks assigned by the teacher, which is difficult to give full play to the students' creative enthusiasm and does not reflect the uniqueness of advertising professional experiments. In the final analysis, whether teaching can achieve actual results is determined by whether students participate, how to participate and how much they participate. Let students try to explore, push students to the main position, let students build knowledge independently, and the teaching process is mainly completed by students themselves. Such teaching is more conducive to the cultivation of students' problem-solving ability, independent thinking ability, innovation ability and cooperation ability.

In 2016, students majoring in journalism at the University of New Mexico spent a year recording how New Mexico responded to the country's "creative economy", from relying on oil and gas exploitation to encouraging the rise of technological and art companies, and created jewelry store owners, coffee shop owners, businessmen making flavor popcorn, carpenters, application software developers More than 100 stories of practitioners of virtual reality technology, filmmakers and other professionals show the diversified economic form of the country. Inspired by this, we decided to organize and manage a long-term student advertising practice project and transform the step-by-step practical courses of advertising specialty such as radio and television advertising production into an advertising laboratory dominated by students themselves. Through the completion of the experimental projects independently designed by students under the same theme, we can further deepen their understanding and consolidation of theoretical knowledge, so that students can further enhance and stimulate their interest in learning in the process of mastering the production of advertising works, so as to effectively exercise students' practical operation ability and fully reflect the teaching idea of applying what they have learned.

This is in line with the core essence of anchor throwing teaching. The so-called anchored teaching

means that "teaching is required to be established on the basis of infectious real events or real problems, through the interactive communication between students and relying on students' active learning to generate learning experience, from identifying goals, putting forward goals to achieving goals." Such real events or problems are regarded as anchoring, and the establishment and determination of these events or problems can be vividly compared to anchoring.

In the anchored teaching mode, students are not passive recipients of knowledge, but active constructors; Teachers are not inculcators of knowledge, but helpers in the teaching process; The knowledge provided by textbooks is no longer the content taught by teachers, but the object of students' active construction of meaning. The media is no longer a means to help teachers impart knowledge, but a cognitive tool for students' active learning. This kind of teaching is the ideal realm of advertising teaching, and can we really focus on learning and teaching and students.

1. Teaching Framework

The anchored teaching mode takes "problem" as the core and is the construction of knowledge meaning completed by students independently. Its basic framework is as follows:

1.1 Create Situations

Dewey, an early philosopher of constructivism, once proposed that learning is based on the experience in the real world and real situation, and the link of creating situation is to create situations that are basically consistent with or similar to real life. We require students to observe the relationship between the surrounding environment and advertising around their own clothing, food, housing and transportation, and return advertising to real life.

1.2 Identify Issues

Combined with the life and learning background of students majoring in advertising, we believe that the coverage of a topic should be broad enough to support a large number of students to do continuous research. "Advertising changes life" is very appropriate. Each project team independently observes and selects the help object, and uses the power of advertising to help the people in need around them. Based on the experience and observation of different students, we will have enough materials from different angles to create.

1.3 Autonomous and Cooperative Learning

The anchored teaching model based on Constructivism focuses on cultivating students' ability to solve complex problems. Therefore, the problems set are relatively complex, which can not be completely solved by relying on the ability of a single student, and can only be effectively completed by cooperative learning. As the main link of anchored teaching, cooperative learning can not only cultivate students' autonomous learning ability, but also cultivate students' cooperative consciousness and cooperative ability.

1.4 Effect Evaluation

The evaluation of learning effect in anchored teaching method includes students' individual self-evaluation and learning group's individual learning evaluation. Since the learning process of anchored teaching is a problem-solving process, which can directly reflect the students' learning effect, the evaluation of this teaching effect does not need to be subject to a special test independent of the teaching process. Teachers only need to observe and record the students' performance anytime and anywhere in the learning process, observing and recording at the same time, Master students' true reflection of "anchor".

2.The Mode Operation Process

2.1 Create Situations and Stimulate Interest

In September 2018, as the class tutor of advertising class 1802, I talked to you about the future development of our profession at a class meeting. Advertising is a part of life. Everyone will often be exposed to advertising. Some studies say that we will be exposed to 1000 advertisements a day. Advertising is a part of our life. If we look at the contact points between advertising and life, we will find that many advertisements are not hot and do not fully release their power. We can add some creative ingredients to them, practice them, and then compare them with previous advertisements. Will it be different?

2.2 Present the Task and Anchor the Question

With the modest power of advertising and creativity, we can make our life better, even if only a little. Everyone has had a flash of creativity, and everyone can change the world with advertising creativity.

The entertainers on the roadside, the fruit stalls downstairs and the indifferent people in the subway are all the objects of our "advertising life changing plan". Even, we can change ourselves with advertising his is our "advertising changes life" plan.

2.3 Problem Exploration and Autonomous Learning

40 students in advertising class 1802 established their own research perspectives around the learning theme according to their interests and abilities, and finally divided into five groups. Then discuss in groups, clarify the division of labor, cooperative learning, access to data, analysis and discussion, induction and summary, and students explore and think while summarizing. Teachers patrol and give advice, and give some information or help in means to students who encounter difficult problems in exploring problems. For example, they will provide websites or slides where materials are located for some groups, and will also give students encouragement or reminders in time.

2.4 Mutual Communication and Collaborative Learning

In the process of research and communication, the five group members share their research results with the whole class in various forms, while the comments and questions of other group students,

as well as the subsequent responses and answers, or even supplements or arguments, can better deepen the students' understanding of the current problems. In this process, teachers can make timely and appropriate comments, Give some supplement and improvement to students' inquiry answers, which can be summarized appropriately and build a complete knowledge system.

2.5 Learning Effect Detection and Evaluation

Teachers pay attention to students' performance anytime and anywhere in the process of students' learning, record students' performance and make a comprehensive evaluation of students. In the specific operation, we should not only pay attention to the results of students' exploration, but also pay attention to the choice of students' problems in the process of exploration, the choice of exploration methods, the undertaking of tasks in the group and the communication and expression. This investigation can focus on three aspects: independent learning ability Whether the contribution in the process of advertising work creation and copywriting meets the requirements of meaning construction. At the same time, the problems encountered by students in the process of exploration, the problems raised and the degree of solution can also provide the basis for teachers' evaluation.

3. Problems Needing Attention and Improvement Direction

3.1 Pay Attention to the Creation of Teaching Situation and Treat Students of Different Levels Differently

The use of anchored teaching mode is to start from the reality of students, create a problem situation that is consistent with the theme and acceptable to students on the basis of fully understanding the different personality levels of each student, and put forward different levels of problems to students at different levels. The questions put forward by the students with better degree should be in depth, and attention should also be paid to cultivating students' exploration ability and the ability to expand and apply knowledge. For the students with poor degree, decomposing the more difficult questions and setting up ladder questions can also provide thinking methods in the solution of problems.

3.2 Improve the Design of Student Activity Process

The advertising professional courses that emphasize the application of practical ability emphasize the learners' active activities. Therefore, in the teaching design, we should pay more attention to the design of students' learning activities, and create activity contents and methods that are conducive to students' determining problems, goals, solving problems, and students' mutual cooperation and common learning. It is more important for teachers to guide students in learning methods and guide students to master the methods of acquiring and applying knowledge.

In the practice of "advertising changes life", students find that in order to make interesting advertising works, they must be interesting people. Using a ipad Mini and a microphone to broadcast live, use the curriculum network platform, friends circle and WeChat official account to

show the details of project execution. These platforms are not only perfect for students who love self timer, but also very interested in those who do not participate in the project but want to know more information. Share the beautiful travel photos they took during the task, and ask for the opinions of friends when designing works and preparing for the next activity. Such an experience will make students feel that they can enjoy even if they get a boring topic.

3.3 Pay Attention to the Embodiment of Students' Role

In the anchored teaching mode, students can use various information resources introduced by teachers, such as various teaching media and teaching materials, and make exploratory classification and trade-offs, so as to gradually develop into independent explorers; Each group can talk about their different understanding of this learning from different angles, solve complex problems through mutual communication and communication, form the construction of new knowledge, and make students change from independent learners to cooperative learners; Compared with the result evaluation anchored teaching in the past, teachers must encourage students' self-evaluation, and students gradually change from passive evaluators to self evaluators.

3.4 Pay Attention to the Transformation of Teachers' Role

In order to make good use of the anchor throwing teaching mode, teachers face greater role changes: in the process of activity implementation, teachers should first play a leading role like the director telling the actors, so as to enable students to enter the role as soon as possible and complete the construction process of new knowledge through students' own performance; Teachers can participate in group discussion and become active participants in the task; In order to make students' inquiry always active, teachers must also act as instructors, understand the scope of problems generated by students in the context of using anchor curriculum, grasp the opportunity to guide students, and make preparations for inquiry evaluation; It is impossible for teachers to become experts on every problem chosen by students, from the traditional knowledge imparter to the knowledge learner; Teachers also encourage students in the process of autonomous learning. They help students experience the happiness of success through timely encouragement and appropriate praise, so that students can always maintain the driving force of continuous progress.

3.5 Pay Attention to the Evaluation of Learning Effect

Formative evaluation is an evaluation method that anchored teaching pays special attention to. In the evaluation, the combination of students' self-evaluation within the group, students' mutual evaluation between groups and teachers' evaluation can be adopted. Through this evaluation method, we can go deep into the process of students' development, timely understand the problems, efforts and progress of students in development, effectively guide the sustainable development and improvement of students, truly give full play to the development promoting function of evaluation, and help teachers correct their teaching design in time, In order to better adapt to the development of students.

A journal archived in Dječija biblioteka Istočno Sarajevo, BiH
A journal indexed in BiH (The National Bibliography)
A leading journal in social science research

Intercultural Communication

Social Science Edition
Founded in 2020, Quarterly

Division in Charge: East Europe-China Audiovisual Translation and Cultural Communication Association (ECATCCA)

Editing and Publishing: Journal of Intercultural Communication (Social science edition) Editorial Department

Address: Dječija biblioteka Istočno Sarajevo, Spasovdanska 19

Zip: 71123

Telephone: 066039179 (BiH) 15264386539 (China)

E-mail: journal2020@163.com

Website: <http://yingshixiehui.sdut1.com/>

Scope of Issuance: Public issuance at home and abroad

ISSN: 2744-2551

ISO: 3297